













LINGUISTIC SURVEY OF INDIA.

---

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VOL. IV.

## MUNDĀ AND DRAVIDIAN LANGUAGES.

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- Vol. I. Introductory.
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- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.  
„ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman  
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- „ X. Eranian family.
- „ XI. ' Gipsy ' languages and supplement.





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# LINGUISTIC SURVEY OF INDIA

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛi, ए e, ऐ ē, औ ai, ओ o, औ ō, औ au.

क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa	
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ळ ḷha		

Visarga (:) is represented by *h*, thus क्रमः *kramaśah*. Anuswāra (̣) is represented by *m*, thus सिंह *simh*, वंश *vaśś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंश *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ج j	د d	ر r	س s	ع 'e
ب b	چ ch	ذ ḍ	ز z	ش sh	غ gh
پ p	ح h	ذ z	ز z	ص s	ف f
ت t	خ kh		ژ zh	ض z	ق q
ٹ ṭ				ط ṭ	ک k
ث s				ظ ẓ	گ g
					ل l
					م m
					ن n
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و w or v
					ه h
					ی y, etc.

Tanwīn is represented by *n*, thus فُرّان *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دَاوَا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندا *banda*. When pronounced, it is written,—thus, گنہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmīrī) देख *tē'h*; कर *kar*, pronounced *kor*; (Bihārī) देखिय *dēkhathī*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣhtō (چ), Kāśmīrī (چ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *ds* sound found in Marāṭhī (ज), Puṣhtō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāśmīrī چ (च) is represented by *ñ*.

(d) Sindhī چ, Western Panjābī (and elsewhere on the N.-W. Frontier) چ, and Puṣhtō چ or چ are represented by *n*.

(e) The following are letters peculiar to Puṣhtō :—

ت *t* ; چ *ts* or *dz*, according to pronunciation ; د *d* ; ر *r* ; ز *zh* or *g*, according to pronunciation ; ب *sh* or *kh*, according to pronunciation ; ن or چ *n*.

(f) The following are letters peculiar to Sindhī :—

پ *bb* ; ب *bh* ; ت *th* ; ٹ *t* ; ٹ *th* ; پ *ph* ; ج *jj* ; چ *jh* ; ج *ohh* ;  
ج *ñ* ; ڈ *dh* ; د *d* ; ڈ *dd* ; د *dh* ; ک *k* ; ک *kh* ; گ *gg* ; گ *gh* ;  
ن *n* ; ن *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

*ā*, represents the sound of the *a* in *all*.

*ā*, „ „ „ *a* in *hat*.

*ē*, „ „ „ *e* in *met*.

*ō*, „ „ „ *o* in *hot*.

*e*, „ „ „ *é* in the French *était*.

*o*, „ „ „ *o* in the first *o* in *promote*.

*ō*, „ „ „ *ö* in the German *schön*.

*ü*, „ „ „ *ü* in the „ *mühe*.

*th*, „ „ „ *th* in *think*.

*dh*, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

## INTRODUCTORY NOTE.

I am indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. The proofs of the Dravidian section have been kindly examined by Mr. V. Venkayya, Government Epigraphist, Madras. As Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.



## INTRODUCTION.

About one-fifth of the total population of India speak languages belonging to the Muṇḍā and Dravidian families. These forms of speech have been called by anthropologists the languages of the Dravida race.

If we exclude the north-eastern districts from consideration, the population of the Indian peninsula can be said to represent two distinct anthropological types—the Aryan and the Dravidian. The latter has been described as follows by Mr. Risley :—

Dravida race.

‘ In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race, except the Negro. The facial angle is comparatively low ; the lips are thick ; the face wide and fleshy ; the features coarse and irregular. The average stature ranges in a long series of tribes from 156·2 to 162·1 centimetres ; the figure is squat, and the limbs sturdy. The colour of the skin varies from very dark brown to a shade closely approaching black . . . The typical Dravidian . . . has a nose as broad in proportion to its length as the Negro.’

The hair is curly, and in this respect the Dravidians differ from the Australians, with whom they agree in several other characteristics.

The Dravidian race is not found outside India. It has already been remarked that the Australians share many of the characteristics of the Dravidians. Anthropologists, nevertheless, consider them to be a distinct race. The various Mōn-Khmēr tribes and the Sakeis of Malacca agree with the Dravidians in having a dolichocephalic head, a dark colour of the skin, and curly hair. They are not, however, considered to be identical with them.

Distribution of the race.

Archæologists are of opinion that the various stone implements which are found from Chota Nagpur on the west to the Malayan peninsula on the east are often so similar in kind that they appear to be the work of one and the same race. Attention has also been drawn to analogous customs found all over the same area, and to other coincidences. It will be mentioned later on that philological reasons can likewise be adduced to support the supposition of a common substratum in the population of parts of Nearer India, Farther India, and elsewhere. We cannot decide whether the Dravidian race is directly descended from that old substratum. At all events, the race is commonly considered to be that of the aborigines of India, or, at least, of Southern India.

The various groups into which anthropology divides men are nowhere pure and unmixed. There are also within the Dravidian race great fluctuations in the shape of the skull, the form of the nose, the darkness of the skin, and so forth. It seems therefore necessary to conclude that, in the course of time, numerous racial crossings have taken place.

The probability of such a conclusion is enhanced by a consideration of the languages spoken by the Dravidian race. According to the eminent German philologist and ethnologist Friedrich Müller, they are the Muṇḍā dialects, Singhalese, and the Dravidian languages proper. Müller's classification of the languages of the world is based on principles which differ widely from those adopted by former writers on the subject, and it will be necessary to give a short explanation of his methods in order to ascertain how much importance he himself would attach to the fact that several languages of different origin are, in his system, classed together within one and the same group.

According to Müller, man can only have developed a real language after having split up into races, and the various languages in actual use must therefore be derived from different racial bases. Nay, it seems even necessary to assume that the individual race had often split up into further sub-divisions before developing a language of its own. All the languages of one race are not, therefore, necessarily derived from the same original.

Among the languages of the Draviḍa race Singhalese occupies a position of its own and does not appear to have anything to do with the rest. It is an Aryan dialect and has been brought to Ceylon from India at a very early period. There seem to be traces of a non-Aryan substratum, under the Aryan superstructure, but we are not as yet in a position to judge with certainty as to the nature of this substratum.

With regard to the remaining languages of the race, opinion has been divided, some scholars thinking it possible to derive the Muṇḍā and Dravidian forms of speech from the same original, and others holding that they have nothing to do with each other. The latter opinion seems to be commonly held by scholars in Europe.

The Rev. F. Hahn, on the other hand, in his *Kurukh Grammar*, Calcutta, 1900, pp. 98 and ff., maintains that there is a strong Dravidian element in Muṇḍārī grammar. Muṇḍārī is a typical Muṇḍā language, and the view advocated by Mr. Hahn accordingly leads up to the suggestion of a connexion between the Muṇḍā and Dravidian forms of speech, *i.e.*, among all the principal languages of the Dravidian race. This theory is *a priori* very probable. An examination of Mr. Hahn's arguments will, however, show that it cannot be upheld.<sup>1</sup>

He commences by giving a list of words which are common to the Muṇḍā Muṇḍārī and to the Dravidian Kurukh. He does not attach much importance to such cases of coincidence in vocabulary, and rightly so. In the first place, Kurukh has largely borrowed from Muṇḍārī, and in the second place, it is only to be expected that many words should be common to the two families. Even if we assume that the Dravidian race of the present day consists of two originally different elements, the Muṇḍās and the Draviḍas, it must have been formed or rather must have developed in such a way that the two original races were mixed together. The result of such a mixture must inevitably be that the languages of both races influenced each other in vocabulary. Moreover, the list published

<sup>1</sup> My non-acceptance of Mr. Hahn's conclusions must not be taken as suggesting that I have anything but the greatest respect for the modesty and learning displayed in his *Kurukh Grammar*. Indeed, it is the fact that these conclusions are supported by his authority that has compelled me to enter into details in giving my reasons for differing from him. Otherwise the question could have been dismissed in a few words.

by Mr. Hahn contains several Aryan loan-words and also some words where the analogy is only apparent. Compare Muṇḍārī *eṅgā*, mother, but Kurukh *iṅ-g-ō*, my-mother, in which the word *iṅ* means 'my.'

I therefore pass by the asserted correspondence in vocabulary. It seems to me that a thorough comparison of Muṇḍā and Dravidian vocabulary will show that the common element is unimportant.

Mr. Hahn further mentions some points where he finds a correspondence between Muṇḍā and Dravidian grammar. It will be necessary to extend the investigation to other features also, in order to show the true relationship existing between the two families. Mr. Hahn's arguments can then be referred to in their proper place.

**Phonology.**—The most striking feature of Muṇḍā phonology is the existence of the so-called semi-consonants. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not a feature of the Muṇḍā forms of speech.

**Formation of words.**—The Muṇḍā languages like the Dravidian ones make use of suffixes. The same is, however, the case in all Indian, and in many other, languages, and it is, moreover, possible or even probable that the use of suffixes in Muṇḍā is largely due to the influence of Dravidian or Aryan forms of speech. The Dravidian languages have nothing corresponding to the Muṇḍā infixes.

**Nouns.**—Dravidian nouns are of two kinds, *viz.*, those that denote rational beings, and those that denote irrational beings, respectively. The two classes differ in the formation of the plural, and also in other respects. The state of affairs in Muṇḍā is quite different. Here we find the difference to be between animate and inanimate nouns, quite another principle of classification, pervading the whole grammatical system. Both classes, moreover, denote their plural in the same way. Further, Dravidian languages often have different forms for the masculine and feminine singular of nouns denoting rational beings, while the Muṇḍās make no difference whatever.

Dravidian languages have two numbers, the singular and the plural. The Muṇḍā dialects have three.

The formation of cases is quite different in the two families. The Dravidian languages have a regular dative and an accusative, while the cases of the direct and indirect object are incorporated in the verb in Muṇḍā. The suffix *kē*, which is used to denote the direct and the indirect object in some mixed dialects of Muṇḍārī, is a foreign element. In the face of such facts the comparison of the Kurukh ablative suffix *tī* with Muṇḍārī *tē*, which is not a real ablative suffix, is of no avail, even if the Kurukh *tī*, *ntī*, should prove to be different in its origin from Tamil *iṇṇu*, Kanarese *inda*, Tulu *edd*.

In this connexion it should also be noted that the Muṇḍā languages do not possess anything corresponding to the Dravidian oblique base.

**Adjectives.**—Adjectives are of the same kind in both families. The same is, however, the case in almost all agglutinative languages.

**Numerals.**—No connexion whatever can be traced between the Muṇḍā and Dravidian numerals. Moreover the principles prevailing in the formation of higher

<sup>1</sup> *Iṭō* mother, is a very common word in many languages. It also occurs in Santālī under the form of *ayō*. Like so many other terms of relationship it is a nursery word and cannot be adduced as a proof of relationship between such languages as possess it.



numbers are different in the two families. The Dravidas count in tens, the Muṇḍās in twenties.

**Pronouns.**—The pronoun *iñ*, *iṅ*, *l*, in Muṇḍā dialects has been compared by Mr. Hahn with the Kurukh *ēn*, oblique *eṅ*. It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for 'I' is probably *ē*, while the essential part of the Muṇḍā pronoun is *ñ* or *ṇ*.

Mr. Hahn further remarks that both families have different forms for the plural of the personal pronoun of the first person according to whether the party addressed is included or not. It will be pointed out in the introduction to the Dravidian family that it is very questionable whether this is originally a feature of the Dravidian forms of speech. Moreover, the use of two different forms for 'we' occurs in other families which have nothing to do with the Muṇḍās and Dravidas, *e.g.*, in the Nuba languages, the Algonquin languages, etc.

Mr. Hahn further compares Kurukh *ēkā*, who? with Muṇḍārī *oko*. But the base of *ē-kā* is *ē* or *ī*, as is clearly shown by other Dravidian forms of speech.

No conclusion whatever can be drawn from the absence of a relative pronoun in both families. The same is, as is well known, the case in numerous languages all over the world.

**Verbs.**—Every trace of analogy between the Muṇḍā and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Muṇḍārī. It is not necessary to show in detail that his comparisons will not stand a close examination. I shall only take one typical instance. He compares the Muṇḍārī suffix of the simple past tense passive *jan*, which corresponds to Santālī *en*, with Kurukh *jan*, which is the termination of the first person singular feminine of such verbs as end in *n*. The *j* of the Kurukh tense is softened from *ch*, as is clearly shown by connected dialects. The *j* of Muṇḍārī *jan*, on the other hand, is derived from *y* in *yan* = Santālī *en*. The final *n* of Kurukh *jan* is the personal termination of the first person singular, and is dropped in other persons; the *n* of Muṇḍārī *jan* is the sign of the passive and runs through all persons.

The rest of Mr. Hahn's comparisons are of the same kind and can safely be left out of consideration.

On the other hand, the whole conjugational system is quite different in the Dravidian and in Muṇḍā languages. The Dravidian system is very simple, only comprising two or three tenses; in Muṇḍā we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Muṇḍā verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic features of the Muṇḍā verb, the categorical *α* and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dravidian principles. The Muṇḍā languages, on the other hand, do not possess anything corresponding to the Dravidian negative conjugation.

It is not necessary to go further into detail. The two families only agree in such points as are common to most agglutinative languages, and there is no philological reason for deriving them from the same original.

On the other hand, the Muṇḍās and the Draviḍas belong to the same ethnic stock.

History.

It has, however, already been remarked that the physical type is not uniform throughout. If we are allowed to infer from this fact that the Dravidian race is a mixed one and consists of more than one element, the philological facts just drawn attention to seem to show that the chief components of the actual race are the Muṇḍās on the one hand and the Draviḍas on the other. The Muṇḍās are everywhere found in the hills and jungles, *i.e.* in surroundings in which we might reasonably expect to find the remnants of aboriginal races. We cannot, however, now decide if the dialects spoken by them at the present day are derived from the language of those aborigines, and there are, moreover, no traces of their having at any time been settled in the south. With regard to the Draviḍas, some authorities believe that they arrived in India from the south, while others suppose them to have entered it from the north-west where a Dravidian language is still spoken by the Brāhūis of Baluchistan. The Brāhūis do not belong to the Dravidian race, but are anthropologically Iranians, *i.e.* they have merged into the race of their neighbours. It is possible that the same is the case with the Dravidian tribes of the south wherever they came from, but anthropology only tells us that the Dravidian race comprises Muṇḍās and Draviḍas, and we have no information to show that the Draviḍas are not the aboriginal inhabitants of the south.

Philology does not tell us much about the question. It will be shown later on that the Muṇḍā languages agree in so many points with various forms of speech in Farther India, the Malay peninsula, and the Nicobars, that there must be some connexion between them all. The Dravidian languages, on the contrary, form an isolated group. There are no traces of connected forms of speech in the surrounding countries. Comparative philologists agree that the Muṇḍā languages, Khassi, Mōn-Khmēr, Nancowry, and the speech of the aboriginal races of the Malay peninsula contain a common substratum, which cannot be anything else than the language of an old race which was once settled in all those countries. No traces of that common stock can be shown to exist in the Dravidian forms of speech, and from a philological point of view, it therefore seems probable that the Dravidian *languages* are derived from the speech of an aboriginal Dravidian population of Southern India, while the Dravidian *race* at some remote period has received an admixture of tribes belonging to the same stock as the Mōn-Khmērs of Farther India.

The question of the origin and the old distribution of the Dravidian race cannot, however, be solved by the philologist. It is a subject which properly belongs to the domain of anthropology, and of anthropology alone. The denomination of the race is that given by anthropologists, and from the point of view of the philologist it is just as unsuitable as, if not more unsuitable than, the name Aryan which is used by some to denote the old people whose language is the origin of the various Indo-European tongues. For our present purpose it is sufficient to state that the languages of the Muṇḍās and the Draviḍas are not connected but form two quite independent families. They will accordingly be described as such, and I now proceed to give a more detailed account of the Muṇḍā family.







## PART I.

### MUNḌĀ FAMILY.

#### INTRODUCTION.

The Munḍā family is the least numerous of the four linguistic families which divide among themselves the bulk of the population of India. The number of speakers is only about three millions.

The Munḍā family has been known under various names. Hodgson classed the languages in question under the head of Tamulian. Hō, Santālī, Bhumij, Kurukh, and Munḍārī are, according to him, 'dialects of the great Kōl language.' The word Kol or Kolh is a title applied by Hindūs to the Hōs, Munḍārīs, and Orāṅs, and sometimes also to other tribes of the Munḍā stock. Among the Santāls the corresponding word *kālḥā* is used to denote a tribe of iron smelters in the Sonthal Parganas and neighbourhood. It is probably connected with caste names such as Kōlī, but we do not know anything really certain about the original meaning of the word. *Kōla* occurs as the name of a warrior caste in the *Harivaṃśa*. The word *kōla* in Sanskrit also means 'pig,' and some authorities hold that this word has been used by the Aryans as a term of abuse in order to denote the aboriginal tribes. According to others 'Kol' is the same word as the Santālī *hār*, a man. This word is used under various forms such as *hār*, *hārā*, *hō*, and *kōrō* by most Munḍā tribes in order to denote themselves. The change of *r* to *l* is familiar and does not give rise to any difficulty. It is even possible that the Aryans who heard the word *hār* or *kōr* confounded it with their own word *kōla*, a pig. The Santālī form *kālḥā* must in that case have been borrowed back again from the Aryans.

The name Kol has the disadvantage that it is not used in India to denote all the various tribes of the Munḍā family. On the other hand, it is also applied to the Orāṅs who speak a Dravidian dialect. It is therefore apt to be misunderstood. As has already been remarked, Hodgson used the name to denote Hō, Santālī, Bhumij, Kurukh, and Munḍārī. He was followed by Logan, who, however, excluded Kurukh. Logan also followed Hodgson in considering the Munḍā languages as a Dravidian group, which he called North Dravidian. Both he and Hodgson, accordingly, laboured under the illusion that the languages of Munḍās and the Draviḍas were derived from the same original.

The late Professor Max Müller was the first to distinguish between the Munḍā and Dravidian families. He says:—

'I can see indeed many coincidences between Uraon, Rajmahali, and Gondi on one side, and Sinhbhum (*i.e.* Hō), Sontal, Bhumij, and Mundala words on the other, but none whatever between these two classes. I, therefore, suppose that in the dialects of the last four tribes, we have traces of a language spoken in India before the Tamulian conquest . . . The race by which these dialects are used may have merged into the Tamulic in places where both have been living together for some time. Both are, therefore,

promiscuously called Koles. But historically as well as physiologically there is sufficient evidence to show that two different races, the Tamulic and an earlier race, came in contact in these regions, whither both fled before the approach of a new civilisation . . . These people called themselves "Munda," which, as an old ethnic name, I have adopted for the common appellation of the aboriginal Koles.'

The designation of the family as the 'Muṇḍā family' is thus due to Max Müller, and it has been retained in this Survey because it is that originally given by the scholar who first clearly distinguished the family from the Dravidian forms of speech, and because other names which have been proposed are objectionable for other reasons. It is not, however, a very appropriate denomination. The word Muṇḍā is used by foreigners to designate the Muṇḍās of the Ranchi district, *i.e.* only a section of the whole race. In Muṇḍārī it denotes the village chief and is also used as an honorific designation of landed proprietors, much in the same way as Māñjhī in Santālī. Muṇḍā therefore properly only applies to that section of the tribe who speak the Muṇḍārī language, and its use as a common designation of the whole family is only a conventional one.

The denomination Muṇḍā was not long allowed to stand unchallenged. Sir George Campbell in 1866 proposed to call the family Kolarian. He was of opinion that Kol had an older form Kolar which he thought to be identical with Kanarese *kallar*, thieves. There is absolutely no foundation for this supposition. Moreover, the name Kolarian is objectionable as seeming to suggest a connexion with Aryan which does not exist.

The name Kolarian has, however, in spite of such disadvantages become very widely used. Mr. Skrefsrud, and after him Professor Thomsen of Copenhagen, have brought a new name into the field, *viz.* Kherwarian or Kharwarian. Kherwār or Kharwār is according to Santālī tradition, the name given to the old tribe from which Santāls, Hōs, Muṇḍās, Bhumiṇ, and so forth are descended. So far as I can see it includes the bulk of the family, and has great advantages as compared with other titles. It is not, however, quite free from objection. There are no indications of the southern and western tribes, such as Khariā, Juāṅg, Savara, Gadabā, and Kūrkū, having ever been included in the Kherwār tribe, and there seems to be little reason for replacing one incorrect name by another which is less incorrect, it is true, but is still not quite appropriate. The name Kherwārī will therefore in this Survey be reserved for the principal Muṇḍā language which is known as existing in several slightly varying dialects such as Santālī, Muṇḍārī, Hō, and so forth.

If we were to coin a new term for the family, the analogy of the denomination Dravidian might suggest our adopting a Sanskrit name. In Sanskrit the common name for the Muṇḍā aborigines seems to be Nishāda. The Nishādas are identified with the Bhillas. They are found to the south-east of Madhyadēśa and in the Vindhya range. Their country is said to begin at the place where the river Sarasvatī disappears in the sands. In other words, the Nishādas lived in the desert and in the hills to the south and east of the stronghold of the Aryans, *i.e.* in districts where we now find Muṇḍā tribes of their descendants. Compare Wilson's *Viṣṇu Purāṇa*, pp. 100 and f.

It would, however, only mean adding to the confusion which already exists if we were to propose a new name for the family, and the denomination introduced by Max Müller when he first showed that the languages in question formed one distinct group, will be adhered to in these pages.

The principal home of the Muṇḍā languages at the present day is the Chota Nagpur Plateau. Speakers are further found in the adjoining districts of Madras and the Central Provinces, and in the Mahadeo Hills. They are almost everywhere found in the hills and jungles, the plains and valleys being inhabited by people speaking some Aryan language.

The Muṇḍā race is much more widely spread than the Muṇḍā languages. It has already been remarked that it is identical with the Dravidian race which forms the bulk of the population of Southern India, and which has also contributed largely to the formation of the actual population of the North. It is now in most cases impossible to decide whether an individual tribe has originally used a Muṇḍā or a Dravidian form of speech. The two racial groups must have merged into each other at a very early period. One dialect, the so-called Nahālī, still preserves traces of a manifold influence. It appears to have originally been a Muṇḍā form of speech, but has come under the influence of Dravidian languages. The result is a mixed dialect which has, in its turn, come under the spell of Aryan tongues, and which will probably ere long become an Aryan language. The same development has probably taken place in many other cases. The numerous Bhīl tribes occupy a territory of the same kind as that inhabited by the Muṇḍās. Their various dialects show some traces of Dravidian influence, and it seems allowable to infer that these are the result of the same development the first stage of which lies before us in Nahālī. It is also probable that the tribes who speak various broken dialects in Western India, such as Kōlī and so forth, have originally used a Muṇḍā form of speech. It is not, however, now possible to decide the question.

There are, on the other hand, several Aryanised tribes in Northern India who have certainly once spoken some Muṇḍā dialect. Such are the Cheros in Behar and Chota Nagpur, the Kuerwārs, the Sīvaras who have formerly extended so far north as Shahabad, many of the so-called Rājbaṁsis, and so forth. Traces of an old Muṇḍā element are apparently also met with in several Tibeto-Burman dialects spoken in the Himalayas. Compare the remarks in Vol. iii, Part i of this Survey. At all events, Muṇḍā languages must once have been spoken over a wide area in Central India, and probably also in the Ganges valley. They were, however, early superseded by Dravidian and Aryan forms of speech, and at the present day, only scanty remnants are found in the hills and jungles of Bengal and the Central Provinces.

It is no longer possible to decide to what extent the Muṇḍā languages can have influenced the other linguistic families of India. Our knowledge of them only dates back to the middle of the last century. Attention will be drawn to a few facts in the introduction to the Dravidian family which apparently point to the existence of a Muṇḍā element in Dravidian grammar. The whole matter is, however, beyond the limit of our observations, as the Muṇḍā influence must have been exercised at a very early period. In the case of Aryan languages, the Muṇḍā influence is apparently unimportant. Professor Thomsen is of opinion that such an influence has probably been at play in fixing the principle regulating the inflexion of nouns in Indo-Aryan vernaculars. It is, however, more probable that it is Dravidian languages which have modified Aryan grammar in such characteristics, and that the Muṇḍā family has thus, at the utmost, exercised only an indirect influence through the Dravidian forms of



speech. There is, however, one instance where Munḍā principles appear to have pervaded an Aryan language, *viz.* in the conjugation of the Bihārī verb. Though the different forms used to denote an honorific or non-honorific subject or object and the curious change of the verb when the object is a pronoun of the second person singular can be explained from Aryan forms, the whole principle of indicating the object in the verb is thoroughly un-Aryan, but quite agrees with Munḍā grammar. The existence of a similar state of affairs in Kāśmīrī and in Shīnā must, of course, be accounted for in a different way.

It has already been remarked that the Munḍās and Dravidas are considered by anthropologists to belong to the same race, but that their languages are not connected. Within India proper the Munḍā dialects form an isolated philological group. In Farther India and on the Nicobar Islands, on the other hand, we find a long series of dialects which in so many important points agree with the Munḍā languages that it seems necessary to assume a certain connexion. These languages include the so-called Mōn-Khmēr family, the dialects spoken by the aboriginal inhabitants of the Malayan Peninsula, and Nicobarese.

A short account of the Mōn-Khmēr family has been given above, in Vol. ii, pp. 1 and ff. A list of authorities will be found in the same place. The family comprises several languages and dialects, and some of them differ considerably from the others. This is for instance the case with Anamese, which is even considered by some not to be a member of the family. It must have branched off at a very early period and has later on come under the influence of Chinese. Similarly the Cham dialect of the old Kingdom of Champa has been largely influenced by Malay, and has even borrowed the Malay numerals. In spite of all this, however, there are so many points of analogy between all the dialects that they must be classed together as one family.

The Mōn-Khmēr dialects had long been considered as connected with the Tibeto-Chinese languages. Professor Kuhn has, however, shown that they form a separate family, and that connected forms of speech are found among the polysyllabic languages of Nearer and Farther India. Even anthropologically the speakers of Mōn-Khmēr dialects differ from the Chinese.

The word Mōn has long ago been compared with Munḍā, and nobody now doubts that there is a connexion between the Mōn-Khmēr and the Munḍā languages. It has already been remarked that 'Munḍā' is an Aryan word. It cannot therefore have anything to do with 'Mōn,' but that does not affect the argument. Pater W. Schmidt has been good enough to inform me that an older form of *Mōn* is *Man*.

The first to draw attention to the connexion between the Munḍā languages and the Mōn-Khmēr family was Logan in his series of articles on the *Ethnology of the Indo-Pacific Islands*, in the *Journal of the Indian Archipelago*. 'Kol' is dealt with on pp. 199 and ff. of Vol. vii (1853). He was followed by F. Mason, in a paper on the Talaing language contributed to the fourth volume of the *Journal of the American Oriental Society* (1854). Mason tried to show that many Mōn words corresponded to others in use in Kolh (*i.e.* Munḍārī), Gōṇḍī, Kurukh, and Malto. His comparisons are not convincing. His word lists were, however, reprinted in the 'British Burma Gazetteer

and also in the seventeenth volume of the French *Revue de linguistique* (pp. 167 and ff.).

The comparative tables of numerals and pronouns published by Max Müller in his letter on the classification of Turanian languages were made use of by the German Professor W. Schott for a comparison of the numerals and pronouns in Muṇḍārī and Anamese.

Sir A. Phayre followed Dr. Mason, and he also found his theory confirmed by the resemblance between the stone implements, the so-called shoulder-headed celts, found in Pegu and in Chota Nagpur.

Other scholars such as Haswell and Forbes did not believe in the theory of a connexion. Forbes thought that there might have been intercourse, but no racial affinity, between Mōns and Muṇḍās.

A full discussion of the correspondence between Mōn-Khmēr and Muṇḍā vocabulary was given by Professor E. Kuhn in the paper mentioned under authorities below. He sums up his results as follows:—

‘There are unmistakable points of connexion between our monosyllabic Khasi-Mōn-Khmēr family and the Kolh languages, Nancowry, and the dialects of the aborigines of Malacca. It would be rash to infer at once from this fact that it has the same origin as those eminently polysyllabic languages. It seems, however, certain that there is at the bottom of a considerable portion of the population of Further and Nearer India a common substratum, over which there have settled layers of later immigrants, but which, nevertheless, has retained such strength that its traces are still clearly seen over the whole area.’

The relationship existing between the Mōn-Khmēr languages and the dialects spoken by the wild tribes on the Malay Peninsula has lately been separately dealt with by Pater W. Schmidt. The result of his very careful and detailed studies is that the dialects in question, the so-called Sakei and Somang, must be considered as really belonging to the Mōn-Khmēr family.

We shall now turn to the relationship existing between the Muṇḍā and the Mōn-Khmēr languages.

**Phonology.**—The phonetic systems agree in several points. Thus both families possess aspirated hard and soft letters. Both avoid beginning a word with more than one consonant, and so forth. The most characteristic feature of Muṇḍā phonology are the so-called semi-consonants *k'*, *ch'*, *t'*, *p'*. They are formed in the mouth in the same way as the corresponding hard consonants *k*, *ch*, *t*, and *p*, but the sound is checked, and the breath does not touch the organs of speech in passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as *tn* or *dn* instead of *t'*; *pm* or *bm* instead of *p'*, and so forth. Some corresponding sounds exist in Sakei and connected languages. In the Mōn-Khmēr forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Cham final *k*, *t*, *p*, and *h* are not pronounced, or their enunciation is at least checked so that only a good observer can decide which

sound is intended. As examples from the Mōn-Khmēr languages, we may quote Khmēr *tāk*, Bahnar *tah*, to lay down; Khmēr *tūch*, like; Bahnar *hadoi*, in the same way; Khmēr *tāp*, Bahnar *tām*, to perforate, etc. It is impossible not to compare these sounds with the Muṇḍā semi-consonants.

**Formation of words.**—It is difficult to compare the formation of words in the Muṇḍā and Mōn-Khmēr families. Nobody has as yet attempted to give a thorough analysis of the vocabulary of the Muṇḍā dialects, and I have not had access to sufficient materials for a thorough study of the Mōn-Khmēr languages.<sup>1</sup> We can, however, already point out some characteristics in which both families agree. The most important one is the common use of infixes. Compare Khmēr *kal*, to support; *kh-n-al*, support: Stieng, *sa*, eat; *sč-p-a*, food, and so forth. I may further mention the reduplication of the base or of its first letters, and the use of prefixes, though we are not as yet sufficiently acquainted with the rôle which those latter additions play in the formation of Muṇḍā words.

**Vocabulary.**—The vocabulary of both families often agrees in a very striking manner. Attention has long ago been drawn to the conspicuous similarity of the numerals. The short table which follows will be sufficient to illustrate the matter. Further details will be found in the works by Messrs. Kuhn and Schmidt mentioned under authorities:—

Santālī.	Khaṛṣā.	Savara.	Khmēr.
1. <i>mit'</i>	<i>moy ol</i>	<i>bo, aboi, mi-</i>	<i>mūy.</i>
2. <i>bur</i>	<i>ubār</i>	<i>bāgu, bār-</i>	<i>bīr.</i>
3. <i>pā</i>	<i>upē</i>	<i>yāgi, yār-</i>	<i>pīy.</i>
4. <i>pon</i>	<i>i'pon</i>	<i>uñji</i>	<i>puon.</i>
5. <i>mārā</i>	<i>moloi</i>	<i>molloi</i>	<i>prā, Mōn p'sun.</i>
6. <i>turai</i>	<i>tiburu</i>	<i>tuḍru, turru</i>	<i>kron, Bahnar tödrāu, Mōn t'rāu.</i>
7. <i>oue</i>	<i>gul</i>	<i>gul-ji</i>	<i>grul.</i>
8. <i>irāl</i>	<i>thām</i>	<i>tam-ji</i>	<i>kati, Anam tam, Sue thkol.</i>
9. <i>arū</i>	<i>tomāñ</i>	<i>tum-ji</i>	<i>kansar, Bahnar töxin, Palaung tīm.</i>
10. <i>gāl</i>	<i>gol</i>	<i>gal-ji</i>	<i>nai, Lemet kel.</i>

It is not necessary to enter into a detailed discussion of the forms given in the table. The striking agreement leaps at once to the eye.

With regard to pronouns we cannot expect to find corresponding forms throughout. The old personal pronouns are so commonly replaced by complimentary nouns in all the languages of Farther India that it would often be useless to make a comparison. Some striking instances, however, are still available which show that the two families have

<sup>1</sup> Father W. Schmidt's masterly treatment of the phonology of these forms of speech could not be utilized for this introduction.

here also preserved important traces of a common origin, or, at all events, of a common substratum. Compare the table which follows :—

I	We two		We	
	exclusive.	inclusive.	exclusive.	inclusive.
Santālī	<i>liñ</i>	(a) <i>liñ</i>	(a) <i>lä</i>	(a) <i>bon</i>
Bahnar	<i>iñ</i>	<i>ñi</i>	<i>ñon</i>	<i>bön</i>

There is no difficulty in comparing Santālī *liñ*, I and he, with Bahnar *ñi*. Compare Santālī *ñil*, Muṇḍārī *lel*, see.

The personal pronouns are often suffixed in both families in order to supply the place of possessive pronouns.

We can further compare the demonstrative bases *ni* and *no* in Santālī with Bahnar *ne*, this; *no*, that, and so on.

There is also a considerable proportion of the vocabulary which is common to both families. It will be sufficient to give a few instances.

### I.—Parts of the body.

*Back*.—Santālī *dea*, Khariä *kuṇḍabu*, Savara *kuṇḍon*; Bahnar *kedu*.

*Blood*.—Santālī *māyām*; Stieng *maham*.

*Eye*.—Santālī *mät'*; Bahnar, etc., *mat*.

*Foot*.—Santālī *janğa*, Juäng *ijin*; Bahnar *jön*; Stieng *jon*.

*Hand*.—Santālī *ti*; Bahnar, etc., *ti*.

*Nose*.—Santālī *mũ*, Bahnar, etc., *muh*.

### II.—Animals.

*Bird*.—Santālī *sim*; Bahnar *sēm*, Mön *chē*.

*Crab*.—Santālī *kaḥkām*; Bahnar *kōtam*.

*Dog*.—Savara *kinsor*; Huei, Sue, etc., *śor*.

*Fish*.—Kürkū *kākū*; Bahnar, etc., *ka*.

*Peacock*.—Santālī *marak'*; Mön *mrāk*.

*Snake*.—Santālī *biñ*; Bahnar *bih*, Stieng *bēh*.

*Tiger*.—Santālī *kul*, Muṇḍārī *kulā*, Mön, Bahnar *kla*, Kuy *khola*.

### III.—Objects of nature.

*Earth*.—Santālī *āt*; Muṇḍārī *ote*; Mön *ti*.

*Mountain*.—Santālī *bu r*; Kuy *brōu*, *brau*.

*Forest*.—Santālī *bir*; Khmēr *bréi*, Bahnar, etc., *bri*.

*Salt*.—Santālī *bu-lu-n*; Stieng *bōh*, Bahnar *boh*.

*Sun*.—Santālī *siñ*; Palaung *señei*, Selong *señ*.

*Wood*.—Santālī *bir*; Bahnar, etc., *bri*.

*Water*.—Santālī *dak'*; Bahnar, etc., *dak*.

### IV.—Miscellaneous.

*Die*.—Santālī *gách'*; Khmēr *kh-m-och*, corpse.

*Drunk*.—Santālī *bul*; Bahnar, Khmēr *bul*.

*Eat.*—Santāli *jám, jo* ; Bahnar *śa*, Mōn *cha*, Proons *choñ*.

*Lie down.*—Santāli *gitch'* ; Mōn *stik*.

*Child.*—Santāli *hán*, Kūrkū *kōn* ; Mōn, Anam, etc., *kōn*.

*Name.*—Santāli *ñu-tu-m*, Korwā *yum*, Savara *ñim*, Kūrkū *jūmū* ; Mōn *ymu*, Khmēr *jhmōh*.

*Not.*—Santāli *ban* ; Rengao *bi*.

The preceding remarks will have been sufficient to show that the general frame-work of both families is so analogous that there must be a close connexion. The inflexional system and the structure of sentences, on the other hand, differ in both. I do not think that much importance should be attached to the fact that the modern order of words is different. The same is the case in two so closely connected groups of one and the same family as Tai and Tibeto-Burman. It is more important that the conjugation of verbs is quite different. It should, however, be borne in mind that we do not know much about the history of the Muṇḍā and Mōn-Khmēr languages. We cannot any more consider them as unmixed forms of speech, and the different conjugational system can very well be due to foreign influence.

The Mōn-Khmēr languages are monosyllabic and the Muṇḍā family polysyllabic. That is not, however, a sufficient reason for separating the two families. It is only the bases in Mōn-Khmēr that are monosyllabic. Polysyllabic words are of common occurrence, just as is the case in Sakei and Semang, and it is very probable that further research will show that the bases of Muṇḍā words are likewise monosyllabic.

The most probable solution of the whole problem seems to be that the Muṇḍā and the Mōn-Khmēr languages are derived from one and the same base. Each group has, however, had an independent history of its own, under the influence of various foreign elements. It seems probable that the Muṇḍā languages have developed the tendencies of the common parent tongue with the greatest fidelity. The tribes speaking them have led a more secluded existence than the Mōn-Khmērs. The old history of both groups is, however, as yet lost in the mist of antiquity.

It has already been remarked that the aboriginal languages of the Malay Peninsula are so closely related to Mōn-Khmēr that Pater Schmidt, the latest and best authority on the subject, does not hesitate to consider them as a branch of that family. They are spoken by the Sakei and Semang tribes. The Sakeis are also anthropologically connected with the Mōn-Khmēr tribes. The Semangs, on the other hand, are Negritos, and Pater Schmidt is probably right in supposing that they have abandoned their original speech and adopted a foreign one. The oldest population of the Malay Peninsula were probably all Negritos, and the Sakeis are therefore perhaps later immigrants. According to Forbes, 'the earliest Mōn traditions speak of a race, called Beloos (monsters) whom the Mōn and Burman races found occupying the sea-coast.' It is possible that the 'Beloos' were Negritos. We do not, however, know anything certain about them or their history.

It is not necessary to enter into details with regard to the dialects of the Sakeis and Semangs. Most of the remarks already made about the Mōn-Khmērs apply equally to them.

According to Colonel Sir Richard Temple, 'the Nicobarese speak one language in six dialects so different as to be mutually unintelligible to the ear. These six dialects are, from North to South, Car-Nicobar, Chowra, Teressa, Central, Southern and Shom Pen.' The same authority sums up the results of his enquiries into the philological position of Nicobarese as follows :—

'The Nicobarese have been on the same ground for at least 2,000 years, and they have a tradition of a migration from the Pegu-Tenasserim Coast. They have been quite isolated from the coast people, except for trade, for all that period. Their language has been affected by outside influences almost entirely only in trade directions, and then not to a great degree. It has been subjected to internal change to a certain degree by the effects of tabu. Yet we find roots in the language of the kind that remain unchanged in all speech, which are apparently beyond question identical with those that have remained unchanged in the dialects of the wild tribes of the Malay Peninsula; these very roots owe their existence among the wild tribes to the effect on them of the influence of the Indo-Chinese languages, civilised and uncivilised. Considering then the long isolation of the Nicobarese, it is a fair inference that these islanders probably preserve a form of the general Indo-Chinese speech that is truer to its original forms than that of any existing people on the Continent.'

When writing the above, Sir R. Temple was unacquainted with Pater Schmidt's studies. We now know that the wild tribes of the Malay Peninsula, the Sakeis and Semangs, speak a language which seems to be radically connected with Mōn-Khmēr. In the case of the Sakeis, it is probably the original language of the tribe, while the Semangs have adopted it from others. The many points of connexion between Nicobarese and those forms of speech therefore point to a similar state of affairs.

Results of this part of the enquiry. We may therefore sum up the preceding remarks as follows :—

The Muṇḍās, the Mōn-Khmēr, the wild tribes of the Malay Peninsula, and the Nicobarese all use forms of speech which can be traced back to a common source, though they mutually differ widely from each other. Each of the tribes has had a development of its own, and each dialect has, in each case, struck out on independent lines. Their development has also been influenced from without, in consequence of race mixture with outsiders. We cannot, however, any more trace the various stages in that development, because the old history of the tribes in question is not known to us. Pater W. Schmidt divides all these languages into three main branches, viz. :—

- I. Khassi; Wa angku, Riang, Palaung, and Danaw; Nicobarese;
- II. Somang, Tembe, Senoi and Sakei;
- III. Mōn-Khmēr languages, Anamese, Bersisi, and Muṇḍā.

Professor Vilhelm Thomsen of Copenhagen, in his paper *On the position of the Kherwarian Languages*, has tried to show that there is some connexion between the Muṇḍā dialects and Australian languages. He says :—

'I desire to draw attention to a series of very remarkable coincidences between them (i.e. the Muṇḍā languages) and several of the . . . aboriginal languages in the southern part of the Australian continent, such as Dippil and

Turrubul in Southern Queensland ; Kamilaroy, 'Wiradurei, Lake Macquarie, Wodi-Wodi, and others in New South Wales ; the languages spoken on the Encounter Bay and about Adelaide, and also the Parnkalla spoken to the west of Spencer's Gulf in South Australia ; and lastly several languages of West Australia. These South-Australian languages cannot, notwithstanding the great difference existing between them, be separated from each other, but they must be supposed to have some common origin. The points of analogy which have been supposed to exist between them and the Dravidian languages, must certainly be dismissed. Compare Friedrich Müller, *Grundriss der Sprachwissenschaft*, Vol. ii, Part i, pp. 95 and ff. On the other hand, I think there is unquestionably a certain connexion between the Australian and Khervarian languages.

It is not only possible to point to similarity in vocabulary, but especial stress should be laid on the fact that the analogy extends to the principles according to which the languages are built up and to the relations and ideas which have found their expression in the grammatical forms. There seems also to be an unmistakable similarity in some details of these forms, if it is permissible to draw any conclusions in this respect so long as we are quite ignorant of the phonetical development of the languages. We cannot, however, expect to find any obvious analogy throughout in grammatical details, the less so when we remember how much the Australian languages themselves differ from each other in this respect.'

Professor Thomsen thinks that these similarities must be explained by the supposition that Indian Muṇḍās, or some closely connected tribe, emigrated towards the east and south-east, 'say to New Guinea, where von der Gabelentz thinks that they have left traces in the languages on the Maclay coast, but especially to the south of the Australian continent, where the languages still are of a kind similar to the Khervarian, though crossings and intermixtures, of which nothing can as yet be known, have no doubt also taken place here.'

A similar theory has been propounded by G. von der Gabelentz in his book *Die Sprachwissenschaft*. Leipzig, 1891, pp. 274 and f. He says:—

'We are probably justified in speaking of a Kolarian-Australian family of languages.'

Von der Gabelentz has not adduced any facts in support of this view. It is possibly based on a comparison of materials which are not accessible to me. Professor Thomsen, on the other hand, gives some details, and it will be necessary to examine them.

His first argument is based on some correspondence in  
Vocabulary. vocabulary, and he here enters into details, as follows:—

'Santāli *iñ*, I; Muṇḍārī *iñ*, *aiñ*. correspond to forms containing an *ñ* in all Australian languages ; thus Dippil, Turrubul, Kamilaroy, Adelaide, Parnkalla *nai*, etc.

Santāli *aliñ*, Muṇḍārī *aliñ*, we two (*i.e.* he and I) correspond to Dippil *ñu-liñ*, *a-len* ; Kamilaroy *ñu-le* ; Wiradurei *ñā-li* ; Lake Macquarie (oblique) *ñā-lin* (thou and I ; *ñā-lin-pon*, he and I) ; Adelaide, Parnkalla *ñā-dli* ; West-Australian *ñā-li*.



Santāli *alā*, we, = Turrubul *ñu-le*; Adelaide *ñā-dlu*, etc.

Santāli *uni*, *nui*, he, she, it (animate beings) *ona*, *noa* (inanimate), should be compared with Lake Macquarie *noa*, he, that; *uni*, *unna*, this; Dippil *unda*, Turrubul *icunāl*, he, etc.'

Professor Thomsen further compares Santāli *māṭ'*, eye, with Kamilaroy, Wiradurei *mīl*, Wodi-Wodi *mēr*; Santāli *mu*, nose, with Kamilaroy, Dippil *mūrū*, Turrubul *mūro*; Santāli *jaṅga*, foot, with Wiradurei *dimañ*, Kamilaroy *dina*, Dippil *dzhinun*; Santāli *hār*, man, with Lake Macquarie *kore*, Encounter Bay *korn* (compare Kūrū *kōrō*); Santāli *bañ*, not, with Dippil *ba*. We may add Santāli *alāñ*, Turrubul *tulun*, Lake Macquarie, Wodi-Wodi *tulun*, tongue.

With regard to numerals Professor Thomsen compares Santāli *mīl'*, *mīl'-ṭaṇ*, one, with Wodi-Wodi *mitun*, Kamilaroy *māl*; Santāli *bār*, two, with Lake Macquarie *buloāra*, Kamilaroy, Dippil, Wodi-Wodi *bulār*.

I now proceed to an examination of these comparisons and begin with the numerals.

The similarity between Mundā and Australian numerals is not very striking. Few Australian languages possess more than the three first numerals. The form for 'one' differs in most of them. Compare Lake Macquarie *wakol*, Wiradurei *ñunbai*, Kingki *piēya*; Turrubul *kunar*, Dippil *kalim*, Encounter Bay *gamalaitye*, Adelaide *knwa*, West Australian *kain*, *gain*, and so forth. Even Kamilaroy *māl* and Wodi-Wodi *mitun* do not exactly correspond to Santāli *mīl'*, the initial *m* of which word is an old prefix and at all events there can be no question of comparing the Australian word for 'one' in general with *mīl'*.

With regard to 'two', most Australian languages possess forms beginning with a *b*. Thus, Lake Macquarie *buloāra*, Wiradurei *bula*, Kamilaroy, Dippil, and Wodi-Wodi *bulār*, Wailwun *bulugur*, Kingki *būdela*, Turrubul *būdēlū*, Lake Tyers *būlūman*, Lake Hindmarsh *pullet*, River Yarra *bolowin*, Jajowerong *būlaitsh*, Witouro *bullait*, Youngurong *bullarbil*. The base seems to be *bula*, *bulo*, or something like that. The similarity with Mundā *bār* is far from being evident, even if *b* is not an old prefix (compare Lemet *ar*; Khassi *ār*) but belongs to the base.

It cannot, however, be denied that a sort of similarity exists between the two first numerals in Mundā and some Australian languages. It would be very rash to infer anything about their mutual relationship from this fact. A much more striking analogy can be found between the numerals in languages where community of origin is quite out of the question. Compare, for example, *ek*, one, in the language of the Mixteques in America, with the Hindōstānī *ēk*. Forms corresponding to Santāli *mīl'*, one; *bār*, two, are found in some Negro languages of Africa. Compare Herero *mue*, one; *vari*, two; Maba *bar*, two.

Moreover, every trace of analogy between Mundā and Australian languages ceases when we go beyond two. I therefore think we are forced to the conclusion that the analogy in the case of the two first numerals is only apparent.

The same is, so far as I can see, the case with regard to pronouns.

The pronoun 'I' has forms containing an *ñ* in many languages. Thus in Molanesian *ñu*, *ñ*, in Mande (Africa) *ñ*, Bullom (Africa) *yañ*, and so forth. The pronominal suffixes of the first person in Australian languages, on the other hand, show that *ñ* is not



essential to the pronoun. Compare Wiradurei *na-du*, I, to which correspond the suffixed forms *du* and *tu*. Similarly in Encounter Bay, 'I' is *nā-pe* or *nā-te*, and the corresponding suffixes are *ape*, *ap*, *an*, *ate*.

The forms of the dual and plural of the pronoun of the first person unquestionably bear some similarity to the corresponding Muṇḍā forms. In the Muṇḍā languages the bases of these forms are, however, *liñ*, *lin*, and *le*, while *lin*, *li*, and *le* in the Australian languages appear to be suffixes of number. Compare Lake Macquarie *bu-la*, you two, Encounter Bay *nur-le*, you two, and so forth.

The apparent similarity between the forms for 'we two' and 'we' is more than outweighed by the fact that the Australian languages do not appear to distinguish between forms including and such as exclude the party addressed in the dual and plural of the personal pronoun of the first person. Professor Thomsen, it is true, mentions *na-lin*, thou and I; *nalín-pon*, he and I, from the dialect spoken at Lake Macquarie. The latter form, however, contains the ordinary dual *na-lin*, and the pronoun of the third person singular. It will be seen that the principle is quite different.

Moreover, the parallelism between Muṇḍā and Australian languages ceases to exist when we consider the forms for 'thou.' Melanesian, on the other hand, has forms, such as *mu*, *m*, which correspond to the Muṇḍā *am*. Compare also Bullom (Africa) *mun*, *moa*, thou.

Bases corresponding to Santālī *uni*, *nui*, *ona*, *noa*, this, do occur not only in Australian languages, but also in the Melanesian *na*, *n*, he, and in many other languages, including the Aryan dialects of India.

I therefore think that no conclusion whatever can be based on the apparent similarity in pronouns and numerals between the Muṇḍā languages on the one hand and the Australian on the other.

If we turn to the other words compared by Professor Thomsen the result will be the same. The similarity is, in most cases, far from being striking. I omit from consideration the words for 'nose' and 'foot' in which no one will, I think, deny that the analogy is very small indeed.

For 'eye' we find the forms *mil* and *mēr* which Professor Thomsen compares with Santālī *māṭ*. This latter word, however, more closely resembles forms such as *mata*, *mat*, *meta*, *eme*, and so forth, in numerous Oceanic languages. Compare also *mik*, and *mit*, or *mih*, i.e. *mit* in several Tibeto-Burman forms of speech.

'Man' is *kore* in Lake Macquarie and *korn* in Encounter Bay. This word of course resembles Santālī *hār*, Kūrkū *kōrō*, man. But so does also Fülhe *gorko* which hails from Africa. Moreover, the base of Kūrkū *kōrō* is probably *rō*, and *kō* an old prefix. Compare Khassi *brīw*, man, which contains another prefix *b*. Forms such as Kamilaroy *giwīr*, Wiradurei *gibir*, Victoria *kūl-īnt*, man, render the probability of a connexion with the Muṇḍā word for 'man' very slight.

Nor can any importance be attached to the similarity between Dippil *ba*, Santālī, *bañ*, not, when we consider Lake Macquarie *kora*, Wiradurei *karia*, Kamilaroy *kāmīl*, Adelaide *yako*, West Australian *bart*, not, and when we remember that *ba*, not, also occurs in far-off African languages such as Hausa.

An examination of the points in which the vocabularies of the Muṇḍā and the Australian languages have been supposed to agree therefore shows that such analogy

as seems to exist is too questionable to be made the basis of any conclusion. It would be necessary to point out many more cases of unquestionable similarity in order to make the supposition of a connexion probable.

Professor Thomsen's opinion, that there is a connexion between the two families, is, however, less based on a comparison of vocabulary than on the analogy which he finds between the grammatical principles prevailing in both. He has not pointed to any definite facts in support of his view, and we must therefore base the remarks which follow on such materials as are available.

Like the Munḍā languages, the Australian forms of speech do not clearly distinguish between noun and verb. The same is, however, the case in so many languages all over the earth that no conclusions can be drawn from such analogy.

Grammatical principles.

**Phonology.**—The phonetical system of Australian languages is extremely simple. There are no aspirates, no sibilants, no *h*, and probably originally no soft mutes such as *g*, *d*, or *b*. There is, more especially, nothing to correspond to the semi-consonants which are so characteristic of Munḍā languages. These sounds have, on the other hand, though without just cause, been compared with the so-called 'clicks' of African languages.

**Formation of words.**—The Australian languages use suffixes in order to form new words. So far as we can see, they have nothing corresponding to the Munḍā infixes. This point is of some importance as affecting the whole structure of the language.

**Nouns.**—Australian languages do not distinguish between animate and inanimate nouns, as do the Munḍā forms of speech and many other linguistic families.

In Munḍā, there are three numbers. The same is the case with regard to pronouns in Australia. In the case of nouns, on the other hand, most Australian languages do not distinguish number. In Adelaide and Encounter Bay, however, there are three numbers as in Munḍā. The dual suffixes are *rla* or *lla* in Adelaide and *eñk* in Encounter Bay, and those of the plural *na* and *ar*, respectively. Compare the suffixes of the pronoun of the third person, dual *eñk*, plural *ar* in Encounter Bay. The numbers are, accordingly, indicated in the same way as in Munḍā. Compare, however, also Encounter Bay *nīng-eñk*, two; *nepald-ar*, *maltāi-ar*, three.

There are no separate suffixes to denote the subject and the object. This is, however, so generally the case in many languages that no conclusion can be based on the fact. The Australian languages, on the other hand, in one important point differ from the Munḍā forms of speech, *viz.*, in possessing a separate suffix denoting the agent. Thus, *wākun-to minarīn tatan*, crow-by what eats? what is the crow eating? According to Professor Fr. Müller this is a characteristic feature of all Australian languages. The similarity between this suffix *to* and the Munḍā *te* is probably only apparent. The same is the case with the West Australian genitive suffix *ak*, *añg*, or, after vowels, *rak*, *rañg*, as compared with Santālī *ak'*, *añ*, *reak'*, *reañ*. The corresponding form in most Australian languages is *ku*. Such analogies become insignificant when we compare the genitive suffix *ka*, *ga*, in the language of the Bushmen, and *añg*, *nak*, in Maba, both of which belong to Africa.

Some remarks have already been made regarding numerals and pronouns. In this connexion I shall only point out that the Australian numerals do not go further than 'three' and accordingly do not possess anything corresponding to the principle prevailing

in Munḍā and several other linguistic families of counting in twentics. There are further, no double sets of the dual and the plural of the pronoun of the first person. I may add that the bases of the interrogative pronouns are quite different. Compare Turrubul *nan-dū*, who? *minā*, what? and similar forms in all other dialects.

**Verbs.**—The Australian languages possess a richly varied system of verbal forms. In this respect they agree with the Munḍā dialects, but also with languages of other families such as Turkish. Some of the tense-suffixes apparently resemble those in use in the Munḍā family. Thus the present suffix *an* in Lake Macquarie, *in*, *un*, *ēn* in Encounter Bay can apparently be compared with the Santālī suffixes *en*, *an*. The suffix *ē* or *ī* of the past in Wiradurei, Kamilaroy, Turrubul, and Adelaide bears some resemblance to Santālī *et'*; the pluperfect suffixes *ā-kean* in Lake Macquarie and *lain*, *lēn* in Kamilaroy might be connected with Santālī *akan* and *len*, respectively. It would, however, be rash to lay any stress on such analogy in sound.

We find reflexive and reciprocal bases and so forth, but they are formed in a way quite different from that prevailing in Munḍā, and the whole structure of the verb is, so far as I can see, quite different.

The passive is formed by adding the pronominal suffixes denoting the object and is not an independent form, as is the case in Munḍā.

There is nothing corresponding to the categorical *a*, and participles are, at least in Kamilaroy, formed by adding suffixes to the tense bases.

The subject is indicated by adding pronominal suffixes, which in Encounter Bay are sometimes added to preceding words. Thus, *yāp-ap el-in*, fuel-I go, I go after fuel. A similar construction is, however, also found elsewhere. Compare the African Hottentot *tsi-b ma*, and-he gives. It has already been remarked that there is a separate pronominal suffix denoting the agent, a state of affairs which is quite foreign to the Munḍā languages.

The object is often indicated by adding pronominal suffixes. Thus, *nolk-ur-an-el*, bit-me-by-him, he bit me; *memp-ir-an-el*, struck-me-by-him, he struck me, in Encounter Bay. In the Munḍā languages, on the other hand, infixes are used instead, while the language of the Hottentots in this respect agrees with Australian; thus, *mu-bi-b*, see-him-he, he sees him; *ma-do-gu-b*, give-you-them-he, he gives them to you. Moreover, there is nothing to correspond to the various infixes denoting the indirect object or the genitive which are so characteristic a feature in Munḍā languages.

The various forms corresponding to our verbal tenses are further often based on principles which are not found to prevail in the Munḍā family. Thus the Wiradurei possesses five different forms which can be translated as a perfect. Thus, *būm-al-guain*, have struck; *būm-al-āwan*, have just struck; *būm-al-nārin*, have struck to-day; *būm-al-gurāni*, have struck yesterday; *būm-al-gunan*, have struck a long time ago.

The result of the preceding remarks has not been to corroborate the hypothesis of a close connexion between the Australian and the Munḍā languages. Such analogy as exists concerns general features which recur in the most different languages all over the world. Our knowledge of the Australian languages is very limited, and I have not been in a position to make use of all that has been written about them. It is therefore possible that Messrs. Thomsen and von der Gabelentz would be able to support their theory with facts which I do not know. So far, however, nothing has been adduced

which proves the existence of a connexion between the two groups of languages, or which even makes it probable.

It is, of course, possible that further researches may adduce new facts which will prove Professor Thomsen to have been right. In that case the explanation will probably be found to be that given by him, that the analogy must be due to the influence of the language of immigrants from India or Australonesia to Australia.<sup>1</sup>

The Muṇḍā family comprises several dialects. The table which follows shows their names and the estimated number of speakers. Revised figures, based on the returns of the last Census, have been added in a third column :—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santālī . . . . .	1,614,822	1,795,113
Muṇḍārī . . . . .	406,524	460,744
Bhumij . . . . .	79,078	111,304
Birbāṛ . . . . .	1,234	526
Koḍā . . . . .	8,949	23,873
Hō . . . . .	383,126	371,860
Tūrī . . . . .	3,727	3,880
Asurī . . . . .	19,641	4,894
Korwā . . . . .	20,227	16,442
Kūrkū . . . . .	111,684	87,675
Kharīā . . . . .	72,172	82,506
Juāṅg . . . . .	15,697	10,853
Savara . . . . .	102,039	157,136
Gadabā . . . . .	35,833	37,230
TOTAL . . . . .	2,874,753	3,164,036

Santālī, Muṇḍārī, Bhumij, Birbāṛ, Koḍā, Hō, Tūrī, Asurī, and Korwā are only slightly differing forms of one and the same language. All those tribes are, according to Santālī traditions, descended from the same stock, and were once known as Kherwārs or Kharwārs. The Kherwārs of the present day, a cultivating and landholding tribe of Chota Nagpur and Southern Behar, have probably the same origin. The dialects spoken by the tribes just mentioned will in this Survey be collected under the head of Kherwārī. Kherwārī is the principal Muṇḍā language, its dialects having been returned by full 88 per cent. of all the speakers of Muṇḍā tongues. Kherwārī is also the only Muṇḍā form of speech which has remained comparatively free from the influence of neighbour-languages. The vocabulary is to some extent Aryan, and some of the usual suffixes

<sup>1</sup> I cannot in this place enter into the question of the relationship between our Muṇḍā-Mōn-Khūr family and the languages of Australonesia (Indonesian, Melanesian, Polynesian). I am convinced that Peter W. Schmidt is right in classing all these forms of speech together into one great family, but I am not as yet in a position to prove the connexion.

are apparently taken from the same source. The whole character of the language has, however, been preserved with great fidelity, though Aryan principles have of late begun to influence the grammar also. Kherwārī can therefore be considered as the typical representative of the Muṇḍā family.

The remaining dialects are spoken by comparatively small tribes. They have all been largely influenced by Aryan languages, and, in the case of Savara and Gadabā, also by Dravidian forms of speech.

Kürkū, Khariā, and Juāng agree in one important point. They often use a *k* where Kherwārī has an *h*. Thus Kherwārī *hān*, Kürkū *kon*, a child. Savara and Gadabā have *on*. Attention has already been drawn to the fact that the Mōn-Khmēr languages possess the same word in the form *kon*. It therefore seems probable that Kherwārī in this respect represents a later stage of phonetical development.

Savara is most closely related to Khariā. It has, however, been largely influenced by Telugu, and it is now a mixed form of speech. This is also the case with Gadabā, where Aryan and Dravidian elements have to a certain extent overgrown the Muṇḍā forms and grammatical principles.

Some of the most characteristic features of the Muṇḍā languages, or at least of its best known representative, will be mentioned in the introduction to Santālī. It will, however, be of interest in this place to make some short remarks on the general character of the family.

General character of the Muṇḍā languages.

**Phonology.**—The phonetical system of the Muṇḍā languages is very richly developed. It will be shown below under the head of Santālī how that language abounds in vowels. The same is probably the case in other Muṇḍā dialects, though we have not so full and trustworthy information about them as in the case of Santālī. In that language, and in Muṇḍārī, and apparently also in Kürkū, there are moreover distinct traces of the working of that well-known law of harmonic sequence which affects the vowels of consecutive syllables so as to make them agree with each other in sound. The details will be found under the head of Santālī.

The Muṇḍā languages also possess a richly developed system of consonants. Hard and soft consonants are freely used, and both classes can be aspirated. In Aryan loan-words, however, the aspiration is often dropped.

In addition to the consonants known from Aryan languages, we also find a set of semi-consonants. The details will be found under the head of Santālī. These semi-consonants form a very characteristic feature of the Muṇḍā languages. The materials collected for the purposes of this Survey have not, however, been prepared by scholars with a phonetical training. We cannot, therefore, expect to find these peculiarly difficult sounds noted with accurate correctness, in the specimens printed in this volume. It is, on the whole, not possible to form an adequate idea of the phonetical system of the Muṇḍā languages from the materials available. It is only the specimens of Santālī and its dialects forwarded from the Sonthal Parganas which are quite trustworthy in this respect.

The semi-consonants correspond to the so-called abrupt tone of Indo-Chinese languages. Similar sounds appear to exist in Sakei and Semang, and probably also in most Mōn-Khmēr languages.

No Santālī word can begin with more than one consonant. The same rule apparently holds good in other Muṇḍā dialects.

**Formation of words.**—Words are formed from bases or other words by means of reduplication or by adding affixes. The numerous Aryan loan-words are, in this respect, treated as indigenous Muṇḍā words. The whole root or its first elements can be doubled, and in this way the meaning is intensified in various ways. In this connexion I may also mention the very common jingles such as Santālī *chas-bas*, cultivation; *sojhe-mojhe*, straight away (*sojhē* is a Bihārī loan-word).

With regard to affixes, we are very unsatisfactorily informed about the use of prefixes. It is, however, probable that they have played a considerable rôle in the history of Muṇḍā words. Compare Santālī *a-lan*, Kūrkū *lan*, tongue; Santālī *a-ñu*, to give to drink; Santālī *mo-cha*, Kūrkū *chā-bū*, mouth; Santālī *a-kriñ*, to give to buy, to sell; *kiriñ*, buy; Savara *kin-sor*, dog; *kim-pon*, belly; *lim-ji*, nine; Khariā *ro-monḡ*, nose, etc.<sup>1</sup>

The most important means of modifying the meaning of a root is, however, the insertion of infixes. Compare the Muṇḍārī *ma-na-rañ*, greatness, from *marañ*, great; *ma-pa-rañ*, very great, and so forth.

Suffixes do not appear to play any prominent rôle in the formation of Muṇḍā words. Such as are in common use are pronominal.

The Muṇḍā languages belong to that class which possesses a richly varied stock of words to denote individual things and ideas, but is extremely poor in general and abstract terms. Thus there are in Santālī at least twelve verbs which can be translated 'to carry.' Compare *dipil*, to carry on the head; *gugu*, to carry on the back; *hūo*, to carry astride the hip; *hūrmāl'*, to carry under the arm, and so forth. Such verbs denote the various ways of carrying, and there is no general term simply meaning 'to carry.' In a similar way nouns denoting relationship are seldom conceived in the abstract, but a pronominal suffix restricting the sphere of the idea is usually added. Thus, Santālī *eṅga-ñ*, my mother; *eṅga-l*, his mother; but seldom *eṅga*, in the meaning of mother, alone.

**Classes of words.**—The various classes of words are not clearly distinguished. The same base can often be used as a noun, an adjective, or a verb. Spoken language, of course, is not composed of words but of sentences, and the meaning of each individual word is only apparent from the context. The Muṇḍā words simply denote some being, object, quality, action, or the like, but they do not tell us how they are conceived. It is for instance only after inspection of the context that we can decide whether a word denoting the idea 'to give' means 'giving,' or 'given.'

**Inflexional system.**—The Muṇḍā inflexional system in many respects differs from that prevailing in Aryan and Dravidian languages.

**Nouns.**—Nouns do not differ for gender. The natural gender is distinguished by using different words or by adding words meaning 'male,' 'female,' respectively. There is, however, a feminine termination *i* used in a few words; thus Santālī *kōṛā*, boy; *kūṛī*, girl. Such instances are, however, due to Aryan influence.

Nouns, on the other hand, can be divided into two classes, *viz.*, those that denote animate beings, and those that denote inanimate objects respectively.

<sup>1</sup> The personal pronouns possess suffixed forms of the genitive; thus, *apu-ñ*, my father. According to Pater W. Schmidt a suffixed genitive without any case mark is only used in such languages as form their inflexional forms by means of prefixes. See his paper in *Mitteilungen der Anthropologischen Gesellschaft in Wien*, xxxiii, 1903, p. 381.



There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kīn* or *kīñ*, and that of the plural *kō* or *kū*, in all dialects of Kherwārī and in Kūrkū. Those suffixes can therefore be considered as the common property of the whole family. In Juāṅg and Khaṛiā the suffix of the plural is *ki*, to which corresponds Savara *ji*. This *ki* or *ji* is probably the old dual suffix. Khaṛiā has formed a new dual suffix *kijār*, which is clearly derived from *ki* by adding *ār*. This *ār* is probably the numeral *bār*, two. Compare *ambār* and *amār*, you two. Juāṅg and Savara have apparently no dual suffix. The same is the case with Gadabā.

The Munḍā languages do not possess anything corresponding to the cases of the direct and indirect objects. These relations find their expression in the verb. In this respect we may compare Munḍā with, for instance, the so-called incorporating languages of America. In the minor dialects, however, Aryan suffixes of the dative and the accusative are gradually being introduced.

The various relations of time and space are indicated by adding postpositions.

The genitive is an adjective. In the most typical Munḍā languages it has various forms according to whether it qualifies an animate or an inanimate noun.

**Numerals.**—The first ten numerals in Santālī, Khaṛiā, and Savara have been given in the table on p. 12. The Santālī numerals are typical of all the dialects of the so-called Kherwārī. The table which follows registers the forms in use in the other dialects :—

	Santālī.	Kūrkū.	Khaṛiā.	Juāṅg.	Savara.	Gadabā.
1	<i>mīl'</i>	<i>mīā</i>	<i>moyol</i>	<i>mīn : eka</i>	<i>bo</i>	<i>muti-rō</i>
2	<i>bār-eā</i>	<i>bār-iā</i>	<i>baria</i>	<i>ban , dui</i>	<i>bāyu</i>	<i>bār-jū</i>
3	<i>pāi-ā</i>	<i>āpi-ā</i>	<i>upe</i>	<i>tīn</i>	<i>yāgi</i>	<i>ig-rō</i>
4	<i>pām-eā</i>	<i>upm-ia</i>	<i>i'pon</i>	<i>chīri</i>	<i>nñji</i>	<i>nun-rō</i>
5	<i>māi-ā</i>	<i>monoiyā</i>	<i>moloi</i>	<i>pāñch</i>	<i>molloi</i>	<i>manlēi</i>
6	<i>turui</i>	<i>turūiyā</i>	<i>tiburu</i>	<i>chhuo</i>	<i>tuḍru</i>	<i>tīr</i>
7	<i>ēāe</i>	<i>yēya</i>	<i>gul</i>	<i>sātā</i>	<i>gul-ji</i>	<i>sāt</i>
8	<i>irāl</i>	<i>ilār-iyā</i>	<i>tham</i>	<i>āḥa</i>	<i>tam-ji</i>	<i>āḥ</i>
9	<i>ārā</i>	<i>ārē-ya</i>	<i>tomsā</i>	<i>nao</i>	<i>tīm-ji</i>	<i>nou</i>
10	<i>gāl</i>	<i>gel-ya</i>	<i>gol</i>	<i>daso</i>	<i>gul-ji</i>	<i>das</i>
20	<i>isā</i>	<i>isā</i>	<i>bis ; kori</i>	<i>koḍi</i>	<i>koḍi</i>	<i>bis</i>

It will be seen that Juāṅg and Gadabā have adopted Aryan forms. The same is, to a great extent, also the case in other dialects. Thus the Aryan forms are commonly used in all business transactions. Khariā and Savara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 12 will show that in this respect they agree with Mōn-Khmēr.

Higher numbers are counted in twenties.

**Pronouns.**—The materials available do not allow us to give a full list of the personal pronouns in all Muṇḍā languages. The details will be found under the head of the various dialects. It has already been remarked that Juāṅg, Savara, and Gadabā have apparently abandoned the use of the dual.

The dual and plural of the personal pronoun of the first person have two forms, one excluding, and one including, the party addressed. Khariā has here, as in the case of nouns, partly adopted new forms. With regard to Juāṅg, Savara, and Gadabā, our information is insufficient.

Kherwāri has a long series of pronominal suffixes and infixes. The details will be found under the head of Santālī. Other dialects have only preserved traces of these affixes.

**Verb.**—The nature of the typical Muṇḍā verb will be discussed in some detail under the head of Santālī. In this place I shall only mention that Aryan principles have largely influenced the verbs of the minor dialects.

For further details the student is referred to the remarks in the introduction to Santālī and under the head of the various dialects.

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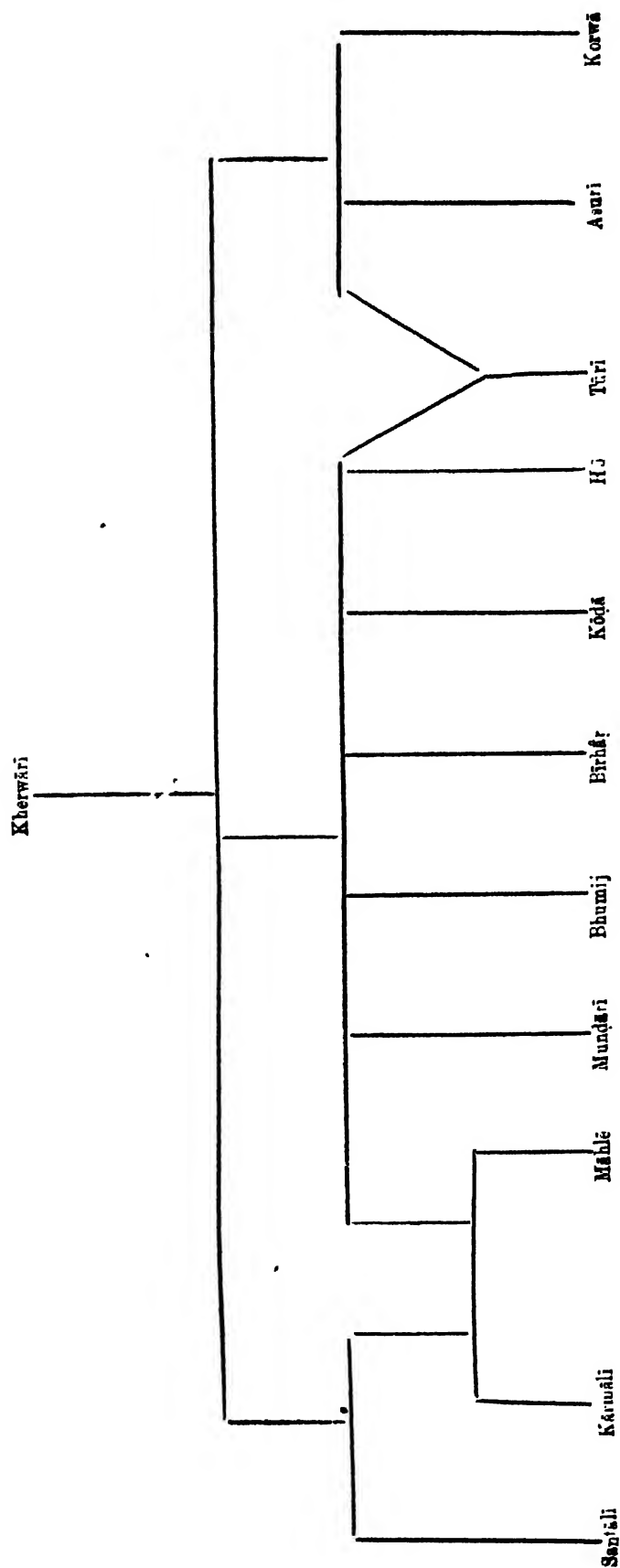
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**Table indicating the relationship of the different Kherwārī dialects.**

KHERWĀRĪ.

About eleven-twelfths of all Muṇḍās, in the wider sense of the term, speak slightly varying dialects of one language, which I have called Kherwārī, i.e. the language of the Kherwārs. The Kherwārs or Kharwārs are now a cultivating and landholding tribe of Chota Nagpur and Southern Behar who are quite Aryanized. In the traditions of the Santāl people, however, the denomination Kherwār or Kharwār is used to denote the common stock from which the Santāls, the Muṇḍārīs, the Hōs, etc., have sprung. It has already been mentioned in the general introduction to the Muṇḍā Family that some scholars have therefore proposed to call the whole family Kherwarian. It has also been pointed out that the Linguistic Survey has not adopted this use of the word Kherwarian because we have no right to infer that all Muṇḍā tribes have ever been called Kherwārs and because the family has already become known under other names.

The name Kherwārī will, in this Survey, be used to denote those Muṇḍā dialects which used the word *hāṛ* or some similar word for ‘man.’ It might also be called the Eastern Muṇḍā language. The name Kol has also been applied to it, but this denomination is apt to give rise to ambiguity. In the first place, it is often used to denote all Muṇḍā dialects, in the second place it often occurs as a denomination of a group of dialects which does not include Santālī, the most important dialect of the language in question. The name Kherwārī has been adopted in deference to the Santālī traditions and to those eminent scholars who have proposed to call the whole family Kherwarian. The name has the great advantage of being new so that it cannot easily be misunderstood. The close relation between all dialects which are comprised under the name Kherwārī has long been recognized, but, so far as I am aware, they are now for the first time classed together as one distinct form of Muṇḍā language.

The Kherwārī language is spoken by more than 2½ million of people from Bhagalpur and the Sonthal Parganas in the north to the Orissa Tributary States in the south, and from Morbhanj in the east to Sambalpur in the west. The details will be found below under the various dialects. According to local estimates made for the purposes of this Survey and the more accurate figures returned at the last Census, the number of speakers may be put down, respectively, as follows:—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santālī . . . . .	1,614,822	1,795,113
Muṇḍārī . . . . .	406,524	460,744
Bhumij . . . . .	79,078	111,304
Birbār . . . . .	1,234	526
Koḍā . . . . .	8,949	23,873
Hō . . . . .	383,126	371,860
Tūri . . . . .	3,727	3,880
Asuri . . . . .	19,641	4,894
Korwā . . . . .	20,227	16,442
TOTAL . . . . .	2,537,328	2,788,636

The most important form of Kherwārī is Santālī, and the principal features of the language will be described under the head of that dialect. It has two slightly different sub-dialects, Kārmālī and Māhlē, which connect Santālī with the Kol dialects proper, Muṇḍārī, Bhumij, Bīrhār, Kōḍā, and Ho. The remaining dialects, Tūrī, Asurī, and Korwā, are more closely related to Muṇḍārī than to Santālī. In some characteristics, however, they agree with the latter dialect as against the former. The Santāls, the Asurs, and the Korwās use the word Māñjhi as an honorific title to denote themselves. The name Māñjhi has been returned as denoting a dialect in Raigarh. It is a form of speech between Asurī and Korwā, and the figures will be shown under Asurī. Tūrī is more closely related to Muṇḍārī than are Asurī and Korwā. Korwā, on the other hand, may be considered as the link connecting Kherwārī with Khariā and the western and southern Muṇḍā dialects.

## SANTĀLĪ.

Santālī is the most important of all the Muṇḍā languages. About 57 per cent. of all Muṇḍās have been returned under that form of speech. The total number of speakers is about 1½ million of people.

Santālī literally means 'the language of the Santāls.' 'Santāl' is the name applied by foreigners to the tribe which has given its name to the Sonthal Parganas. Santāl is, according to Mr. Skrefsrud, a corruption of Sāotāl or Sāotār, the common name of the tribe used by Bengalis. The forms Santāl and Sontāl are only used by natives who have come into contact with Europeans. He derives the name from Sāot in Midnapore where the tribe is supposed to have been settled for several generations. The 'Soontarrs' are mentioned as a wild and unlettered tribe as early as 1798.<sup>1</sup>

Santāls call themselves *hār-kō*, men, or *hār hāpān*, man child. When asked about their name and caste they usually apply the title *Māñjhi*, headman, to themselves. Their language has therefore sometimes been reported under various names such as *Hār*, *Hār rār*, i.e. the speech of the Hārs, *Māñjhi*, and so forth. Outsiders often also use *Pharsi* or *Parsi*<sup>2</sup> as a denomination of this form of speech. In Murshidabad the language is locally known as *Jāngalī*, forest language, or *Pahārīā*, mountain-language. In Bankura and Morbhanj it has been reported as *Thār*, i.e. language (that is 'the foreign language'), and in Bankura some speakers were returned in the Survey estimates under the head of *Khērā Kōrā*. It is, however, now reported that no such dialect exists in the district. The so-called *khārā khārās* of the Sonthal Parganas are related to the Jadopātias. They are semi-Hinduized aboriginals.

All these secondary names are based on misunderstandings or on considerations which have nothing to do with language. They will, therefore, be discarded in the following pages, and the language will be styled Santālī throughout.

According to Santālī traditions, the tribe was once united with what are now the Muṇḍārīs, the Hōs, and other small tribes. They assert that in those old times they were called Kherwārs or Kharwārs. Their traditional tales contain allusions to old wanderings from the west. These wanderings have probably taken place in relatively modern time. According to Mr. Risley, it is clear that a large and important Santāl colony was once settled in parganas Chai and Champa in Hazaribagh. The same authority further remarks :

'A tradition is noticed by Colonel Dalton of an old fort in Chai occupied by one Jaura, a Santāl Raja, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Suyyid Ibrāhīm Alī *alias* Malik Bayā, a general of Muhammad Tughlak's, who died in 1353. This tradition, so far as it refers to the existence of a Santāl fort in Chai Champa, is to some extent corroborated by the following passage from the legends of the Southern Santāls collected by the Rev. J. Phillips, and published in Appendix G. to *Annals of Rural Bengal*, ed. 1868 :—" Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Ahin gate and the Bāhini gate, to the fort of Chai Champa." If, moreover, the date of the taking of this fort by Ibrāhīm Alī were assumed to be about 1340 A.D., the subsequent migrations of which the tribal legends speak would fill up the time intervening between the departure of the Santāls from Chai Champa and their settlement in the present Santāl Parganās. Speaking generally, these recent migrations

<sup>1</sup> See the references given in Mr. Crooke's edition of Yule and Burnell's *Hobson-Jobson*.

<sup>2</sup> This word, which literally means 'Persian,' is used by speakers of Aryan languages all over Northern India to indicate a tongue which they do not understand. For instance, it is frequently applied to the secret argots of criminal tribes, much as we in England talk of 'Thieves' Latin.'

have been to the east, which is the direction they might *prima facie* have been expected to follow. The earliest settlements which Santāl tradition speaks of, those in Ahiri Pipri and Chai Champa, lie on the north-western frontier of the table-land of Hazaribagh and in the direct line of advance of the numerous Hindu immigrants from Behar. That the influx of Hindus has in fact driven the Santāls eastward is beyond doubt, and the line which they are known to have followed in their retreat corresponds on the whole with that attributed to them in their tribal legends.'

From Hazaribagh the Santāls are stated to have wandered into Manbhum, and, further, into the Sonthal Parganas.

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santāls are still found all over Hazaribagh.<sup>1</sup> Mr. Skrefsrud, it is true, thinks that the traditionary wanderings have taken place in a very remote past. According to him they imply an old immigration into India from the north-west while Colonel Dalton explains them as referring to an ancient wandering from Assam. A good deal of the traditionary accounts are concerned with the time previous to the stay at Chai Champa. All places in which they are supposed to have lived, from Hihīri Pipīri to their present home, are mentioned, and also some names from the most remote antiquity; compare p. 64 below. They are always repeated at the *Chūchō chhāṭīār*, the ceremony performed when a person is admitted as a member of grown up society.

It seems to me that Mr. Risley is right in refusing to attach high antiquity to the Santāl traditions. They are apparently influenced from various sources.<sup>2</sup>

Some remarks about the position of the Muṇḍā race will be found in the general introduction to this volume. See above, p. 5. In this place we are only concerned with the actual habitat of the Santāls.

Santālī is spoken over a strip of country extending for about 300 miles from the Ganges in the north to the Baitarani in the south. It comprises the south of Bhagalpur and Monghyr; the west of Birbhum and Burdwan; almost the whole of Bankura; the western corner of Midnapore; the greater portion of Morbhanj and Nilgiri; the north-west of Balasore; the north-east of Keonjhar; Dalbhum; Sarai Kala; Kharsawan; Manbhum; the Sonthal Parganas, and the east of Hazaribagh. There are further scattered settlements in the south-west of Murshidabad, in the central parts of the 24-Parganas, in the jungles in the south of Dinajpur and the adjoining tracts of Malda, Rajshahi, and Bogra, and in the south-west of Rangpur. Non-resident immigrants have further brought the language to Jalpaiguri and to Assam, where the Santāls are occupied as coolies in the tea-gardens.

Santālī is nowhere the only language, and only in the Sonthal Parganas is it the principal one. Minor Muṇḍā dialects are found side by side with Santālī, and Aryan

<sup>1</sup> According to local tradition Kherwārs ruled in comparatively modern times so far north as the district of Gayā. In the south of that district there are several old forts still attributed to the 'Kol Rājās.' See also the Rev. F. Hahn, on Dravidian and Kolarian Place names, in the Journal of the Asiatic Society of Bengal, Vol. lxxii (1903), Pt. III., pp. 91 and ff.

<sup>2</sup> Mr. Risley has drawn attention to the fact that the supreme god *Thakur* of the Santāl traditions bears a Hindi name. The Aryan origin of the word *Thakur* has been doubted, but no other possible derivation has been proposed. The word occurs in late Sanskrit in the form *ṭhakkura*. The form *ṭhakkura* shows that the word has been borrowed from Prākṛit. It has almost the same signification as *sthavira*, and is used as a respectful title. It should be derived from the base *sthā*, which in Prākṛit sometimes forms the present *ṭhakkai*. The cerebral *ṭh* does not make this explanation improbable. *Murāṭhi ṭhāk'ṇā* shows that a Prākṛit present *ṭhakkai* must have existed. Similarly, a form *ṭhāra* exists in addition to *thara*, the Prākṛit equivalent of *sthavira*. •

tribes have, generally speaking, occupied the plains, just as the Santāls themselves have formerly ousted the Malto tribe from the lowlands and valleys and have confined them to the higher lands and the hills.

Santālī is a remarkably uniform language. There are only two dialects, and even these do not differ much from the standard form of speech.

**Dialects.**

They are the so-called Kārmālī, spoken by the Kālhā tribe in the Sonthal Parganas, Manbhum and Hazaribagh, and the dialect of the Māhlēs in the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum. Both will be separately dealt with below.

Santālī has, to some extent, been influenced by the neighbouring Aryan languages. This influence is, however, mainly confined to the vocabulary, though we can also see how Aryan suffixes and Aryan syntax are beginning to make themselves felt, and some of the most usual postpositions are perhaps Aryan. Broadly speaking, however, the structure and the general character of the language has remained unchanged.

Bihārī is the Aryan language which has most largely influenced Santālī. In the east the language has now begun to come under the spell of Bengali, and in the south the influence of Oṛiyā is traceable. The different sources from which words have been borrowed influence to some extent the form in which they are adopted. Thus the short *a* is retained in words borrowed from Bihārī, but is pronounced as an *ā* in cases where the loan has been made from Bengali. In this way a slight difference is produced in the Santālī of the Bengali districts and that spoken in places where Bihārī is the principal Aryan language. The influence of Bengali is of a relatively modern date. On the other hand, it has of late years been gradually spreading.

This difference between Bengali-Santālī and Bihārī-Santālī, which only exists in a limited part of the vocabulary, cannot be seen from the specimens which follow. It would be necessary to have far more materials for comparison in order to account for it. The loss is not, however, great, the real language being the same in both cases.

The purest Santālī is spoken in the north, especially in the Sonthal Parganas and in Manbhum. The dialect spoken in Midnapore, Balasore, Singhbhum, and the Orissa Tributary States is more mixed and shows signs of gradually yielding to Aryan influence.

The number of speakers in those districts where Santālī is spoken as a vernacular

has been estimated as follows for the purposes of this Survey :—

**Number of speakers.**

Burdwan	.	.	.	.	.	.	.	.	.	.	.	21,368
Birbhum	.	.	.	.	.	.	.	.	.	.	.	41,700
Bankura	.	.	.	.	.	.	.	.	.	.	.	96,911
Midnapore	.	.	.	.	.	.	.	.	.	.	.	118,062
Murshidabad	.	.	.	.	.	.	.	.	.	.	.	7,795
Monghyr	.	.	.	.	.	.	.	.	.	.	.	7,000
Bhagalpur	.	.	.	.	.	.	.	.	.	.	.	50,063
Sonthal Parganas	.	.	.	.	.	.	.	.	.	.	.	626,254
Balasore	.	.	.	.	.	.	.	.	.	.	.	893
Hazaribagh	.	.	.	.	.	.	.	.	.	.	.	72,535
Manbhum	.	.	.	.	.	.	.	.	.	.	.	144,820
Singbhum	.	.	.	.	.	.	.	.	.	.	.	59,212

Carried over . 1,246,613

	Brought forward	1,246,613
Keonjhar . . . . .		11,730
Morbhanj . . . . .		154,806
Nilgiri . . . . .		1,865
Sarai Kala . . . . .		17,815
Kharsawan . . . . .		2,957
Bonai . . . . .		39
	<b>TOTAL</b>	<b>1,435,825</b>

According to local estimates Santālī was further spoken abroad in the following districts :—

**Bengal Presidency—**

24-Parganas . . . . .	18,868
Rajshahi . . . . .	5,652
Dinajpur . . . . .	28,148
Jalpaiguri . . . . .	3,275
Rangpur . . . . .	905
Bogra . . . . .	4,910
Malda . . . . .	25,600
Sarguja . . . . .	16
	<b>86,774</b>

**Assam—**

Cachar Plains . . . . .	2,162
Sylhet . . . . .	3,950
Goalpara . . . . .	1,000
Kamrup . . . . .	140
Darrang . . . . .	1,900
Nowgong . . . . .	1,100
Sibsagar . . . . .	4,250
Lakhimpur . . . . .	4,700
	<b>19,202</b>

**TOTAL** . . . . . **105,976**

By adding these figures we arrive at the following grand total for the language :—

Santālī spoken at home . . . . .	1,435,825
Santālī spoken abroad . . . . .	105,976
<b>TOTAL</b> . . . . .	<b>1,541,801</b>

The speakers in the 24-Parganas are immigrant settlers, mainly from Hazaribagh. Those in Rajshahi are immigrant settlers in the north, and those in Dinajpur immigrant settlers in the south. In Bogra the Santāls are found as immigrant settlers in the west. In Malda, where they have settled in the east, they have only been in the district for about 20 years. The speakers in the other district are stated to be non-resident immigrants.

The above figures include the speakers of the so-called Khērā Karā in Bankura (429), of the so-called Māñjhi in Keonjhar (26) and Morbhanj (1,551), of the so-called Thār in Bankura (123) and Morbhanj (1,306), and 39 speakers from the Bonai State who were reported to speak Tār, but regarding whom no further information has been available. Regarding the so-called Māñjhi of the Raigarh State see below pp. 145 and ff.



The revised figures for the two Santālī dialects Kārmālī and Māhlē will be given in detail later on. The total number of speakers has been put down at 44,060 for Kārmālī and 28,961 for Māhlē. The grand total for Santālī is accordingly as follows :—

Santālī proper	1,541,801
Kārmālī	44,060
Māhlē	28,961
<b>TOTAL</b>	<b>1,614,822</b>

At the last Census, of 1901, Santālī was returned from the following districts :—

#### A. SANTĀLĪ PROPER.

##### Bengal Presidency—

Burdwan	39,428
Birbhum	47,455
Bankura	98,521
Midnapore	146,018
Hooghly	9,061
Howrah	205
24 Pargannas	3,655
Calcutta	4
Nadia	81
Marshidabad	12,508
Jessore	69
Khulna	83
Rajshahi	2,003
Dinajpur	64,767
Jalpaiguri	12,164
Darjeeling	1,608
Rangpur	5,025
Bogra	2,357
Pabna	252
Dacca	2
Faridpur	8
Chittagong	409
Chittagong Hill Tracts	74
Darbhanga	19
Monghyr	12,461
Bhagalpur	17,396
Purnea	5,315
Malda	37,398
Southal Pargannas	648,847
Cuttack	1
Balasore	8,257
Puri	3
Hazaribagh	78,358
Ranchi	425
Palamau	362
Manbhum	181,687
Singbhum	74,595
Kuch Bihar	21
Orissa Tributary States	192,284
Chota Nagpur Tributary States	20,884
Hill Tippera	157

**TOTAL BENGAL PRESIDENCY**

**1,724,227**

	Brought forward	1,724,227
<b>Assam—</b>		
Cachar Plains		2,147
Sylhet		4,241
Gonpara		1,950
Kamrup		426
Darrang		2,890
Nowgong		668
Sibsagar		9,579
Lakhimpur		7,928
Lushai Hills		190
North Cachar		52
Naga Hills		12
Khasi and Jaintia Hills		5
Manipur		1
	TOTAL ASSAM	30,129
B. KĀRMĀLĪ		17,312
C. MĀHLĒ		18,801
	TOTAL	1,790,499

To this total must probably be added 4,614 speakers of Jangli who were returned from Assam. This would bring the total up to 1,795,113.

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Santāli does not possess a written literature, but traditional legends are current among the people. Mr. Skrefsrud has collected many of them from the mouth of Kolean, an old Santāl sage. This collection, the so-called *hapram-ko-reak' katha*, the 'Tales of the Ancestors', has been published in 1887. See authorities above.

Santāli has been reduced to writing by European missionaries, and the Roman character has commonly been used in writing it. There are two Santāli translations of the New Testament. The Old Testament has lately been translated by the Rev. P. O. Boddington.

Santāli is a comparatively well known language. Mr. Skrefsrud's grammar, published in 1873, is still the leading authority, and unsurpassed in correctness and consistent orthography. It is arranged after the pattern of Indo-European grammars, and some parts of it, *e.g.* the conjugation of verbs, has become unnecessarily long and complicated. Mr. Heuman's grammatical sketch is entirely based on Mr. Skrefsrud's grammar, but is much simpler.

I shall in the following pages make a few remarks on Santāli. For further details the student is referred to the authorities mentioned above, and especially to the grammars of Messrs. Skrefsrud and Heuman.

**Pronunciation.**—Santāli has a richly developed system of vowels. All the vowels can be short as well as long. Long vowels are not marked in the best specimens, which follow the system of spelling agreed upon by the missionaries on the field. I have not therefore made any attempt at introducing separate signs for them. Some specimens distinguish between short and long vowels, but in a very arbitrary way. Santāli has, in such specimens, usually been seen through Bengali spectacles. Thus the long *ā*, the sound of *a* in 'all', is written *a*, the short *a* of the German 'mann' occurs as *ā*, and so forth.

No fixed rules can be given with regard to the quantity of vowels. Short vowels are frequently lengthened when the meaning is emphasized; thus, *gách'-en-ā-e*, he died, becomes *gūch'-en-ā-e* with a very much lengthened *ā*, if the loss and grief is emphasized. The vowels of monosyllabic words are usually long if the word does not end in a semi-consonant, in which case it is usually short. Thus *nāl*, see; *hār*, man; *nūm*, name; and likewise also *āp'*, to alight; *āl'*, to lose; but *mit'*, one; *rak'*, call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus, *nāl*, see, passive base *nālák'*; *dāl*, strike, reciprocal base *dapāl*.

The vowels are pronounced as on the continent of Europe.

*Ä* is the sound of *a* in father and the corresponding short sound. *I* and *u* have the sounds of *i* in 'pin,' 'police,' and of *u* in 'full,' 'prune,' respectively.

*E* and *o* have two sounds each. *E* is the sound of either of the *es* in the German 'Segen'; *ä* that of *ä* in the German 'Nähe.' *O* has the sound of either of the *os* in 'promote,' and *ä* that of *a* in 'all.' *E* and *ä*, *o* and *ä*, respectively, are only distinguished in the specimens received from Messrs. Skrefsrud and Boddling. I have distinguished them throughout in accordance with the decisions of a conference of Santāl missionaries held some four years ago in order to decide upon the printing of Mr. Boddling's translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open (*ä* and *ä*) and closed (*e* and *o*) vowel sounds in the bases of words, but not in suffixes and personal pronouns. This practice has been followed in the translations of the Bible issued by the Scandinavian Mission.

All the vowels can be nasalised and are then marked in the usual way, *ä*, *ë*, *ĩ*, and so forth.

There is still another set of vowels which Mr. Skrefsrud calls neutral and marks by putting a dot under the vowel, thus *a*, *e*, *i*, *o*, *u*. They may be compared with the short indistinct vowel sound which English *r* assumes in words such as 'here,' with the final *e* in German 'Ruhe,' and with the short *e* in French 'quatre-vingt.' The most common of these sounds, which partly play a prominent rôle in the language, is the neutral *a*. It is the only one which is regularly expressed in writing. It has a deep guttural sound. The neutral *i* and *u* are only used as the second component of diphthongs beginning with *a*. The neutral vowels are apparently always due to the influence of an *i* or *u* in the preceding or following syllable. The influence of those sounds is even felt if they have themselves disappeared; compare *kol*, old *kōil*, from Hindi *kōel*, cuckoo.

The diphthongs are numerous, viz., *ae*, *ao*, *ai*, *au*, *äo*, *ia*, *io*, *iu*, *äe*, *oa*, *oe*, *ui*, *ui*.

*Harmonic Sequence*.—There is a distinct tendency in Santālī to approach the sound of vowels in consecutive syllables to each other. The vowel affected by this tendency is sometimes the preceding and sometimes the following one. This tendency is known under the name of *harmonic sequence*, and it is familiar as occurring also in other languages. For instance it is a very characteristic feature of the Ural-Altaic forms of speech. Compare above, p. 22.

In Santālī the facts are as follows:—

*I* and *u* neutralize all vowels which come under their influence, but instead of the short or long *a*, *e*, *o*, thus produced, we often find short or long *e*, *i*, *u*, respectively. Thus, *hūā hukā* and *hūē hukē*, jackal's cry; *kōrā*, boy; *kūrī*, instead of *kōrī*, girl; *paṛh-ao*, read, but *bujh-qu*, understand; *kala*, deaf; fem. *kali*: *ach'-ak'*, his; *iñ-ak'*, my; *ba-ko*, not they; *ba-ñ*, from *ba-iñ*, not I, and so forth. If an *a*, *e*, or *o* must be retained in the neighbourhood of an *i* or *u*, those latter sounds must be changed; thus, *dāl-ēñ-kan-ā-e* instead of *dāl-iñ-kan-ā-e*, he is striking me.

When followed by *a* or *o*, *e* is generally substituted for *ä* and *o* for *ä* in the demonstrative bases *ān*, this; *ān*, that. Compare *ān-tā*, just there; but *en-ka*, just so; *en-ko*, these; *ān-tā*, there; but *on-ka*, thus. The pronominal bases *ān*, *ān* accordingly become *en*, *on*, respectively, and they are further replaced by *iñ*, *un*, respectively, in words such as *iñ-i*, this very; *un-i*, this. Compare the preceding rule. In a similar way *ë* is substituted for the *ä* in the suffix *rä*, in the genitive suffix *rēak'*, etc.

The vowels of dissyllabic words will, accordingly, usually be found to agree with each other. If one of the syllables contains an *i* or *u*, the other usually contains a neutral or closed (*e* or *o*) vowel, and *vice versâ*. If one of the syllables contains an *ā* or *ā*, the other syllable cannot as a rule contain an *e* or *o*, and *vice versâ*. Thus the passive suffix *ok'* becomes *āk'* after *ā* and *ā*. Compare *dal-ok'*, to be struck; but *sān-āk'*, to go. In some isolated cases this *ok'* becomes *uk'* after *i* and *u*; thus, *hij-uk'*, come; *guj-uk'*, die. In a similar way, the pronominal suffix *ā*, he, she, becomes *e* after *a* or *o*, and *i* (originally *ē* or *ī*) after *a* or *u*; thus, *dal-a-e*, he strikes; *haṇḍu-a-i utu-lel'-a*, bamboo-shoots-she curried, she has made curry of bamboo shoots. There are many exceptions to these rules, especially when the vowels of both syllables are long, and in words recently borrowed from Bengali or Bihārī; thus, *ārā*, nine; *sādām*, horse; *sirā sārā*, bruised, bloody; *nārkaṭi*, cocoa, etc. It should further be remarked that no hiatus and no diphthong in closed syllables is allowed to stand. Euphonic consonants are inserted between concurrent vowels, and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word 'mile' is pronounced *māl* and *mayel*. Compare further *uni-ge-y-ā mān-el'-a*, he-he says, etc. A euphonic *w* is very commonly inserted by women before suffixes; thus, *lai-w-ad-e-a*, said to him.

**Consonants.**—Santālī possesses the same sets of consonants as Hindi, *viz.*, four gutturals, four palatals, four cerebrals, four dentals, and four labials, with the corresponding nasals. They are written and pronounced as in Hindi. Two consecutive syllables cannot begin with an aspirated letter. From *jhich'*, open, we must therefore form *jhi-jich'-ich'*, one who opens. There is further a *y*, an *r*, a cerebral *ṛ*, an *l*, a *v*, a *w*, an *s*, an *h*, and four sounds which have been called semi-consonants, and are written *k'*, *ch'*, *t'*, and *p'*, respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing *k*, *ch*, *t*, and *p*, respectively. So far their formation is, each to each, like that of an ordinary *k*, *ch*, *t*, *p*. While, however, the final pronunciation of these latter sounds is effected in such a way that the breath in passing out strikes against the points of contact, the contact is, in the case of the semi-consonants, released before the breath passes out, and in this way an abrupt sound is produced. It apparently closely resembles the so-called abrupt tone of many Indo-Chinese languages, which has sometimes been described as the formation of a consonant in the mouth without finally pronouncing it. Phonetically the semi-consonants can be described as checked consonants, without the off-glide.

Instead of passing out through the mouth the breath is sometimes emitted through the nose, and the semi-consonants then assume something of the sound of nasals. We therefore often find them written *ñ*, *ñ*, *n*, and *m*, respectively.

The semi-consonant *k'* is pronounced farther back in the throat than the consonant *k*.

The semi-consonants are a characteristic feature of all Muṇḍā languages. They have been marked in various ways. Thus we very often find *a'* and *aḥ* for *ak'*; *ai* and *ae*, *a:*, and *ai:* for *ach'*, and so forth. I have followed Mr. Skrefsrud in writing *k'*, *ch'*, *t'*, *p'*, respectively.

The final semi-consonants of verbal bases are changed to the corresponding soft consonants according to certain laws. A semi-consonant at the end of a base is thus changed in the future and in the imperative if the verb is used in a transitive sense and if there is no object infix; further before the infixes *iñ*, *tiñ* and *e*, *tae*, and the passive

suffix *ok'*. The *k'* of the inanimate suffix *ak'* is never changed; the *k'* of the passive suffix *ok'* only in the intensive form *og-ok'*. The final *t'* of verbal suffixes becomes *d'* before animate infixes beginning with a vowel. There is further now a tendency, especially in the language of men, to substitute *d* for *t'* before the categorical *a*. Thus, *mak'*, cut, *māg-ā-e*, he will cut; *māg-e-ā-e*, he cuts him; *māg-tiñ-mē*, cut mine; *jāmāñ-ā māg*, that he may cut; *mak'-kō-m*, cut them; *mak'-ak'-mē*, cut at it; *mak'-āe-mē*, cut for him; *mak'-et'-ā-e* or *mak'-ed-ā-e*, he cuts; *gitich'*, lay down; *gitij-e-pā*, lay him down; *chel'*, learn, imperative *ched-mā*, *duṛup'*, place, *duṛub-iñ-mā*, place me.

In such verbs as are both transitive and intransitive, the semi-consonant is always left unchanged when the verb is used in an intransitive sense. Thus *beret'-me*, stand up; but *bered-me*, raise up; *beret'-ā-ñ*, I shall arise; *bered-ā-ñ*, I shall raise.

*Accent*.—In words of two syllables the accent usually rests on the first. Thus *sérma*, year. The final syllable is, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in *ñ*, and when it is a reduplicated or reflexive monosyllabic base. Thus, *sāndák'*, go: *agñ*, bring; *tehéñ*, to-day; *da-dāl* and *da-pāl*, the intensive and reciprocal bases of *dāl*, strike. There are many exceptions to the general rule, but we have no detailed information about the matter.

*Affixes*.—Santālī makes use of numerous affixes of various kinds, prefixes, infixes, and suffixes. Most of them play a rôle in what corresponds to the inflexional system of Indo-European languages, and many such affixes will be mentioned in what follows. In this place I shall only mention a few affixes which are used in the formation of words.

A prefix *a* is sometimes used to form a kind of causative; thus, *a-sān*, to lead about from *sān*, go; *a-ññ*, to give to drink, from *ñu*, drink; *a-jā*, to give to eat, from *jām*, eat. Compare the *a* of pronominal suffixes denoting the indirect object.

There are several infixes in use.

A *k'* is inserted after the first vowel of a word. The vowel is, in monosyllabic words, repeated after the *k'*. It is usually also perceptible, though very faintly sounded, in other words, especially such as begin with a vowel. In this way intensives are formed from verbs beginning with vowels and from some which begin with a consonant; thus, *āl*, writo, intensive *ák'āl*; *agñ*, bring, intensive *ak'gñ*; *benao*, make, intensive *bek'nao*. Distributives are similarly formed from some numerals beginning with vowels; thus, *ek'āe*, seven each, from *ēāe*, seven; *ik'rāl*, eight each, from *irāl*, eight. Finally, *k'* is often inserted in demonstrative pronouns beginning with an *n* in order to intensify their meaning. The vowel of the base is then always nasalized. Thus, *nui*, this man here, *nũk'ñi*, just this man here.

An infix *p* is used to form collective nouns and reciprocal verbs. Thus, *maññhi*, headman; *mapaññhi*, a collection of village headmen; *dal*, strike; *dapal*, strike each other. In a few cases it is difficult to define the exact meaning of this infix. Compare *hán* and *hápán*, child. The latter form is properly collective.

An *n* is often infixed after the first vowel of a word, the vowel being also repeated after *n*. In this way collective numerals and some nouns are formed. Thus, *bar*, two; *ba-na-r*, both; *pā*, three; *pā-nā*, all the three; *pon*, four; *po-no-n*, all four; *dapal*, to cover; *da-na-pal*, a cover; *muchat'* and *mu-nu-chat'*, end, termination.

Another infix *t* is inserted in the same way as *n* in order to form nouns from verbs; thus, *ñu-tu-m*, name, from *ñum*, to name; *ā-tā-háp'*, beginning, from *āháp'*, begin.



Such infixes play a great rôle in the formation of Santālī words, and their importance has apparently been still greater in earlier stages of the language. Compare *hāpāl* and *hārāl*, man; *Asurī sodor*, arrive, approach, Santālī *sor*, near, come near. Santālī and the Muṇḍā family generally, in this respect, agree with the Môn-Khmēr languages, Sakei, Semang, etc.

**Inflexional system.**—The vocabulary of Santālī and connected forms of speech cannot be sub-divided into the same classes of words as in the case of Indo-European languages. Every word can perform the function of a verb, and every verbal form can, according to circumstances, be considered as a noun, an adjective or a verb. The relation of one word to the others in a sentence is indicated by means of particles, the original meaning of which can no more be ascertained. Such particles can be compared with the suffixes, postpositions, and terminations of other languages. It would therefore be necessary to introduce new terms in order to correctly describe the grammatical system of Santālī. The Linguistic Survey, however, has a double aim. It collects the philological facts and classes them for further research, and it also serves the practical purpose of furnishing introductions to the various languages of India. It has therefore been found convenient to adhere to the grammatical terminology customary for other languages. This practice will also be followed in dealing with the Muṇḍā dialects. It must, however, be clearly understood that this method of dealing with these forms of speech is purely conventional and does not exactly correspond to the true state of affairs. It is really correct to say only that a certain word *performs the function* of a noun, of an adjective, or of a verb, instead of saying that it *is* a noun, an adjective, or a verb. The grammatical remarks which follow will, nevertheless, for the sake of convenience, be arranged under the well-known headings of noun, adjective, verb, and so forth.

There is only one declension, and this is effected by means of postpositions.

These postpositions were perhaps originally independent words, but are now no more used as such.

Nouns.

**Gender.**—There are two genders, one denoting all animate nouns, the other comprising all inanimate objects. The natural gender, on the other hand, does not play any rôle in the inflexion of nouns. It is indicated by using different words or by prefixing some word meaning 'male,' 'female,' respectively. Thus, *hārāl*, man; *māejīu*, woman; *āṇḍiā kūl*, a male tiger; *ēṅā kūl*, a female tiger.

Some few bases ending in *a* have a corresponding feminine form ending in *i*. Thus, *kōṛā*, boy; *kūrī*, girl; *kārā*, blind; fem. *kārī*. Such couplets are, however, clearly borrowed from Aryan languages.

**Number.**—There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kīn*, and that of the plural *kō*. Thus, *hār-kīn*, two men; *hār-kō*, men. The suffix of the plural is, however, often dispensed with, and the mere base is used as a collective singular. On the other hand, the plural suffix is sometimes used in an indefinite sense; thus, *hār-kō raput'-akat'-ā*, men, *i.e.* somebody has broken in; *un-tē*, by that time; *un-kō-tē*, by about that time.

**Case.**—Real cases, such as denote the relation of the noun to a verb, do not exist in Santālī. The direct and indirect object are indicated in the verb, and there is accordingly no such case as a dative or an accusative.

Local and causal relations are indicated by means of postpositions. Such are *tā*, to, in, into, by means of; *rā*, in, within; *lagit'*, *lagat'*, for, for the sake of; *khān*, *khāch'*, from; *hān*, *hāch'*, near, and so forth.

The genitive is formed by adding *rān*, when the governing noun is of the animate gender, and *ak'*, *an*, *rēak'* or *rēan* (or, seldom, *rēnak'*, *rēnan*), if it is an inanimate noun. Thus, *ōrak'-rān kisār*, the master of the house; *pā mīhā-rēak' kamī*, three days' work.

The genitive is, in fact, an adjective, and it is derived from the base, by adding *rā-n*, i.e. *rā + n*, or else *ak'*, or *an*, with or without the postposition *rā*, in. *Rā* is sometimes also used alone as a genitive suffix. On the other hand, the forms *rēnak'* and *rēnan* mentioned above show that *rān* has formerly also been used before inanimate nouns.<sup>1</sup>

**Secondary nouns.**—It has already been remarked that some nouns are formed by means of infixes. Several secondary nouns are also formed by adding suffixes. Thus a suffix *ich'*, dual *kin*, plural *ko*, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of *ak'*, dual *ak'kin*, plural *ak'-ko*. Thus, *hulīn-ich'*, the small one; *Paṇḍu-rān-ko*, those of Paṇḍu, the sons of Paṇḍu; *Paṇḍu-ak'*, that of Paṇḍu, *Paṇḍu-ak'-rēak'-ko*, those things of that of Paṇḍu.

A very common suffix is *tāt'* which is used as a kind of definite article, but also in order to form abstract nouns; thus, *dare-tāt'*, the tree; *chalak'-tāt'*, the going; *maran-tāt'*, greatness.

Adjectives do not change for gender, number, or case. They are, however, often defined by the suffixes *ich'*, and *ak'* just mentioned. It is often simply a matter of convenience which word is considered as a noun, and which as an adjective. Thus we may say *Paṇḍu-rān hāpān-kin*, and *Paṇḍu-rān-kin hāpān*, Paṇḍu's two sons. In the first case the genitive *Paṇḍu-rān* is an adjective, in the second a noun is formed from it and the collective singular *hāpān*, child, young, is added as an adjective.

Adjectives of possession are often formed by adding *an*; thus, *dare-an*, possessing strength; *hūrāl-an*, possessing a husband. An *n* can, similarly, be added to almost all words ending in a single vowel. In this way a kind of verbal adjective is formed; thus, *eto-n daṅgra*, a bullock fit to be broken in, from *eto*, to break in. It is perhaps the same *n* which occurs in *abo-n*, we; *ka-n*, is, and in rare forms such as *alā-n*, we; *apā-n*, you; *ako-n*, they, etc.

**Comparison.**—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, *iñ-khān am-em maran-a*, me-from thou-thou big-art; *jātā koṛa-ko-khān maran-ich'-dā nui kan-ge-a-e*, all boys-from big-the this is, this is the biggest boy. *Arhā*, *artāt'*, more; *bartī*, more; *utār*, most, can also be added in order to indicate the higher or highest degree. Thus, *uni arhā-ā maran-a*, he is greater; *uni-dā maran utār*, he is greatest.

The numerals are given in the list of words. The higher numbers are counted in twenties; thus *pon isi*, eighty; *māpā isi* or *mit' sae*, hundred. Of late years, however, the Santāls have apparently begun to count in tens. Thus Mr. Heuman gives *pā gāl* or *mit' isi gāl*, thirty; *turni gāl* or *pā isi*, sixty, and so on. This tendency is due to the influence of the schools. Numerals between the tens are often formed by adding *khān*, more, and *kām*, less; thus, *gāl khān ponea*, ten more four, fourteen; *barea kām bar-isi*, two less two-scores,

<sup>1</sup> Long vowels will not be separately marked in what follows. They have been distinguished in the list of Standard Words and Phrases on pp. 240 and ff.



thirty-eight. Numerals such as *isi*, twenty ; *sae*, hundred ; *kajar*, thousand, are, of course, borrowed.

Pronouns. Pronouns are, generally speaking, inflected like nouns in number and case.

**Personal pronouns.**—The personal pronouns have separate forms for the dual and the plural. The pronoun of the first person has, moreover, two forms each in the dual and in the plural, one excluding and one including the person addressed. Demonstrative pronouns are used as personal pronouns of the third person. There is also a pronoun meaning ‘self,’ which can be considered as a personal pronoun of the third person.

The full forms of these pronouns will be seen from the table which follows :—

	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
I . . . . .	<i>iñ</i>	<i>alan</i>	<i>qliñ</i>	<i>abo, abon</i>	<i>alä (alän)</i>
Thou . . . . .	<i>am</i>	<i>abän</i>		<i>apä (apän)</i>	
Self . . . . .	<i>ach'</i>		<i>a-kin</i>		<i>ako</i>

*Abon* and *abo*, we, are both used when the person addressed is included. *Abn* is, however, the more intimate form.

The forms given in the table are the full accented forms and correspond to the French *moi, toi, lui*, in phrases like *c'est moi*, it is I. When the pronoun is used as subject without any stress on it, it is suffixed to the word immediately preceding the verb, or to the verb itself, if the latter stands alone. The suffixal forms are like the full forms without the initial *a*. The suffixed form for ‘I’ is *iñ*, or after vowels *ñ* ; that for ‘thou’ *äm, em*, imperative *mä*, after vowels *m*, and that for ‘he,’ ‘she’ is *ä* or *e*.

If the pronoun stands in case-relation to a verb, it is infixed in the verb itself. There are three sets of such infixes, one denoting the direct and one the indirect object, and a third denoting the genitive relation. The infixes of the direct object are like the pronominal suffixes ; the dative infixes are formed from them by prefixing an *a*, and the genitive infixes by prefixing *ta*. Further details are shown in the following table :—

	Direct object.	Indirect object.	Genitive.
1st person . . . . .	<i>(i)ñ ; lan, liñ ; bo, bon, lä</i>	<i>qñ ; alan, qliñ ; abon, alä</i>	<i>tiñ ; tulan, taliñ, ta-bo, ta-bon, ta-lä</i>
2nd person . . . . .	<i>mä ; bän ; pä</i>	<i>am ; abän ; apä</i>	<i>tam ; ta-bän ; ta-pä</i>
3rd person . . . . .	<i>ä ; kin ; ko</i>	<i>ac ; qkin ; ako</i>	<i>tae ; ta-kin ; ta-ko</i>

Forms such as *mä, ä, bän, lä*, etc., are, of course, changed to *me, e*, etc., before or after an *a*.

There is, in addition to the above, also a dative infix *ak'* used with reference to inanimate nouns.

The following are instances of the use of these suffixes and infixes :—*Hola barea gai-y-ā kirin-ket'-kin-a* ; yesterday two cows-he bought-them-two, yesterday he bought two cows ; *gārā-am-a-ñ*, help-thee-shall-I, I shall help you ; *tī sab-tiñ-mä*, hand seize-my-thou, take my hand, and so forth.

The genitive affixes are frequently used after ordinary nouns ; thus, *orak'-tiñ*, my house. It is, however, just as common to use the genitive or else the mere base of the personal pronoun as a possessive. Thus, *iñ-rān hāpān*, *iñ hāpān*, or *hāpān-iñ*, my son.

Many words denoting relationship are always combined with personal suffixes, *viz.*, *ñ* for the first, *m* for the second and *t* for the third person. Thus, *apu-ñ*, my father ; *apu-m*, thy father ; *apa-t*, his, or her father ; *eñga-ñ-ā häck'-akan-talan-a*, the mother of us two has come. The last instance shows that these suffixes do not change for number, the number being expressed in the verb.

There are no honorific pronouns, and most people are addressed with the pronoun *am*, thou. The dual of the first as well as of the second person is used between parents-in-law and children-in-law. A man and the wife of his younger brother and a man and his wife's elder sister observe the same custom. Thus, in Specimen II below, the son-in-law says to his mother-in-law, *chel'-bān utu-akat'-a*, what have you two (*i.e.* thou) made curry of, and the mother-in-law answers *ona-ge-liñ utu-akat'-a*, we two (*i.e.* I) have made curry of this. In a similar way the husband's parents address the wife's parents in the inclusive first person plural, and use the same number to denote themselves in conversation with them. The exclusive form and the second person plural are only used when it is required in order to avoid ambiguity ; thus, *durup'-pā sumdhi*, sit down, my child's father-in-law.'

**Demonstrative pronouns.**—Santālī possesses a rich variety of demonstrative pronouns. Some of them have different forms according to whether they refer to animate or inanimate objects, others are indeclinable in gender.

The former group ends in *i*, dual *kin*, plural *ko*, when referring to animate nouns, and *a*, dual *akin*, plural *ako*, if they refer to inanimate objects ; thus *nui*, this person, this animal ; *noa*, this thing.

We can distinguish three different bases *ān* (*un*) and *ān* (*in*) for the nearer, and *an* for the remoter objects. The difference between *ān* and *ān* is that the latter denotes identity, this same, just this.

The bases *ān*(*un*) and *ān*(*in*) have each three different forms, one referring to what is close at hand, the second to what is a little farther off but still near, the third to what is still farther off. The first is formed by transposing the vowel and consonant, the second is the unchanged base, and the third is formed by prefixing an *h*. *ā* and *u*, *ā* and *i* interchange according to the rules of harmonic sequence.

		Remote.		Nearer.		Nearest.	
		Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
Base <i>ān</i> , <i>in</i>	Sing.	<i>hini</i>	<i>hinq</i>	<i>ini</i>	<i>inq</i>	<i>ni</i>	<i>niq</i>
	Dual	<i>hin-kin</i>	<i>hinq-kin</i>	<i>in-kin</i>	<i>ina-kin</i>	<i>ni-kin</i>	<i>niq-kin</i>
	Plural	<i>hongko</i>	<i>hinq-ko</i>	<i>en-ko</i>	<i>inq-ko</i>	<i>no-ko</i>	<i>niq-ko</i>

		Remote.		Nearer.		Nearest.	
		Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
Base <i>ān, un</i>	Sing.	<i>huni</i>	<i>hona</i>	<i>uni</i>	<i>ona</i>	<i>nui</i>	<i>noa</i>
	Dual	<i>hun-kin</i>	<i>hona-kin</i>	<i>un-kin</i>	<i>ona-kin</i>	<i>nu-kin</i>	<i>noa-kin</i>
	Plural	<i>hon-ko</i>	<i>hona-ko</i>	<i>on-ko</i>	<i>ona-ko</i>	<i>no-ko</i>	<i>noa-ko</i>
Base <i>an</i>	Sing.	<i>hani, hāi</i>	<i>hana</i>				
	Dual	<i>han-kin</i>	<i>hana-kin</i>				
	Plural	<i>han-ko</i>	<i>hana-ko</i>				

Forms such as *ani*, *nai*, etc., do not occur in Santālī, but are used in connected forms of speech.

There is besides a set of lateral demonstratives, referring to something on the side. They are formed from the third group in the table by inserting an *h* after the initial *n*. Thus:—

	Base <i>ān, in.</i>	Base <i>ān, un.</i>	Base <i>an.</i>
Animate . . .	<i>nhī, nhī-kin, nhe-ko</i>	<i>nhui, nhu-kin, nho-ko</i>	<i>nhāi, nhā-kin, nha-ko</i>
Inanimate . . .	<i>nhīq, -kin, -ko</i>	<i>nhua, -kin, -ko</i>	<i>nha, -kin, -ko</i>

The form *nhāi*, that there far off to the side, is derived from a non-existing *nai*; see above. Mr. Campbell gives *nāi*, this, which contains the same nasalization as *nhāi*.

All these pronouns are inflected like nouns. By means of the infix *k'* and nasalization of the vowel we may further form intensive demonstratives, which cannot be inflected in case. Compare the table which follows:—

		Base <i>ān, in.</i>		Base <i>ān, un.</i>		Base <i>an.</i>	
		Ordinary.	Lateral.	Ordinary.	Lateral.	Ordinary.	Lateral.
Animate . . .		<i>nīk'ī</i>	<i>nhīk'ī</i>	<i>nūk'ūi</i>	<i>nhūk'ūi</i>	Wanting	<i>nhāk'āi</i>
Inanimate . . .		<i>nāik'ā, -kin, -ko</i>	<i>nhāik'ā</i>	<i>nāik'āe, -kin, ko</i>	<i>nhāik'āe</i>	Wanting	<i>nhāik'āe</i>

There are still two sets of pronouns referring to something which is seen or heard, respectively. They are not inflected in case, but the suffixes of number can be added. They all refer to inanimate nouns, those referring to what is heard are also, in the dual and plural, used to denote animate beings. Compare the table which follows:—

		Base <i>ān, in.</i>		Base <i>ān, un.</i>		Base <i>an.</i>	
		Near.	Remote.	Near.	Remote.	Near.	Remote.
Things seen .		<i>ānā</i>	<i>hānā</i>	<i>ānā</i>	<i>hānā</i>	<i>anā</i>	<i>hanā, hāe</i>
Things heard . .		<i>ātā</i>	<i>hātā</i>	<i>ātā</i>	<i>hātā</i>	<i>atā</i>	<i>hatā</i>

From these bases are formed secondary pronouns by adding *anai*, *anak'*, *anäch'*, etc. for inanimate objects, and *anich'* for animate nouns. Thus, *anä-anäch'*, that thing you see there close at hand, just that; *ätü-anich'*, that person you hear there close at hand.

The pronominal bases are also used alone in adverbs and compounds; thus, *nä-tü*, here; *än-tü*, there; *än-paräm*, on that side, and so on.

**Interrogative pronouns.**—*Äkäe*, who? *chele*, of what kind. Both refer to animate nouns. Inanimate are *oka*, which? *chet'*, what?

**Relative pronouns.**—There are no relative pronouns. Verbal adjectives are used instead. The pronoun *änä* is often used as a kind of relative. Another demonstrative pronoun must, however, be added in case the relative refers to an animate being, and the verbal adjective is used instead of a finite tense. Thus, *änä uni hola-m galmarao-ad-e mañjhi uni-rän hapän teheñ-ä gäch'-en-a*, that yesterday-thou talked-to-him headman his son to-day-he died, the son of the headman you talked to yesterday has died to-day. The interrogative pronouns *äkäe* and *oka*, with or without a prefixed *änä*, are also frequently used as a substitute for the relative.

The verb is the most characteristic feature of Santālī grammar. Strictly speaking, there is no real verb as distinct from the other classes of words. Every independent word can perform the function of a verb, and every verbal form can, in its turn, be used as a noun or an adjective. Thus *här* is 'a man,' and *marai* is 'big.' 'The man is big' can be translated *här-ä marai-a*. *Ilä* is 'yes,' and *ket'* is a suffix of the past time; *hü-ket'-a* means 'said yes.' Compare *här-ket-e-a-e*, he made a man of him; *iñ-rän-ket-e-a-e*, he made him mine, and so on. On the other hand, *dal-ket'* is the base of the past tense of the verb *dal*, strike. It can also be used as a noun or as an adjective; thus, *dal-ket'-ko*, those who struck; *dal-ket' här*, the struck having man, the man who struck. In dealing with words performing the functions of verbs it will therefore be necessary to consider the base of each of the various tenses as an indifferent word which can, according to circumstances, be used as a noun, an adjective, or a verb, but which is in reality none of any of them. Each denotes simply the root meaning as modified by time. We shall hereafter speak of such bases as *inflexional bases*.

**The categorical *a*.**—When used as verbs these inflexional bases correspond to the tenses of other languages. They are formed by agglutination, i.e. by suffixing certain elements to the unchanged root. Such a compound consisting of the root and a tense-suffix cannot as such be used in the function of a verb in an independent sentence, because it only gives the idea of an action in such and such time without adding whether this action really takes place. It is therefore necessary to assert the reality of the action and this is done by means of a suffixed *a* which at once changes the inflexional base to a finite tense. Thus, *dal-ket'-a*, somebody struck. This *a* has been called by Mr. Boxwell 'the categorical' *a*, and it is of the greatest importance in Santālī grammar. By simply adding this *a* any word can be turned into a verb.

The use of the categorical *a* is not regulated according to the principles of Indo-European languages, though it corresponds, to a certain extent, to the indicative mood of Latin, etc. It is not used in subjunctive and relative clauses, and on the whole its use is restricted to those sentences in which the action indicated by the verb has

independent reality. Compare *jāhānak'-ä met-apä*, whatever he may tell you; *chalak'-pä*, go ye; *jāhā-leka-tā bairi alo-ko har-ko*, in order that the enemies may not oust them; *khajuk alo-e dag*, if only he does not rain; *dar-keṭ'-ko-e män-et'-a*, fled-having-they-he says, he says that they have fled. In all such cases the action of the verb has a reality which is only conditional or which is connected with other actions, and the categorical *a* is, accordingly, not added. On the other hand in a sentence such as *añjam-keṭ'-a-ñ jātā-ko sän-akan-a män-tā*, heard-I, 'all-they gone-are,' saying, *i.e.* I have heard that they are all gone, the sentence *jātā-ko sän-akan-a*, all are gone, has been turned into an independent one by its introduction as a direct statement by way of quotation. The categorical *a* cannot, therefore, be omitted.

**Auxiliaries and pronominal infixes.**—A verbal form in Santālī thus consists of an inflexional base and the categorical *a*. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is *kan*, past *tah-kan*. If we add those forms to *dal-et'*, striking, we can form a present definite and an imperfect; thus *dal-et'-kan-a*, is striking; *dal-et'-tahā-kan-a*, was striking. Such forms are complete according to our grammatical ideas. In Santālī, however, this is often not the case. If the action of the verb has an indirect or direct object, this must be indicated in the verb by means of the pronominal infixes, which must be inserted between the inflexional base and the categorical *a*, or, if an auxiliary verb is added, between it and the inflexional base. The same is the case if the object of an action belongs to somebody. The genitive infix follows the infix of the direct or indirect object. Thus, *dal-ked-e-tae-a*, (he) struck-him-his, he struck him who belonged to him. The genitive infix can also refer to the subject, and in this way we occasionally find a double genitive suffix; thus, *gāch'-en-tiñ-a-e*, died mine he, he who belongs to me died; *hāpān-iñ-e dal-keṭ'-ta-ko-tiñ-a*, son-my-he struck-theirs-mine, my son who belongs to me struck theirs. Such constructions are however very rare. Similarly if we want to say 'he struck the boy' we must first call to mind the ideas of 'he' 'boy' and 'a beating in the past.' We must next add the infix of the object to the inflexional base. Lastly, the categorical *a* is added and shows that the picture thus drawn up has real existence. Thus *uni kora-e dal-ked-e-a*, he boy-he struck him. Compare *ini hāpān-ä met-ad-e-a*, that very son-he said-to-him, he said to the son.

**Voices.**—The Santālī verb further has separate forms for the active voice, the passive or direct middle voice, and the indirect middle voice. It is therefore to be expected that it presents a somewhat complicated aspect. It is, however, quite regular throughout, and once the mind becomes accustomed to these peculiarities, they will not present any difficulty to the understanding.

**Conjugational bases.**—The root of the verb remains unchanged through all tenses. It can, however, also be modified in various ways, and the modified root is made the base of a separate conjugation, the usual tense-suffixes being added. There are two such modifications in common use. The root can, in the first place, be simply repeated, and the resulting double-base denotes repeated or intensified action. Thus, *dal*, strike; *dal-dal*, strike repeatedly or hard. These forms are conjugated throughout all the tenses.

If only the two first letters are repeated, the resulting reduplicated base becomes a kind of intensive or rather conative; thus *da-dal*, to strike much; *ba-ñ ñä-ñäl-a*, not-I see, I cannot see at all, I am blind, compared with *ba-ñ ñä'-a*, I don't see (this particular

thing). If the verb begins with a vowel the infix *k'* is used instead of the reduplication. Thus, *ak'gu*, from *agu*, carry. The infix *k'* is also used in polysyllabic verbs beginning with a consonant; thus, *bek'nao* from *benao*, to make; *hik'rick'*, from *hirick'*, to spill. In many verbs both forms can be used, in others only one of them. The reduplicated base is sometimes intensified by means of the infix *k'*; thus, *dak'dal* from *dadal*. The base *dadal* is only used before the verb substantive. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix *ich'*. Thus, *ra-ran-ich'*, a drug-man, a physician; *bek'nao-ich'*, a maker.

Reciprocal verbs are formed from these bases by inserting the infix *p*. Thus, *dapal* and *dapal-dapal*, to strike one another. There is no regular reciprocal form corresponding to *da-dal*. The double reciprocal *dapapal* is sometimes, but very seldom, used as such.

It has already been mentioned that there are separate forms for the active, passive, and middle. With regard to most tenses we shall have to return to this question later on when dealing with the formation of the inflexional bases. In this place we shall only mention that the passive, which also has the meaning of a direct middle, is formed by adding a suffix *ok'*, which usually drops its *o* after vowels, and the indirect middle by *jāñ*; thus, *dal-ok'*, to be struck, to strike oneself; *dal-jāñ*, to strike for oneself. The intensive base, which is devoid of a middle, forms its passive by adding *ogok'* to the simple base; thus, *dal ogok'*, to be much struck. These suffixes are not used before the tense suffixes. On the other hand, the passive suffix is common in intransitive verbs, and it seems, on the whole, to have the meaning of an intransitive particle. Thus, *sān* and *sānāk'*, go; *hāch'* and *hijuk'*, come, and so on. The reduplicated base is treated exactly like the simple one. Thus, passive *dal-dal-ok'*, indirect middle *dal-dal-jāñ*.

Causatives are formed from both simple and reduplicated bases by adding *ocho*; thus, *dal-ocho* and *dal-dal-ocho*, to cause to strike. The causative has a double meaning. In the first place it means 'to cause somebody to do something,' and then it also has the meaning 'to allow somebody to do something.' Thus *agu-ocho-ke'*-*ko-a-e*, he (-e) caused (*ocho-ke'*) them (*ko*) to be brought (*agu*); *ba-e sor-ocho-qñ-kan-a*, not-he to-approach-allowing-to-me-is, he does not allow me to approach.<sup>1</sup> It will be seen from the instances just given that the object infix (*ko*) is used in the former and the dative infix (*qñ*) in the latter sense. The causative of the intensive base is formed by inserting the infix *k'* in the suffix *ocho*. The various forms of *dal* and *da-pal*, strike, will be seen from the table which follows:—

Base.	Passive.	Indirect middle.	Causative.	Reciprocal.
<i>dal</i> , strike.	<i>dal-ok'</i> , be struck, strike oneself.	<i>dal-jāñ</i> , strike for oneself.	<i>dal-ocho</i> , cause or allow to strike.	<i>dapal</i> , strike each other.
<i>da-dal</i> , strike much.	<i>dal-og-ok'</i> , be much struck, strike oneself much.	not used.	<i>dal-ok'-cho</i> , cause or allow to strike much.	<i>dapapal</i> , strike each other much.

The causative and reciprocal bases further have each their passive, middle and so forth. Thus, *dal-ochok'*, be caused, or allowed, to strike; *dal-ocho-jāñ*, cause, or allow,

\* <sup>1</sup> Compare the similar use of the German verb *lassen*.



to strike for oneself ; *dapal-ok'*, be mutually struck ; *dapal-ochok'*, be caused, or allowed, to mutually strike. It will be seen how infinitely the root meaning can be modified, and how it is possible to give expression to the finest shades of verbal action.

**Reservative.**—In addition to all these bases there is still another conjugation which Mr. Skrefsrud calls the reservative form. He describes its meaning as follows :—

‘This form denotes an action by which the object is brought into a certain state, in which it is allowed to continue, so as to be available (reserved) for any ulterior purpose. It is used where in German they would use *an*, *auf*, *hin*, etc., as *añjām-kak'-mä*, listen to it (*höre es an*,) (that you may give evidence in case it should be necessary).’

The reservative form, which is conjugated throughout, has also separate causative and reciprocal bases. It usually means that the action is completed in itself. Compare *adā-ā ñāl-hape-kat'-ge-a*, so-he saw-kept-quiet, he saw it and kept quiet (and did not say any more), in the second specimen below.

The reservative is formed by adding a *ka* to the base. The final *a* coalesces with the initial vowel of tense-suffixes. Thus, *dal-ka*, passive and indirect middle *dal-kok'* reciprocal *da-pal-ka*, causative *dal-ochok-ka*, *dapal-ochok-ka*, and so forth. In the reservative form the passive suffix *ok'* is also used in the indirect middle, and it does not possess all the tenses of the simple base. In other respects, however, the ordinary and the reservative conjugations are quite parallel.

**Person.**—Verbs do not change for person. The person of the subject is, however, in the case of animate beings indicated by means of pronominal suffixes. Compare pronouns above. The suffixes are added to the word immediately preceding the verb. Thus, *hápān-ā met-ad-e-a*, the-son-he said-to-him. If the sentence only consists of a verb the suffix is added after the categorical *a*. Thus, *met-ad-e-a-ñ*, I said to him. It should be noted that several verbs which in English are impersonal have a personal subject in Santālī. This is the case with such verbs as indicate natural phenomena such as rain, hail, sunshine, etc. Compare *dak'-et'-a-e*, he waters, it rains ; *aḍi-y-ā rabañ-a*, much-he cold-is, it is very cold. The same expressions are well known from other languages, and it is not necessary to assume that they have anything to do with the idea of an Omnipotent Deity, as has sometimes been supposed.

On the other hand there are several impersonal verbs in Santālī which in English are combined with a personal subject. They are such as denote various sensations such as hunger, thirst, sleepiness, and so on. The Santāls like the Germans say, ‘hunger me,’ ‘makes me cold,’ and so forth. In the same way they say *menak'-ko-a*, there are, they exist ; compare the German *es giebt*.

**Inflexional bases.**—We shall now proceed to a short examination of the inflexional bases which correspond to the tenses of other languages. It is not intended to give a complete survey of all the various forms. We shall confine ourselves to the usual ones.

The mere base, without any addition, gives the idea of the action generally, without being confined to any special time present or past. In verbs ending in a vowel an *e* is added to the base if no pronominal infix is required. This *e* coalesces with a preceding *e* or *i* into the corresponding long vowel. This base is used in general statements, in vivid narratives, in order to denote custom or habit, and, most commonly, as a future. Thus, *dal-añ*, I strike, or, shall strike. The pronominal infixes are added immediately

to the base. Thus, *dal-e-qñ*, I strike him; *dal-qñ-a-e*, he strikes for me. Compare further *dal-ok'-a-e*, he is struck, or, he strikes himself; *dal-jñ-a-e*, he strikes for himself; *dal-ka-k'-a-e*, he strikes it (and has done with it); *dal-ka-e-a-e*, he strikes him; *dapal-a-ko*, they will strike each other, and so forth.

The suffixes of the direct and indirect middle are not used in other tenses, or rather inflexional bases. They are replaced by separate terminations. The various suffixes of time have two forms, one denoting the active, and another the passive and middle. The former ends in *t'*, the latter in *n*. Thus, *dal-let'-a-e*, he struck; *dal-len-a-e*, he was struck. The indirect middle is distinguished from the direct middle and passive in the same way as that in which the pronominal suffix of the indirect object is distinguished from that of the direct object, i.e. an *a* precedes the *n* in the indirect middle.

There are several more or less complete sets of such suffixes. In the first place we have a set *et'*, *at'*, *en*, *an*. The form ending in *et'* is an incomplete present, the other forms denote an action performed in the past. Thus, *dal-et'-a-e*, he strikes; *met-ad-e-a-e*, he addressed him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself. The corresponding reservative forms are *dal-ka'-a-e*, he struck; *dal-kan-a-e*, he was struck; *dal-ken-a-e*, he struck for himself.

It will be seen that the *a* of the reservative suffix *ka* supersedes a following *e*. The form *dal-ken-a-e* has a different origin. It corresponds to the active *dal-ke'-a-e*, and does not contain the reservative suffix.

The form *dal-ka'-a-e*, he struck, is derived from a *dal-ka-et'-a-e* and *dal-ka-at'-a-e*. It shows that the termination *et'* cannot originally have been confined to the present time.

The suffix *at'* contains the *a* of the pronominal infix of the indirect object. The remaining portion of the infix is added after the final *t'*. Thus, *dal-at'-ko-qñ*, I struck for them, or, at them; *met-ad-e-qñ*, I said to him.

There are two infixes which denote an action in the past, viz., *ke* and *le*. *Ke* is only used in the active voice with a direct object. Thus, *dal-ke'-e-a-e*, he struck him. The corresponding forms for the indirect object, the direct and indirect middle, are supplied from the set just mentioned; thus, *met-ad-e-a-e*, he said to him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself.

The infix *le* denotes something which was done in a more remote past, or the effect of which has been superseded by some later action. It can therefore often be translated as a pluperfect. It is used in the active voice with a direct object and in the passive. Thus, *dal-let'-a-e*, he struck, he had struck; *dal-len-a-e*, he was struck, he struck himself. Instead of *dal-let'*, *dal-lak'* is used with an inanimate object; thus, *dal-lak'-a-e*, he struck it. The suffix *ak'* is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the reservative future *dal-ka-k'-a-e*, he will strike it.

It will be seen that the infixes *ke* and *le* are prefixed to the suffixes *et'*, *en*, which we have already dealt with. They are, however, also used alone.

*Ke* is used as a suffix in order to form an inflexional base with the meaning of an optative or hypothetical tense. It is used in polite queries, it denotes wishes, and also what might possibly happen. Thus, *rakap'-ke-a-m*, would you mind bringing up earth? *am-äm met-qñ-khan-iñ rakap'-ke-a*, if you tell me so I would do it; *niä-ge khusi-tä tela-ke-am*, may you accept this with favour.



In a similar way a tense is formed by adding *le*. It is used in conditional sentences in connexion with the negative *áhá*. Thus, *uni-ṭhān-dá gárá áhá-m ñam-le-a*, him-from assistance in-no-wise-you will-get; *am-ām mán-le-khan*, thou-thou sayest-if.

There is further a form which is usually called a perfect. It is formed by adding the suffixes *akat'*, *aka-w-at'* (indirect object), *akan* (passive and direct middle), and *aka-w-an* (indirect middle). Thus, *dal-akat'-a-e*, he has struck; *dal-akan-a-e*, he has been struck, and so on.

The base of the suffix of the perfect is *aka*, to which the usual set *et'*, *at'*, *en*, *an*, has been added.

The suffix *aka* is also used in a base which is commonly called a continuative. It is always combined with the auxiliary *tahān*, to be, to remain. It is also added to the causative base, and it is used with a direct and an indirect object, in the direct and indirect middle. Before the *a* of the infix of the indirect object and the suffix of the indirect middle a *w* or *o* is inserted to avoid the hiatus, and if no object infix is required an *e* is added as in verbs ending in vowels. Thus, *dal-aka-ko-tahān-a-e*, he will continue to strike them; *dal-akan-tahān-a-e*, he will continue to strike himself; *dal-aka-w-ak'-tahān-a-e*, he will continue to strike at it; *dal-aka-w-ako-tahān-a-e*, he will continue to strike for them; *jagoar-akae-tahān-pā*, wake-ye.

It is evident that the continuative force is imparted to such forms as those just quoted by the addition *tahān*, and not by the suffix *aka*. This latter must be identical with the *aka* of the perfect, though it is difficult to account for its use in all cases.

The inflexional bases mentioned above become real tenses by adding the categorical *a*. It has already been stated that auxiliaries are inserted between the inflexional base and this *a*. By means of such auxiliaries compound tenses can be formed. The most usual auxiliary verbs are the copula *kan* and its past *tahī-kan*. Thus, *dal-ed-e-kan-a-e*, or *dal-e-kan-a-e*, he is striking him; *dal-led-e-tahī-kan-a-e*, struck-having-him-was-he, he had struck him; *dal-aka-w-an-tahī-kan-a-e*, he had struck for himself, and so forth.

The table which follows will shew the usual inflexional bases of the verb *dal*, strike:—

		Direct object.	Indirect object.	Passive.	Indirect middle.
Future	. . . .	<i>dal</i>	<i>dal-u</i>	<i>dal-ok'</i>	<i>dal-jān</i>
Reservative	. . . .	<i>dal-ka</i>		<i>dal-kok'</i>	<i>dal-kok'</i>
Present	. . . .	<i>dal-et'</i>			
Simple past	. . . .	<i>dal-ket'</i>	<i>dal-at'</i>	<i>dal-en</i>	<i>dal-un</i>
Past reservative	. . . .	<i>dal-kat'</i>		<i>dal-kan</i>	<i>dal-ken</i>
Anterior past	. . . .	<i>dal-let'</i> <i>dal-lak'</i>		<i>dal-len</i>	
Perfect	. . . .	<i>dal-akat'</i>	<i>dal-akawat'</i>	<i>dal-akan</i>	<i>dal-akawan</i>

The suffixes *ket'*, *at'*, *en*, *an*; *kat'*, *kan*, *ken*; *le* or *len* are often combined with a particle *ge* in order to form a kind of semi-tenses which denote what might perhaps take place or what will take place after the performance of some act. Thus, *mit' bar mat'-lan mak'-ket'-ge*, one two bamboos-we-two cut-may, we may perhaps cut a couple of bamboos. Such forms are used like the English idioms 'will do,' 'may do,' to denote a custom or an action which will probably take place. Thus, *ona ñam-ka-tā-ko*

*johar-barao-a-ko-a*, *adā mārām-ko tiak-idi-ked-e-ge*, that got-having-they greet-to-them, then goat-they take-away-it, when they have got it they greet them, and then they will carry off the goat; *hapā, kichrich'-iñ agu-le-ge*, wait, I will first fetch my clothes; *orak'-te-ñ sūn-len-ge*, I may first go home, I will first go home. Such forms are not, however, real tenses.

Some of the examples given in the preceding pages will show that imperatives are formed by adding the pronominal suffixes to the inflexional bases; thus, *hijuk'-mā*, come; *häch'-len-mā*, come first (before you do something else), come at once. The simple imperative is formed in this way from the simple, the intensive, the reciprocal, and the reservative bases. If an action should be performed at once, before something else, the pronominal suffixes are added to the suffixes *le* (active), *len* (passive), and *an* (indirect middle). Thus, *paṛ-hao-le-m*, read first; *häch'-len-mā*, come first; *jirau-an-pā*, first rest yourselves.

It has already been mentioned how the inflexional bases are used as verbs and adjectives. In this way are formed verbal nouns, adverbial and relative participles, infinitives of purpose, and so forth. Thus, *Rampur-te-ñ chab-a-k'-kan-tahä-kan-khān pā serma hoc-akan-a*, Rampur-to-I going-been-having-from three years become-have, three years have passed since I used to go to Rampur; *alo-rān hāp-ko jarao-lag-i-ok'-kan-tahä-kan-ṭhäch' māñjhi-hā-e häch'-en-a*, village-of men as-sembling-for-being-where headman-also-he came, the headman came also to the place where the villagers were about to assemble; *alā-dā bir-rā-lā durup'-akan-tahä-kan-rā*, we-as-for forest-in-we sat-having-being-in, while we were sitting down in the forest; *bichar-bichar-tā-ko ānga-keṭ'-o*, judging-judging-they dawned, they sat in council till dawn; *gāch' hāp*, the dead man; *gāch'-ich'*, the dead one; *boge jā bañ jāk' miṭ'-kā-miṭ' dare*, every tree that does not bear good fruit; *on-ko-e dohmotlet'-ko ḍan-qimai*, those-he accused-had-them witches, the witches he had accused, and so forth.

Most particles in Santālī are independent words. Thus, *mān-khan*, but, *lit.* if you say; *ān-rā-hā*, still, *lit.* that-in-also; *ona-tā*, therefore, *lit.* that-with, that-in, and so on. In this place we shall only mention the very common particles *dā* and *ge*, and the negative. *Dā* can often be translated 'as to,' 'in his turn,' and it is often added to the subject, but also to the object. Thus, *alā-dā bir-ko-rā ar buru-ko-rā-lā tahä-kan-a*, *ar deko-ko-dā ṭanḍi-ko-rā*, we on our side were living in the jungles and hills; and as to the Hindus, they were living in the plains.

*Ge* emphasises the word to which it is suffixed; thus, *cholak'-ge-a-ñ*, I shall certainly go.

The usual negative is a prefixed *bañ*. The final *ñ* is dropped before pronominal suffixes. Thus, *ba-ko dal-let'-a*, not-they struck, they did not strike. The suffixes *keṭ'*, *kat'* are never used after *bañ*. There is also a negative impersonal verb *bañuk'-a*, it is not; thus, *bañug-iñ-a*, I am not; *bañuk'-le-a*, we are not, etc.

*Alo* is used in wishes, with the future as an imperative, and in final clauses; thus, *alo-m hijuk'-ma*, may you not come; *alo-m dal-ko-a*, don't strike them. The emphatic negative *āhā* has already been mentioned.

For further details the student is referred to the works mentioned under Authorities. The principal features of the language will be seen from the Skeleton Grammar which follows.

# SANTĀLĪ SKELETON GRAMMAR.

**I.—Nouns:**—*Hār*, man; dual *hār-kin*; plural *hār-ko*. Genitive *hār-rūn*; *hār-ak'*, *hār-an*, *hār-reak'*, *hār-reañ*; *hār-kin-rūn*, etc. Postpositions, *tā*, in, into, by means of; *rā*, in; *phān*, *phāch'*, with, to; *sān*, *sāch'*, towards; *kān*, *kāch'* from, etc.

**II.—Pronouns.**—*Iñ*, I; *am*, thou; *ach'*, he.

	Full form	Suffix.	Infix, direct object.	Infix, indirect object.	Infix, genitive.
I . . . . .	<i>iñ</i>	<i>iñ, ñ</i>	<i>iñ, ñ</i>	<i>añ</i>	<i>tiñ</i>
Thou and I . . . . .	<i>a-lañ</i>	<i>lañ</i>	<i>lañ</i>	<i>a-lañ</i>	<i>ta-lañ</i>
He and I . . . . .	<i>a-liñ</i>	<i>liñ</i>	<i>liñ</i>	<i>a-liñ</i>	<i>tā-liñ</i>
We, inclus. . . . .	<i>a-bo, a-bon</i>	<i>bo, bon</i>	<i>bo, bon</i>	<i>a-bo, a-bon</i>	<i>ta-bo, ta-bon</i>
We, exclus. . . . .	<i>a-lā</i>	<i>lā</i>	<i>lā, le</i>	<i>a-lā, a-le</i>	<i>ta-lā, ta-le</i>
Thou . . . . .	<i>am</i>	<i>ām, m, mā</i>	<i>mā, me</i>	<i>am'</i>	<i>tam</i>
You two . . . . .	<i>a-bān</i>	<i>bān</i>	<i>bān, ben</i>	<i>a-bān, a-ben</i>	<i>ta-bān, ta-ben</i>
You . . . . .	<i>a-pā</i>	<i>pā</i>	<i>pā, pe</i>	<i>a-pā, a-pe</i>	<i>ta-pā, ta-pe</i>
Self, he . . . . .	<i>ach'</i>	<i>ā</i>	<i>ā, e</i>	<i>ae; ak'</i> (in- animate).	<i>tue</i>
They two . . . . .	<i>a-kin</i>	<i>kin</i>	<i>ki</i>	<i>a-kin</i>	<i>tā-kin</i>
They . . . . .	<i>a-ko</i>	<i>ko</i>	<i>ko</i>	<i>a-ko</i>	<i>ta-ko</i>

**Demonstrative pronouns.**—*Ni*, this very; *nui*, this; *hāni*, that.

Remote.		Nearer.		Nearest.		Intensive.	
Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
<i>hīni</i> , ( <i>hīn-kin, hēn-ko</i> ).	<i>hīnq.</i> ( <i>hīnq-kin, hīnq-ko</i> ).	<i>iñi</i> ( <i>in-kin, en-ko</i> ).	<i>inq.</i> ( <i>-kin, -ko</i> )	<i>ni</i> , ( <i>ni-kin, ne-ko</i> ).	<i>nīq.</i> ( <i>-kin, -ko</i> )	<i>nīk'ī</i>	<i>nāk'ā</i> , ( <i>-kin, -ko</i> ).
<i>hūni</i> , ( <i>hūn-kin, hūn-ko</i> ).	<i>hona</i> , etc.	<i>ūni</i> , ( <i>un-kin, on-ko</i> ).	<i>ona</i> , etc.	<i>nui</i> ( <i>nu-kin, no-ko</i> ).	<i>noa</i> , etc.	<i>nūk'ūi</i>	<i>nūk'ūe</i> , etc.
<i>hāni</i> , <i>hāi</i> , ( <i>hān-kin, hān-ko</i> ).	<i>hana</i> , etc.						

Other demonstratives are *nhi*, *nhiā*; *nhui*, *nhou*, *nhiñi*, *nha*, this, that, on the side; *ānā*, *hānā*; *ānū*, *hānū*; *anā*, *hanā*, this, or that, thing which you see; *ātā*, *hātā*; *atū*, *hatū*; *atū hatū*, this, or that, thing or being which you hear. Pronouns ending in *i*, and sometimes those ending in *tā*, denote animate beings, the rest refer to inanimate nouns. Those beginning with *ñ* refer to what is remote; those beginning with a vowel to what is nearer; those beginning with *n* to what is close at hand.

**Interrogative Pronouns.**—*Ákée*, who? *chéle*, what sort of animate being? *oka*, which? *ché'*, what?

### III. --Verbs.

#### A. Conjugational bases.—*Dal*, strike.

	Principal form.			Reciprocal form.		
	Active.	Passive.	Middle.	Active	Passive.	Middle.
Simple base	<i>dal</i>	<i>dalok'</i>	<i>dal-jín</i>	<i>dapal</i>	<i>dapa'-ok'</i>	<i>dipa'-jín</i>
„ Causative	<i>dal-ochó</i>	<i>dalochok'</i>	<i>dal-ochó-jín</i>	<i>dapal-ochó</i>	<i>dapal-ochók'</i>	<i>dapal-ochó-jín</i>
Intensive	<i>dadál</i>	<i>dal-ogok'</i>		<i>dak'pal, dapa- pal</i>	<i>dapapal-ok'</i>	<i>dipapal-jín</i>
„ Causative	<i>dal-ok'cho</i>			<i>{ dak'pal-ok'cho { dapapal-ochó</i>	<i>{ dapapal-ok'cho { dapapal-ochók'</i>	
Reservative	<i>dal-ka</i>	<i>dal-kok'</i>	<i>dal-kók'</i>	<i>dapal-ka</i>	<i>dapal-kók'</i>	
„ Causative	<i>dal-ochó-ka</i>	<i>dal-ochó-kok'</i>	<i>dal-ochó-kók'</i>	<i>dapal-ochó-ka</i>	<i>dapal-ochó-kók'</i>	

The double base *dal-dal*, to strike repeatedly, is inflected like the simple base; thus, passive *dal-dal-ok'*; reciprocal *dapal-dapal*, etc.

#### B. Inflectional bases.--

	Future.		Present.	Simple past.		Perfect.	Anterior past.
	Simple.	Reservative.	Simple.	Simple.	Reservative.		
Direct object	<i>dal</i>	<i>dal-ka</i>	<i>dal-et'</i>	<i>dal-k t'</i>	<i>dal-ka t'</i>	<i>dal-let', dal-lak'</i>	<i>dal-akat'</i>
Indirect object	<i>dal-a</i>	„		<i>dal-at'</i>			<i>dal-akawat'</i>
Passive	<i>dal-ok'</i>	<i>dal-kok'</i>		<i>dal-en</i>	<i>dal-kan</i>	<i>dal-len</i>	<i>dal-akan</i>
Indirect middle	<i>dal-jín</i>	„		<i>dal-un</i>	<i>dal-ken</i>		<i>dal-akawan</i>

The future base is often used as a present base, and always so in the reservative form.

Pronominal infixes are added to the inflectional bases; thus, *dal-ked-e*, struck him.

Finite tenses are formed by adding the categorical *a*; thus, *dal-ked-e-qñ*, I struck him.

The inflectional bases are used as participles and verbal nouns. Thus, *dal-ked-e hář*, the man who was struck; *dal-ka-tě*, having struck.

Compound tenses are formed by means of the auxiliaries *kan*, is; *tahě-kan*, was; thus, *dal-kan-qñ* or *dal-et'-kan-qñ*, I am striking; *dal-et'-tahě-kan-a*, was striking; *dal-let'-tahě-kan-a*, had struck, etc.

**Negative Particles.**—*bañ*, not. The *ñ* is dropped before pronominal suffixes; thus, *bq-ñ dal-let-e-a*, I did not strike him. *Alo*, don't; *áhó*, used in conditions or as an emphatic negative.

The language spoken by most Santāls closely agrees with the grammatical sketch given in the preceding pages. Locality to some extent causes differences in vocabulary, and it has already been remarked that this fact has in recent times given rise to a slight difference in dialect between the east, where most loan-words come from Bengali, and the west which chiefly borrows from Bihārī, and the south where the influence of Oṛiyā is felt. On the whole, however, there is scarcely any difference in dialect from Bhagalpur in the north, down to Manbhum and Burdwan in the south.

Five specimens will be given of this Standard form of Santālī. The three first ones have come from the Sonthal Parganas, the fourth from Manbhum, and the fifth from Monghyr. The first is a version of the Parable of the Prodigal Son by the Rev. L. Skrefsrud; the second is a popular tale, and the third two Santālī songs, for which I am indebted to the Rev. P. O. Boddington. The fourth is a short traditional tale, prepared by the Rev. A. Campbell, and the fifth is the account of a famine year in Monghyr.

The specimens are excellent. I have introduced the distinction between *ā* and *o*, *ā* and *e*, respectively, in the fourth and fifth specimens, and made some slight corrections in the fifth. On the whole, however, I have printed the specimens as I got them.

A list of Standard Words and Phrases will be found below on pp. 240 and ff. I owe it to the kindness of the Rev. P. O. Boddington, who has also been good enough to read the proofs of the Muṇḍā section. I am indebted to him for a long series of highly valuable notes and corrections.

[ No. I.]

## MUNDA FAMILY

KHERWA

SANTALI.

## SPECIMEN I.

(BENAGARIA, RAMPUR HAT, SONTAL PARGANAS.)

(Rev. L. O. Skrefsrud, 1897.)

Mit' hâp-rân bar-ea kora hâpân-kin tabă-kan-tae-a. Ar un-kin  
*One man-of two boy children-they-two were-his. And them-two*  
 mâtâ-rû hudiñich'-dâ apat-â metad-e-a, 'â baba, iñ-râ paraok' menak'-  
*among the-little-one his-father-he said-to-him, 'O father, me-to falling existing-*  
 ak'-reak' bakhra dâu-âm-ka-tiñ-mâ.' Adâ aïdari-tât'-â hañiñ-at'-  
*thing-of portion bestow-give-outright-mine-thou.' So the-property-he divided-to-*  
 kin-a. Khan-ge thora din tayâm uni hudiñ hâpân-dâ sanam-ak'-ko samtao-  
*them-two. Then a-few days after that little son all-things collected-*  
 ka-tâ mit'tâch' sângiñ disom-tâ-y-â chalao-en-a, ar âpâ-dâ lueha-lamât din  
*having one far country-to-he went, and there riotously days*  
 talao-tâ tabă-kan-tae-ak'-â tahas-nahas-keť-a. Ar sanam-ak'-ko-e ubla-dubla-  
*spending-in being-his-what-he wasted. And all-things-he squandered-*  
 keť-tae-khan ona disom-râ mit-tâch' âť akal boy-en-a, ar uni-dâ rângâj-  
*had-his-when that country-in one mighty famine became, and he to-hunger-*  
 âk'-â âhâp'-en-a. Khande sâu-ka-tâ ona disom-rân mit-tân rayot-thân-â lâothâ-  
*he began. Then gone-having that country-of one ryot-with-he joined-*  
 y-en-a ar uni-dâ ach'-ak' dâhta-jaega-tâ-y-â kol-kad-e-a sukri gupi. Adâ sukri-  
*himself and he his branch-place-to-he sent-him swine to-tend. And pigs-*  
 ko-ko jâm-et' tabă-kan ohoklak'-tâ ach'-ak' lach' pāk'rûch'-â gagâj-âk'-kan  
*they eating being husks-with his belly to-fill-he desiring*  
 tabă-kan-a, mân-khan âkâc-hâ ba-ko em-ac-kan tabă-kan-a. Khan-ge  
*was, but anyone-even not-they giving-to-him were. Then*  
 chetao-ân-tâ-y-â mân-keť-a, 'âpu-ñ-rân tinak' munis-ko-reak' jâm-ak'  
*sensible-having-become-he said, 'father-my-of how-many men-of food*  
 sarer-ok'-kan-tako-a, mân-khan iñ-dâ rângâoh'-tâ nâñdâ-ñ bendaok'-kan-a.  
*superfluous-is-their, but I hunger-with here-I perishing-am.*  
 Beret'-ka-tâ âpu-ñ-thân-iñ chalak'-a ar-iñ met-ac-a, "â baba, serma-  
*Arisen-having father-my-to-I will-go and-I will-say-to-him, "O father, heaven-*  
 reak' ar am samân-rû-ñ kai-akat'-a; am-rân hâpân ar ñum-og-ok' lek-ge-ñ  
*of and thy presence-in-I sinned-have; thee-of son more to-be-called worthy-I*

ban-kan-a; am-rūn mit'tān munis-leka-ñ-mū hārā." 'Khan-ge beret'-  
*not-am; thee-of one hired-servant-like-make-me-thou please.* 'Then having-  
 ka-tā ach'-rūn apat-thān-ā hūch'-en-a. Mān-khan saṅgiñ-rā-y-ā tahā-kan-rū-ge  
*arisen himself-of father-his-to-he came. But distance-at-he being-in*  
 uni-rūn apat-dā-e ñāl-ñam-ked-e-a, ar mǎyā-ge hūch'-ad-e-a, ar ñir-  
*him-of father-his-indeed-he see-got-him, and compassion came-to-him, and run-*  
 sūn-ka-tā-y-ā kākā-ked-e ar-ā chāk'-chāk'-ad-e-a. Mān-khan hāpān-ā met-  
*gone-having-he embraced-him and-he kissed-repeatedly-to-him. But the-son-he said-to-*  
 ad-e-a, 'ā baba, serma-reak' ar am saman-rū-ñ kai-akat'-a; am-rūn hāpān ar  
*him, 'O father, heaven-of and thy presence-in-I sinned-have; thee-of son more*  
 ñum-og-ok' lek-ge-ñ ban-kan-a.' Mān-khan apat-tāt'-dā ach'-rūn golam-ko-e met-  
*to-be-called worthy-I not-am.'* But father-his-the himself-of servants-he said-  
 at'ko-a, 'dān boge utar oyon-aṅrāp oḍok-āgu-hāt'-ka-tā hārāk'-ac-pū,  
*to-them, 'here good most covering-cloth forth-brought-quickly-having put-it-on-him-ye,*  
 ar uni-ak' ti-rū mundam ar jaṅga-rū karpaw-ac-pū, ar jān-tā-bon  
*and him-of hand-on ring and feet-on sandal-put-for-him-ye, and eating-us*  
 hāsāch'-sākraj-āk'-ma; ān-tā nui iñ-rūn hāpān gāch'-ge-y-ā tahā-kan-a, ar-ā  
*make-ourselves-merry-let; because this me-of son dead-he was, and-he*  
 jivet'-ruar-en-a; at'-ge-y-ā tahā-kan-a, ar-ā ñam-en-a.' Khan-ge hāsāch'-  
*alive-retuned; lost-he was, and-he found-was.'* Then to-make-  
 sākraj-āk'-ko pātān-ket'-a.  
*themselves-merry-they began.*

Mān-khan uni-rūn marān hāpān-dā khāt-rā-y-ā tahā-kan-a. Ar orak'-ā  
*But him-of big son field-in-he was. And house-he*  
 hāch'-sor-ān-rū rañ-rij-ā aṅjām-ñam-ket'-a. Khan-ge mit'-tān guti-koṛa  
*coming-near-in music-and-dancing-he to-hear-got. Then a servant-lad*  
 hāhā-sor-ka-tā-y-ā khurīau-an-a, 'ona-ko-dā chet'-kan-a?' mūn-tā.  
*called-near-having-he inquired-for-himself, 'those-things what-are?' having-said.*

Uni-dā-e met-ad-e-a ban-ma, 'bākā-m-ā hūch'-akan-a;  
*He-on-the-other-hand-he said-to-him that, 'younger-brother-thy-he come-is;*  
 ar apu-m-dā mit'-tāch'-ā bhāj-akat'-a, nirāpān-ā ñam-ruar-  
*and father-thy-on-his-side one-he feast-has-made, safe-and-sound-he got-back-*  
 ked-e-tārān.' Khan-ge-y-ā raṅgao-en-a ar bālāk' bao rūbān-len-a. Adā uni-rūn  
*him-because.' Then-he angry-was and to-go-in not-he consented. So him-of*  
 apat oḍok hūch'-ān-tā-y-ā māsākusi-y-ed-e-kan tahā-kan-a. Mān-khan  
*father-his out come-having-in-he entreating-him was. But*

uni-dā rār-ruar-ka-tū apat-ā met-ad-e-a, 'nāk'āe, nunak'  
*he-on-the-other-hand said-back-having father-his-he said-to-him, 'lo, so-many*  
 serma am-thān golam-iñ khaṭao-et'-a ar amak' hukum tis-rū-hā ba-ñ  
*years thee-with slave-I work and thy commandment any-time-even not-I*  
 tarām-parām-akat'-a. Ān-rā-hā iñ-dā tis-rū-hā mit'-tāch' mārām-hāpān-go  
*transgressed-across-have. Yet me any-time-even one goat-young*

ba-m ām-akaw-ad-iñ-a, jāmān iñ-rān gate-ko tuluch'-iñ hāsāch'-säkrāch'-kāk'.  
*not-thou given-hast-to-me, so-that me-of companions with-I might-make-merry.*  
 Mān-khan kusmbi-ko tuluch' am-ak' aīdāri-y-ä gadaw-akat' nui hāpān-mā-y-ä  
*But harlots with thy property-he devoured-having this son-thy-he*  
 hāch'-ān-rā-dā mit'-tāch'-ām bhāj-akat'-a'. Mān-khan uni-dā-e  
*come-having-in one-thou feast-hast-made. But he-on-the-other-hand-he*  
 met-ad-e-a, 'bachha, am-dā jaoge iñ tuluch' mena-m-a, ar jātā iñ-āk'-ko-dā  
*said-to-him, 'child, thou-indeed always me with art-thou, and all my-things*  
 amak'-kan-ge-a. Mān-khan hāsāch'-säkrāj-āk' ar raskāk'-ge chahiye. Ān-tā nui  
*thine-are. But to-make-merry and be-glad is-proper. Because this*  
 bākā-m-dā gāch'-ge-y-ä tahā-kan-a, ar-ä jivet'-en-a ; at'-ge-y-ä tahā-kan-a,  
*younger-brother-thy dead-he was, and-he revived ; lost-he was,*  
 ar-ä ñam-en-a.'  
*and-he found-was.'*



[No. 2.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

## SPECIMEN II.

(Rev. P. O. Boddling, 1903.)

(SONTHAL PARGANAS.)

LELHA JĀWĀE-GOMKE-T-REAN.  
STUPID SON-IN-LAW-ABOUT.

Sedae jug-rū, kathae, mit'tān hār-rān hāpān-era-t jāvāe-gomke-t-ā  
*Former age-in, it-is-told, one man-of child-female-his son-in-law-his-he*  
tahā-kan-a mit'-tān ato-rū. Adā mit'-dhao, kathae, ach' eskar-ge hāñhar  
*was one village-in. And one-time, it-is-told, self alone father-in-law*  
hanhar orak'tā sū nāñhar-tā perā-hār-āk'-ā sūn-len  
*mother-in-law house-to or wife's-father's-house-to relative-person-to-become-he gone*  
tahā-kan-a; adā un-rū uni hanhar-tāt' budhi-dā-ā daka-  
*was; so that-in that mother-in-law old-woman-as-to-she boiled-*  
utu-y-et'-a, ar uni tuluch' hā-e galmarao-kan-a. Adā en-ka barao-  
*rice-curry-prepares, and him with also-she talking-is. So thus going-on-*  
te-ge ayup'-en-a. Adā un-rū uni budhi-dā haṇḍua-i utu-let'-a.  
*in evening-became. So then that old-woman bamboo-shoots-she curry-had-done.*  
Adā daka-utu-ka-tā dak'-ā tān-ad-e-a daka jām-lagit', ar  
*So rice-curry-having-made water-she poured-out-to-him rice eating-for, and*  
silpiñ are sūn-re-ge gaṇḍo-dā-ā bel-ad-e-a. Adā ṛbuk-bālā-ka-tā  
*door side towards stool-she put-before-him. So washing-entering-done-having*  
ona gaṇḍo-rā-y-ā durup'-en-khan-dā daka-utu-i aḡu-ad-e-a. Adā jām jākhan  
*that stool-on-he sat-down-had-when rice-curry-she brought-to-him. So eating time*  
uni jāvāe-gomke-t-dā jel-utu-leka-e aikau-et'-a, ar kuṭi-sū ba-e  
*that son-in-law-her meat-curry-like-he feels-it, and piece-any not-he*  
ñam-et'-a. Khan-ge adā-e kuli-keḍ-e-a, 'henda gā, chet'-bān utu-  
*finds. Then so-he asked-her, 'listen mother, what-you-two curry-*  
akat'-a? Ba-liñ aṭkar-ṭhik-dare-ak'-kan-a.' Adā uni jāvāe-gomke-t  
*have-made? Not-we-two feel-accurately-can-towards-it.' So that son-in-law-her*  
dea sūn-rā-dā mat'-silpiñ-ge tahā-kan-a. Adā budhi-dā-e mūn-kāt'-a,  
*back towards bamboo-door was. So old-woman-she said,*  
'ānā, jāvāe, abān dea sūn-rā menak' ona-ge-liñ utu-akat'-a.' Adā  
*'that-there, son-in-law, your back towards being that-we-two curry-made-have.' So*

uni jãwae-gomke-t-dâ hãngät'-achur-ka-tä-y-ä ñäl-kät'-dâ mat'-silpiñ-kan; adâ-e  
*that son-in-law-her looked-turned-having-he saw bamboo-door-being; so-he*  
 ñäl-hape-kat'-ge-a. Chet'-hã ba-e râp-lät'-a. Ar uni budhi hã-o inã-  
*saw-kept-quiet. Anything not-he said. And that old-woman also-she just-*  
 kat'-ge-a.

*thus-much-said.*

Khan-go adâ uni jãwãe-gomke-t-dâ ach' mânü-mânü-tä y-ä män-jân-kan-a  
*Then so that son-in-law-her self (-of) mind-mind-in-her says-for-himself*  
 bañ-ma, 'noa utu-dâ ađi sebel-kid-iñ-a. Sanam hãr nahak'-ko japit'-le-  
*namely, 'this curry very well-tasted-me. All person now-they will-hare-fallen-asleep-*  
 khan, noa silpiñ-dâ-ñ atkir-ge-a.' On-ka ach' mânü-rä-y-ä ludis-dâhã-kat'-a.  
*when, this door-I carry-off-shall.' Thus self (-of) mind-in-he thought-put-down.*

Adâ sari jãm-bara-ka-tä-ko jaga-y-en-a. Ar sanam hãr-ko  
*So verily eating-going-on-having-they placed-themselves. And all person-they*  
 japit'-kät'-khan-dâ hape-hape-tä beret'-en-tä ona silpiñ-dâ-e rãp-ket'-tako-a  
*slept-when quiet-quiet-with arisen-having that door-he loosened-their*  
 ar ona ñinda-re-ge ona silpiñ-ä gugu-atkir-ket'-tako-a. Ar un  
*and that night-in that door-he carried-on-his-back-carried-off-their. And that*  
 jãkhãch'-dâ ba-ko disã-led-e-a.

*time not-they remembered-him.*

Adâ setak' sim rak' jãkhãn-ko übhãn-en-dâ-ko ñäl-bara-y-et',  
*So morning cock crow time-they awakened-having-become-they seeing-going-on,*  
 silpiñ-dâ bañuk' ar uni jãwãe-gomke-t-ko hãhã-ac-khan-dâ ba-e  
*door not-being and that son-in-law-their-they calling-to-him-when not-he*  
 gãn-ät'-kan, adâ-ko män-kät'-a, 'ma-sã, ñäl-ä-pü bhala mena-e-a sã bañ;  
*answering, so-they said, 'well, see-him-you well exists-he or not;*  
 ba-e gãn-ät'-dâ.' Adâ sari-ko ñäl-bara-ked-e-a; män-khan bañug-ich'-an.  
*not-he answering.' So verily-they looked-went-on-him; but not-being-he.*

Khan-go adâ uni budhi hãr-dâ ađi gar-tä-y-ä landa-gät'-kät'-a. Adâ  
*Then so that old-woman person very loudly laughed-suddenly. So*  
 on-ko hãpãn-tüt' kuñi-dâ-ko kuli-ked-e-a, 'henda gã, chet' un gar-tä-dâ-m  
*those child female-they asked-her, 'listen mother, what that loudly-thou*  
 landa-kät'-a?' Adâ un-rã uni budhi-y-ä lai-ako-kan-a, bañ-ma, 'noa  
*laughedst?' So then that old-woman-she saying-to-hem-is, namely, 'this*  
 silpiñ-dâ, na, teña-m-ge dhora-o atkir-akat'-a. Hola-n-ok'  
*door, girls, brother-in-law-your certainly-he carried-off-has. Yesterday*  
 hañduã-ñ utu-ad-e-a; adâ un-rã-y-ä män-let'-a, "henda gã, chet'-  
*bamboo-shoot-I curried-for-him; so then-he said, "listen mother, what-*  
 bãn utu-akat'-a; ba-liñ atkar-thik-dare-ak'-kan-a." Adâ un-rã-ñ met-  
*you curry-have-made; not-we feel-accurately-can-towards-it." So then-I said-*  
 ad-e-a, "ãnä, jãwãe, abãn dea sãn-rã menak' ona-liñ utu-akat'-a,"  
*to-him, "that-there, son-in-law, your back towards being that-ice curry-have-made,"*

mān-tā. Adā pasāt' ona-tā silpiñ-dā pasāt' teña-m-ge-y-ä atkir-kāt'.'  
*saying. So perhaps therefore door perhaps brother-in-law-your-he carried-off.'*  
 Adā ona-e lai-at'-ko-khan sanam hār adā aḍi baṛich'-ko landa-kāt'-a, ar-ko  
*So that-she said-to-them-when all person so very badly-they laughed, and-they*  
 mān-kāt'-a, 'nui teñan-dā aḍi-y-ä lelha-ge-a.'  
*said, 'this brother-in-law very-he stupid-is.'*

Adā sari uni lelha hār-dā idi-ka-tā ona silpiñ-ä rara-ḍhingal-  
*So verily that stupid person taken-away-having that door-he loosened-to-*  
 sangal-kāt'-tā mit'-mit'-tū jātā-o samak'-kuṭṭa-kāt'-a. Adā ach' bahu-i met-  
*pieces-having one-one-by all-he chopped-into-bits. So self (-of) wife-he saying-*  
 ae-kan-a, 'ma noa-ge tehoñ-dā utui-mä.' Adā uni-y-ä mān-kāt'-a, 'noa-dā  
*to-her-is, 'please this to-day curry-make.' So that-one-she said, 'this*  
 ohet'-leka-ñ utui-a? Noa rāhār mat'-dā sebel-a? Noa-dā bañ sebel-a.  
*what-like-I curry-shall? This dry bamboo well-tasting-is? This not well-tastes.*  
 Am-dā aḍi-m lelha-ge-a.' Adā un-rā uni-y-ä mān-ruar-kāt'-a, 'bañ-a, aḍi  
*Thou very-thou stupid-art.' So then that-one-he said-back, 'not-is-so, very*  
 māñj sebel-a. Hōla-n-ok' ayo-tā-ko-ṭhān-iñ sūn-len-a. Un-rā noa-ge-ko  
*beautifully well-tastes. Yesterday mother-with-them-to-I gone-had. Then this-they*  
 utu-ad-iñ-dā. Chet' bañ sū, jel utu leka-ñ aikau-ket'-a, ona-tū noa-dā-ñ  
*curry-made-for-me. What not or, meat curry like-I felt-it, that-for this-I*  
 atkir-akat'-tako-a, ba-ko ām-āk'-kan iā-tā.'  
*carried-off-have-their, not-they giving that-for.'*

Adā bahu-t-tāt'-ä mān-kāt'-a, 'noa rāhār-dā ān-tā ākac jān-tā-m  
*So wife-his-she said, 'this dry then who eating-for-thou*  
 utu-ocho-y-ed-iñ-a?' Adā-e mān-kāt'-a, 'achha, apā ba-pā jān-khan, iñ-ge  
*curry-make-causest-me?' So-he said, 'well, you not-you eat-if, I*  
 utu-añ-pā.' Adā sari no-ko-ak' katha ba-e sūn-ocho-at'-tako-khan-ko  
*make-curry-for-me-you.' So forsooth these-of word not-he to-go-allowed-their-when-they*  
 utu-ad-e-a, ar-ko em-ad-e-a daka sūn-tā. Adā sari  
*made-curry-for-him, and-they gave-to-him boiled-rice with. So forsooth*  
 rase-y-ä dul-gāt'-kāt'-a; adā sipi-sipi-ka-tā-y-ä lapāt'-gāt'-kāt'-a, ar  
*sauce-he poured-out-quickly; so mixed-mixed-having-he mouthful-quickly-look, and*  
 uni bahu-t-tāt'-dā tan-man-ä nāl-ä-kan-a. Adā ona rase tuluch' bañ  
*that wife-his intently-she looking-at-him-is. So that sauce with not*  
 sebel-led-e-khan-dā kuṭi hālān-ka-tā-y-ä gār-gāt'-kāt'-a. Adā ona-hā ba-e  
*tasted-him-when. a-piece taken-up-having-he bit-quickly. So that-also not-he*  
 gār-chhadāo-dare-at'-khan, uni bahu-t-tāt'-dā landa ba-e sambrāo-lāt'-tā  
*bite-separate-could-when, that wife-his laughing not-she restrained-having*  
 aḍi-gar-tū-y-ä landa-gāt'-kāt'-a; adā ach' hā-e landa-kāt'-a. Adā-e mān-kāt'-a,  
*very-loudly-she laughed-suddenly; so self also-he laughed. So-he said,*  
 'chet'-leka-chā-m utu-kāt'? Ba-m batrao-lāt'-a. Ona-te-ge bañ sebel-kan-a.  
*'what-like-thou curry-madest? Not-thou succeededst. That-for not well-tastes.*

Cheka-tū noa kuṭi-dā ba-m lū-ocho-lāt'-a? Ayo-y-ä utu-ad-iñ  
*Why this piece not-thou dissolved-madest? Mother-she curry-made-for-me*  
 sanam kuṭi-y-ä lä-chaba-ocho-lāt'-a; kuṭi-dā mit' gātān hā ba-ñ ūam-lāt'-a.  
*all pieces-she dissolved-completely-made; piece one piece even not-I found.*  
 Am ma ākän kuṭi-ge-m ām-aka-w-ad-iñ; ar chet'-leka-ñ kuṭi-lāt'-a, on-ka-ge-m  
*Thou now only piece-thou given-hast-to-me; and what-like-I pieces-made, thus-thou*  
 dāhā-kat'-a. Thora hā ba-m lū-ocho-lāt'-a.' Adā bahū-t-tāt'-ū mām-kāt'-a,  
*puttest. Little even not-thou dissolved-madest.' So wife-his-she said,*  
 'iñ-dā ba-ñ baḍae-a noa utu-dā. Am-tā barā utu-jān-mā.' Adā  
*'I not-I know this curry. Thee-by please make-curry-for-thyself.'* So  
 sari ach'-tā-y-ä utu-kāt'-rā-hā bañ lū-len. Adā boḡe-tā-ko  
*forsooth self-by-he curry-having-made-even not dissolved-was. So good-in-they*  
 landa-w-ad-e-a. Adā ān hilok' khān lelha-ge-ko bahua-ked-e-a, ar  
*laughed-at-him. So that-very day from stupid-they surnamed-him, and*  
 ūam-e-piehhe-ko aṛis-e-a, ona-ge-ko met-ae-tū.  
*finding-him-every-time-they annoy-him, that-they saying-to-him-by.*  
 Adā chaba-y-en-a katha-dā; in maraṇ-ge-a.  
*So finished-is tale; this great-is.*

## FREE TRANSLATION OF THE FOREGOING.

*The stupid son-in-law.*

Once in olden times, it is told, there lived in a certain village a certain man's son-in-law. One day, they say, he had gone alone to visit his father-in-law and mother-in-law in their home. While there his mother-in-law was engaged in cooking curry and rice, and at the same time she kept up a conversation with him. In this way the evening fell, and the old woman had prepared some bamboo shoots as curry; when she had done cooking, she poured out some water for him to wash his hands ere sitting down to eat, and placed a stool before him near the door. When he had washed his hands and come in again, he sat down on the stool, and she brought him the curry and rice. Whilst eating the son-in-law thought it was meat curry he had; but he did not find any lumps. So he asked his mother-in-law, 'I say, mother, what curry have you given me to-day? I cannot make out exactly what it is.' Now there was the bamboo door at the back of the son-in-law; so the old woman said, 'look there at the back of you, my son-in-law, that is what I have made into curry for you to-day.' So the son-in-law turned round and saw it was a bamboo door; but looking he kept quiet and said nothing; and the old woman too said thus much and nothing more. The son-in-law, however, thought to himself, 'I find this curry perfectly delicious; when every one is asleep presently, I shall walk off with this door.' This he made up his mind to do.

True enough, when all had done eating they retired for the night, and when every one had fallen asleep, he got up quietly and loosened the door, and that very night he put their door on his shoulders and walked off with it, nobody being aware of it at the time the deed was done. When they awoke at cockerow in the morning and looked about, there was no door to be seen; and when they called out for the son-in-law there was no answer. So they said, 'look and see, if he is there or not; he doesn't answer.' They looked about for him, but he was not there. Then the old woman suddenly burst out into a loud laugh, whereupon her daughters said to her, 'why, mother, what are you laughing so heartily about?' Then the old woman said to them, 'your elder sister's husband, girls, has most assuredly decamped with this door. Yesterday I made him a curry of bamboo shoots, and he asked me what kind of curry it was, as he could not quite make it out; whereupon I told him to look behind him, and he would see what I had made into curry for him. Perhaps that is why your elder sister's husband has carried off the door.' When she told them this, every one laughed very much and said the son-in-law was dreadfully stupid.

True enough, when the stupid fellow had walked off with the door, he took the whole thing to pieces and chopped it into small bits. Then he told his wife, 'make this into curry to-day, please.' She replied, 'how am I to make a curry of this? Will this dry bamboo taste well? Not a bit of it. You are very stupid.' He replied, 'not so, it is simply delicious. Yesterday I went to see your mother and the others, when she made me some curry of this; you may not believe it, but I tell you, it tasted to me just like meat curry; and that is why I made off with this door of theirs, for they would not give it to me.' His wife said, 'who is then going to eat this dry stuff that you want me to make curry of it?' To which he replied, 'all right, if you other people won't eat it, make some curry of it for me.' So, as he would not listen to her, she made him some curry of it and gave it to him along with some boiled rice. Then he poured

some of the gravy on it and mixing it together with his hand he took a mouthful ; and all the while his wife was watching him closely. But as the rice and gravy did not taste particularly nice, he laid hold of a lump of the curry and gave it a bite ; when he was unable to bite a piece off, his wife, no longer able to restrain her mirth, burst into a loud laugh, in which he himself also joined. Then he said, ‘ what kind of a curry have you turned out ? You have not succeeded, and therefore it is not savoury. How is it you have not dissolved this piece ? Mother dissolved altogether every piece in the curry she gave me ; I could not find a single lump in it, whereas you have given me nothing but lumps ; you have got it in lumps just the same as when I cut them up ; you have not dissolved them one bit.’ Then his wife said, ‘ I am not acquainted with this curry ; you had better cook some for yourself.’ And true enough, when he had cooked some for himself too he could not get it to dissolve. Whereupon they had a good laugh at him. From that day forward he got the surname of ‘ Stupid,’ and by addressing him thus every time they met him they teased him well.

That is the end of the tale ; there is no more.

[ No. 3.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

## SPECIMEN III.

SANTĀLĪ SONGS.

(Rev. P. O. Boddington, 1903.)

(SONTHAL PARGANAS.)

## I.

N-cae<sup>1</sup> siñ n-cae ñinda sãngāl dag-e ho,<sup>2</sup>  
*Seven days seven nights fire raining-he O,*

N-cae siñ n-cae ñinda jaḍam-jaḍam ho.  
*Seven days seven nights continuously O.*

T-oka-rä-bän<sup>1</sup> tahã-kan-a, manewa,  
*What-in-you-two were, man,*

T-oka-rä-bün soro-len?  
*What-in-you sheltered-being?*

Menak' menak' Harata<sup>3</sup> ho,  
*Being being Harata O,*

Menak' menak' buru-dander ho,  
*Being being mountain-care O,*

N-ona-rä-liñ tahã-kan-a n-aliñ-dã,  
*That-in-we-two were we-two,*

N-ona-rä-liñ soro-len.  
*That-in-we-two sheltered-being.*

## II.

Kaṭ-dã, ho, bābu mag-mä-si,  
*Timber, O, young-man cut-thou,*

N-isi n-arãṛ bābu benao-mä-si;  
*Plough-beam yoke young-man make-thou;*

N-isi n-arãṛ bābu benao-lü-khach',  
*Plough-beam yoke young-man made-hast-if,*

Hasa-re-go bābu sona hoc-ok'.  
*Earth-in young-man gold becomes.*

<sup>1</sup> In songs an *n* is prefixed to every word beginning with a vowel, with the exception of the interrogative pronoun, which prefixes a *t*. This rule is now-a-days often disregarded, especially by men.

<sup>2</sup> Inserted to fill up the metre.

<sup>3</sup> The mountain where the two progenitors of the human race were saved from destruction by the fire-rain.

## FREE TRANSLATION OF THE FOREGOING.

## I.

It rained fire for seven days and seven nights; seven days and seven nights, incessantly. Where were you two <sup>1</sup> then, where did you take shelter?

On the mountain Harata, in a cave, there we two were, there we two took shelter.

## II.

Cut timber, young man, make a ploughbeam and a yoke. Then you will earn gold from the soil.

<sup>1</sup> The man and woman who escaped when God was destroying the human race by fire-rain. The song has been taken from the old Santālī traditions.

[No. 4.]

## MUṄḌA FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

## SPECIMEN IV.

(Rev. A. Campbell, 1897.)

(GOBINDPUR, DISTRICT MANBHUM.)

Khan-ge	Maran	Buru	manwa-e	met-ad-e-a	niā-ge,	'unkin
Then	Great	Mountain	man-he	said-to-him	this,	'those-two
eto-kin-mä.'	Khan	ek'to-e	ähâp'-ked-a.	Eto-ket'-kin-khan-ä	Maran	
break-in-the-two.'	Then	breaking-in-he	began.	Broken-in-when-he	Great	
Buru-dâ	manwa	nahel	mak'-ä	idi-ked-e-a.	Idi-ka-tä	Maran
Mountain	man	plough	to-cut-he	took-away-him.	Taken-having	Great
Buru	nahel	mak'-ä	chet'-ocho-ked-e-a,	ar	lak'-râk'-ket'-tä	
Mountain	plough	to-cut-he	taught-him,	and	chipped-bored-having	
siok'-ä	ähâp'-ked-a.	Ähâp'-ket'-khan	godä-e	si-lâhut'-ked-a.		
to-plough-he	began.	Begun-having-when	highland-he	ploughed-crushed.		
Lâhut'-ket'-khan-ä	kuli-ked-e-a,	'henda,	Maran	Buru,	chet'-bon	
Crushed-having-when-he	asked-him,	'hark,	Great	Mountain,	what-we	
är-a?'	Khan	Maran	Buru	serma-khân	iri-y-ä	ägu-ked-a
shall-sow?'	Then	Great	Mountain	heaven-from	iri-he	brought
manwa-e	em-ad-e-a,	ar-ä	är-ked-a.	Janan-en-a,	dare-y-en-a,	
man-he	gave-to-him,	and-he	sowed.	It-was-produced,	became-a-plant	
gele-bele-y-en-a,	ar	nâwâi-reak'-ko	ähâp'-ked-a.	Adâ	mit'	nakha-râ
earned-ripened,	and	first-fruit-ceremony-they	began.	Then	one	direction-in



Sari-sarjām tabā-kan-a, ona-reak' sakam agu-ka-tā-ko bhāuntich'-ked-a  
*Sari-sarjām was, that-of leaves brought-having-they a-cup-made*  
 ar ona-rā sunum sindur-ko dāhā-ked-a.  
*and that-in oil red-lead-they put.*

### FREE TRANSLATION OF THE FOREGOING.

Marāñ Buru<sup>1</sup> then told the man to break in two (bullocks), and he began to do so, and when he had broken them in, Marāñ Buru took him away in order to cut a plough and taught him to do so. Having chipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, 'Marāñ Buru, what shall we sow?' Marāñ Buru then brought an Iri<sup>2</sup> from heaven and gave it to the man to sow. It sprouted, became a plant, and ripened, and they began to perform the ceremony of the first fruits. There was a Sari-Sarjom tree on one side. They took its leaves and made a cup out of them, and put oil and red-lead in it.

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<sup>1</sup> *Lit.* the great mountain, i.e., the mountain spirit worshipped by the Santāls.

<sup>2</sup> A cultivated millet, *Panicum Crus-galli*.

[ No. 5.]

## MUNḌĀ FAMILY.

KHERWĀRI.

SANTĀLĪ.

## SPECIMEN V.

(CHAKAI THANA, DISTRICT MONGHYR.)

Nās-dā disom-rū akal hoe-akan-tā hār-ko jām-reak' adi kâstâ  
*This-year country-in famine become-having men-they eat-concerning great distress*  
hoe-akan-tako-a. Aghar-khân Mag-habich'-dâ thora-thuri anaj-reak'  
*has-become-of-them: Aghar-from Magh-till little-little grain-of*  
dak'-maṇḍi-ka-tā-ko ūn-lālā-bara-y-en-a. Mān-khan ona-ko  
*rice-water-having-made-they drinking-warming-themselves-went-on. But those-they*  
chaba-bara-ket'-khan matkām-sarjām-ko jām-bara-ked-a. Ina-hā  
*finished-again-had-when Matkām-Sarjām-fruits-they ate-for-some-time. These-even*  
sanam-ko jām-chaba-ked-a, inā-ka-tā mit' jākhan-dā terel tarāp' siñjo  
*all-they eating-finished, then one time-on-the-other-hand terel tarop bael*  
emanteak'-ko-tā din-ko 'khemaok-ked-a. Ona-hā luṛa-luṛi sanam-ko hunar-chaba-  
*etcetera-with days-they passed. Those-even grabbing all-they to-search-*  
ked-a mit' jākhan-dā at-aser-piskā-ko-tā-ko gujar-bara-kod-a.  
*finished one time-on-the-other-hand at-aser-piska-roots-with-they subsisted-for-a-time.*  
Nātar-dā baihar-reak' kantha-aṛak' garuṇḍi-aṛak' much'-aṛak' jhinuk-tā  
*At-present rice-field-of kantha-potherb garuṇḍi-potherb much'-potherb shells-with*  
sanam-ko khayāt'-chaba-ked-a ar bir-reak' maṭha-aṛak' pādā-aṛak' ar hoc-bindi-  
*all-they to-dig-up-finished and forest-of maṭha-potherb podo-potherb and boe-bindi-*  
aṛak' ar sauri-aṛak' orsa-aṛak' ar-ar-emanteak' aṛak' sakam-ko jām-ed-a  
*potherb and sauri-potherb orsa-potherb and-other vegetable leaves-they eat*  
paṣu-leka. Sanam hārmā dhopsa-en-tako-a aṛak' sakam jām-tū. Nās-dā  
*cattle-like. All bodies are-swollen-their vegetable leaves eating-from. This-year*  
mahajān-ko bañ-ko ūm-ed-a diṛhia-dobra-hā bañ-ko ām-āk'-kan-a, ona-tū  
*money-lenders not-they mention two-and-a-half-fold-even not-they are-given, therefore*  
rāngāch'-tā adi hār-ko hāṇḍāt'-thāpāt'-en-a, dare-hā bañ-ko aikau-ed-a.  
*hunger-with many men weak-have-become, strength-even not-they feel.*  
Chaolo-hā adi mahnga-y-en-a. Chet'-leka-tā nās-dā hār-ko gujar-a,  
*Husked-rice-even very dear-is. How this-year men-they shall-subsist,*  
ona-dā adi maṣkil-ge-a. Iti-raṇu-ko bañ ṇapam-kan-a, chet'-leka-tā hār-ko  
*that very difficult-is. Seed-grains not are-found-enough, how men-they*  
khiti-a? Bujhauk'-kan-a adi āt-dā paṣo paṛti-gi tahān-a ita-bāgar-tā.  
*shall-till? It-seems much land perhaps uncultivated will-remain seed-want-for.*

## FREE TRANSLATION OF THE FOREGOING.

This year there was a famine in our country, and the people are in great want of food. From the month of Aghar<sup>1</sup> till Magh<sup>2</sup> there were small quantities of grain and rice-water, but only just sufficient. When those provisions ran out, the flowers of the Matkom<sup>3</sup> and Sal trees were eaten for some time. When they had eaten all those, they subsisted on Terel,<sup>4</sup> Tarop,<sup>5</sup> Siñjo,<sup>6</sup> and other jungle fruits. When they could not find any more of those, they for some time got along with roots of At,<sup>7</sup> Aser,<sup>8</sup> and Piska.<sup>9</sup> At present they have dug up from the rice-fields all Kantha,<sup>10</sup> Garundi<sup>11</sup> and Much' potherbs,<sup>12</sup> with shells, and they eat forest herbs and leaves such as those of Maṭha,<sup>13</sup> Poḍo,<sup>14</sup> Boc-bindi,<sup>15</sup> Sauri,<sup>16</sup> Orsa,<sup>17</sup> and so forth. This year the money-lenders do not give any loans, even at an interest of 250 per cent., and the husked rice is also very dear. How will the people be able to get on this year? It is impossible to get seed-corn, and how will it be possible to sow? It seems likely that much land will remain uncultivated for want of seed-corn.

In the southern districts, in Midnapore, Balasore, the Orissa Tributary States, and Singhbhum, Santālī has come under the influence of Oṛiyā. Borrowed words therefore often assume a different aspect. Compare *dhana*, property; *dina*, day; *mane*, mind, etc., in Morbhanj. *D* between vowels has become *r*; thus, *hurinich'*, the younger. The phonology is, however, on the whole the same as in the Standard. An initial *ñ* sometimes becomes *y*; thus, *yam*, get, in Morbhanj and Balasore. Note also forms such as *ajuk'*, for *ach'ak'*, his. The demonstrative pronouns frequently end in *n*; thus we find *noan*, this, and so on. Such forms are very seldom met with in Standard Santālī. There is, generally speaking, a strong tendency to suffix the pronominal suffixes after the verbal tenses. On the whole, however, the dialect remains the same as the Standard, and it will be sufficient to print the beginning of a version of the Parable of the Prodigal Son received from Morbhanj in order to illustrate this southern and less correct form of Santālī.

<sup>1</sup> I.e., Aghar, November-December.

<sup>4</sup> *Diospyros tomentosa*.

<sup>7</sup> *Zehneria umbellata*.

<sup>10</sup> *Euphorbia granulata*.

<sup>13</sup> *Antideuma diandrum*.

<sup>16</sup> *Polygonum glabrum*.

<sup>2</sup> January-February.

<sup>8</sup> *Buchanania latifolia*.

<sup>9</sup> A jungle climbing plant.

<sup>11</sup> *Acternanthera sessilis*.

<sup>14</sup> *Ficus Cunia*.

<sup>17</sup> A certain wild plant used as a pot-herb.

<sup>3</sup> *Bassia latifolia*.

<sup>6</sup> *Ægle marmelos*.

<sup>9</sup> *Dioscorea oppositifolia*.

<sup>12</sup> *Polygonum plebeium*.

<sup>15</sup> *Randia dumetorum*.

[No. 6.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

## SPECIMEN VI.

(MORBHANJ, ORISSA TRIBUTARY STATES.)

Mit' hāṛ-rān 'barea koṛa hāpān-kin tahā-kan-a. Un-kin mātā-rā  
*One man-of two boy children-they-two were. Them-two among*  
 huṛiñich' apat-ä met-ad-e-a, 'ä baba, amak' dhana-rū tinak'  
*the-little-one father-his-he said-to-him, 'O father, thy property-in how-great*  
 bhāga iñ yam-a ona on-āñ-mā.' Noan katha-rū uni ajak' dhana hañiñ-ka-tā  
*share I shall-get that give-me.' That word-on he self-of property divided-having*  
 un-kin-ä em-at'-kin-a. Kichhu dinaṇ khan-ge uni huṛiñich' koṛa-dā  
*them-two-he gave-to-them-two. Some days then that younger son-on-his-side*  
 jātā dhan mit'-thān samṭao-ka-tā mit'-tañ saṅgiyan diṣum-tā chalao-ka-tā  
*all property one-place collected-having one distant country-in gone-having*  
 luchā-lamāt bebhora-tā jātā dhane urao-ked-ae. Jātā dhan haya-  
*riotousness shamelessness-in all property wasted-he. All property expend-*  
 chaba-ket'-khan ona diṣum-rā maraṇ akal hoy-en-khan uni-reyak'  
*finished-having-when that country-in big famine arose-when him-of*  
 dukha daṣa hoy-en-a. Ona-iñtā uni chalao-ka-tā ona diṣum-rān-ich'  
*unhappy condition became. Therefore he gone-having that country-of-being*  
 mit'-tañ kiṣaṇ-hara-thān-ä guti-y-en-tā uni kiṣaṇ-hara-dā śukari  
*one cultivator-near-he sercant-become-having that cultivator swine*  
 gāt gupi-y-ä oyad-tā kol-ked-e-y-ae. Āṇḍā uni-dā ākae-hā jāmāk'  
*herd to-tend-he field-in sent-him-he. There him anyone-even food*  
 bañ-ko em-ad-e-tā uni-dā śukari-reyak' jāmāk' choklak'-tā lach'-ä  
*not-they given-to-him-having he swine-of food husks-with belly-he*  
 pārāch'-tae-a-e mün-tā mane-an-a-e.  
*fills-his-he saying thought-he.*

## KĀRMĀLĪ OR KĀLHĀ.

There is a numerous caste of iron smelters in the Sonthal Parganas, Hazaribagh, and Manbhum which is known as the Kols or Kālkhās. They call themselves *khār*, men, and also *kālkhā*, which is the name given to them by the Santāls. The Hindūs call them Kol. In Manbhum and Hazaribagh, they also call themselves Kārmālēs. Their language has hitherto been classed as a dialect of Hō or Kol, and it is quite possible that some of the Kols enumerated in the districts in question do really speak that language. This must be inferred from the fact that specimens of Hō have been forwarded from the Sonthal Parganas. Most of the Kālkhās in the Sonthal Parganas, Manbhum, and Hazaribagh, however, have nothing to do with the Hōs, but speak a dialect of Santālī. That dialect will in this Survey be called Kārmālī in order to avoid confusion with Hō or Kol. It is quite different from Kurmālī, the dialect of the Kurmīs of Hazaribagh, Manbhum, and other districts, which is a form of Magahī. See Vol. V., Part ii, pp. 145 and ff.

Kārmālī has been returned for the purposes of this Survey from the following districts :—

Sonthal Parganas	.	.	.	.	.	.	.	.	.	.	.	22,821
Hazaribagh	.	.	.	.	.	.	.	.	.	.	.	10,239
Manbhum	.	.	.	.	.	.	.	.	.	.	.	11,000
TOTAL												44,060

The local returns give the name of the dialect as Kol, and it is possible that the figures may include some stray Hō immigrants. Their number cannot, however, be important.

At the last Census of 1901 Kārmālī was returned from the following districts :—

Birbhum	.	.	.	.	.	.	.	.	.	.	.	23
Midnapore	.	.	.	.	.	.	.	.	.	.	.	647
Rajshahi	.	.	.	.	.	.	.	.	.	.	.	130
Pabna	.	.	.	.	.	.	.	.	.	.	.	1,949
Monghyr	.	.	.	.	.	.	.	.	.	.	.	83
Sonthal Parganas	.	.	.	.	.	.	.	.	.	.	.	8,117
Angul and Khondmals	.	.	.	.	.	.	.	.	.	.	.	13
Hazaribagh	.	.	.	.	.	.	.	.	.	.	.	2,610
Manbhum	.	.	.	.	.	.	.	.	.	.	.	3,770
TOTAL												17,342

The principal home of the Kārmālēs is the south of the Sonthal Parganas and the north of Manbhum. In Hazaribagh they are found in scattered settlements in the south of the district.

The Kārmālī dialect does not much differ from ordinary Santālī. One good specimen, prepared by the Rev. A. Campbell, will be found below. It represents the language of the Kālkhās of Manbhum. According to a list of Standard Words and Phrases prepared by the Rev. P. O. Boddington, the dialect is essentially the same in the Sonthal Parganas. The same is the case in Hazaribagh, to judge from a corrupt list forwarded from the district.

**Pronunciation.**—The sounds *ā* and *o* or *ā* and *e*, respectively, are distinguished as in Standard Santālī. The neutralizing power of *i* and *u* is not so strong as in Standard Santālī; thus, *buba* and *bubā*, father.

Diphthongs such as *ae*, *āe*, *ao*, are commonly simplified. Thus, *ām-ē-mē*, Standard *ām-ae-me*, give him; *ākā-rān hāpān*, whose son? *chalā-en-ē*, Standard *chalo-en-a-e*, he went, etc. The change of *ā* to *r* is common in the Sonthal Parganas; thus, *hurīñ*, Manbhum *huḍiñ*, small, etc. The Kālḥās of the Sonthal Parganas have the same tendency as the Māhlēs to substitute *d* for *ae* and *ao*; thus, *urā-parā*, squander, in Manbhum *ulai-padaī*. Note also *tahāo-kan* and *tahīñ-kan*, in Hazaribagh *tahī-kan*, was; *hūlār*, Standard *hūrāl*, a male being, a man, and so forth.

The most important phonological peculiarities of the dialect are the changes of *r* to *l*; of initial *ñ* to *n* and *l*; and, in some cases, of *r* to *l*. Thus, *hūr*, Standard *hār*, man; *ōrak'*, Standard *ōrak'*, house; *nīr*, Standard *ñīr*, run; *nam*, Standard *ñam*, get; *lel*, Standard *ñāl*, see; *luar*, Standard *ruar*, return, and so forth.

**Inflexion.**—The inflexion of nouns and pronouns is regular. The genitive suffixes *ich'* and *ak'* are in common use. Thus, *anī-ich'* *hāpān*, his son; *iñ-ak'* *mātrāñ-re*, before me; *būbā-k'*, of a father.<sup>1</sup> Note forms such as *inī*, this; *ānī*, *ūnī*, that one; *ākū*, who? *chētuk'*, what? and so forth.

The numerals six to ten are Aryan loan-words. 'Twenty' is *māt' kūrī*, and 'hundred' *mārū kūrī*.

The categorical *a* in verbal forms is generally dispensed with in the singular; thus, *tahīñ-kan-iñ*, I was; *gūjūk'-kan-iñ*, I die.

The causative particle is *cho*; thus, *dāl-chōk'-kān-iñ*, I am beaten.

The pronominal infix of the dative is sometimes replaced by the accusative infix; thus, *meta-keḍ-e-y-e* and *met-ad-e-a*, said to him; *ema-akad-iñ-am*, thou hast given to me. *Meta* and *ema* are fuller forms of *mān* and *ām*, respectively, which are also used in Standard Santālī before the dative infixes. Forms such as *meta-keḍ-e-y-e*, he said to him, are not used by the Kālḥās of the Sonthal Parganas, who say *meta-u l-i-e* or *meta-w-ad-e-e* instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix *len* of the past time occurs in the form *nen*; thus, *chālō-en-iñ* and *chālō-nen-iñ*, I went.

Note also forms such as *mēn-iñ-ā*, I am; *hēnām-gi-ā*, thou art, and so forth.

In most respects, however, the dialect is regular, and it will be sufficient to print one specimen in order to illustrate it.

<sup>1</sup> Note *bubā-ñ*, my father; *bābu-m*, thy father; *bābu-t-tet'*, his father. The Kālḥās of the Sonthal Parganas use *bubā* throughout; thus, *bubā-m*, thy father. 'My father' is, however, *bālñ*.

[ No. 7.]

## MUNḌĀ FAMILY.

## KHERWĀRĪ.

KĀRMĀLĪ DIALECT.

SANTĀLĪ.

DISTRICT MANBHUM.

(Rev. A. Campbell, 1899.)

Mit' hār-ren barea kora hāpān tahī-kan-a-kin. Adā hudiñich'  
*One man-of two boy sons were-they-two. And young-the*  
 babu-t-tet' meta-ked-e-y-e, 'ä buba, dhan-daulat ja-gi hañiñ hoyok'-tiñ-a  
*father-his-the said-to-him, 'O father, property(-of) which share will-come-mine*  
 dan-bakhra-ka-te ema-ka-tiñ-mi.' Adā babu-t-tet' ach'-ak' dhan hañiñ-at'-  
*divided-having give-mine.' And father-his-the self-of property divided-to-*  
 kin-e. Thora din tayām-te hudiñich'-dā sanom samtā-ka-te sañgiñ  
*them-two. Few days back-on young-the all collected-having far*  
 disom-te āḍāk-chalā-en-e, ar aṇḍe ach'-ak' dhan-daulat rijh-tamasa-re  
*country-to out-went-he, and there self-of wealth debauchery-in*  
 tabas-nahas-ked-e. Sanom udai-pada-chaba-ket'-khan ana disom-re āḍi  
*wasted. All squandering-finished-having-when that country-in heavy*  
 durbich akal-ked-e ar rañgejok' nandhā-en-e. Ar ana disom-ren mit'  
*dearth furnished and to-feel-hunger began-he. And that country-of one*  
 hār-then sän-ka-to tahī-en-ak'-e, ar ani ach'-ak' khāt-ku-re sukri gārkhī  
*man-with gone-having remained-he, and he self-of fields-in swine to-tend*  
 kāl-ked-e-y-e. Ar sukri-ku jām-et' choklak'-te bik'-e men-an-a, ar  
*sent-him-he. And swine eating husks-with to-satisfy-himself-he wished, and*  
 ākā-hā hañ-ku ema-led-e-a. Khan-gi disa-re hich'-ad-e-te  
*anyone not-they gave-to-him. Then remembrance-in come-for-him-having*  
 men-ked-e, 'bubā-ñ-ren-dā amin-āmin achu kamia-ku-dā jām-sarūj-laka  
*said-he, 'father-my-of several hired servants-as-for eating-leaving-like*  
 hena-ta-ku-a, ar iñ-dā naṇḍe rañgech'-te gujuk'-kan-iñ. Akū-tora sän-ka-te  
*is-their, and I here hunger-with dying-am-I. Now gone-having*  
 bubāñ iñ met-ae-a, "ä buba, serma-reak' ar am sojha-re iñ  
*father-my I say-to-him-will, "O father, & heaven-of and thy before I*  
 gunah-akad-iñ. Ar-dā am-ren hāpān numok' lekan-dā hañ-kan-iñ. Am-ren  
*sinned-I. Now-as-to thy son to-be-called worthy not-am-I. Thy*  
 achu kamia laka dāhā-ka-iñ-mi." Adā hirit'-ka-te babu-t-then chalā-en-e.  
*hired servant as keep-me." And arisen-having father-his-near went-he.*  
 Ar sañgiñ-re-y-e tahī-kan-ri-gi babu-t-tet' ani lāl-ka-te māyā  
*And distance-at-he was-when father-his-the him seen-having pity*  
 hich'-ad-e-te nir-sän-en-e ar harup'-ka-te chāk'-ad-e-a-e. Hāpān-  
*come-to-him-having ran-went-he and embraced-having kissed-him-he. Son-*

tet'-e măn-ked-e, 'ä huba, serma-reak' ar am sojha-re-ñ gunah-akad-iñ,  
*the-he said, 'O father, heaven-of and thy before-I sinned-I,*  
 ar-dâ am-ren hâpân nutum-ok' lokan-dâ bai-kan-iñ.' Khan-gi  
*now-as-to thy son to-be-called worthy not-am-I.' Then*

babu-t-tet' ach'-ren kamia-ku meta-ke't'-ku-e, 'sanom-khân bhali lugri  
*father-his-the self-of servants said-to-them-he, 'all-from good cloth*  
 agu-ka-to sârâk'-e-pe, ar ti-re aṅgṭhi sârâk'-e-pe, ar  
*brought-having put-on-him-you, and hand-on ring put-on-him-you, and*  
 kata-re-dâ juta sârâk'-e-pe. Ar asul-akad-e damkâm gâj-e-pe. Ar  
*foot-on shoes put-on-him-you. And fattened calf kill-him-you. And*  
 jâm-ka-to khusi-raskâ-ma-bon. Nai hâpân-iñ gâch'-len-tahĩ-kan-e, ar jivet'  
*eaten-having rejoice-let-us. This son-my dead-was-he, and living*  
 luar-a-kan-e; at'-len tahĩ-kan-e, adâ nam-akan-e.' Adâ khusi-raskâ-en-a-ku.  
*returned-has-he; lost was-he, now found-has-been-he.' And rejoiced-they.*

Ar marañich' hâpân-tet' khât-re tahĩ-kan-e. Ar orak'-te hich'-sorok'-kan  
*And elder-one son-the field-in was-he. And house-to coming-near-being*  
 jokha siriñ ar anñich' anjâm-ked-e. Khan mit'-ṭañ kamia hakâ-sor-ka-te  
*time singing and dancing heard-he. Then one servant called-near-having*  
 kuli-ked-e-a-e, 'chidak'-ku anka-ed-a?' Adâ-e met-ad-e-a, 'bākâ-m-e  
*asked-him-he, 'why-they thus-do.' And-he said-to-him, 'younger-brother-thy-he*  
 hich'-akan-o, ar babu-m-dâ ani bās-gi nam-ked-e-te asulich' damkâm gur-akad-  
*come-has-he, and father-thy him well found-him-having fattened-the calf killed-has-*  
 e-ac.' Mahaj-ki ani-dâ idri-en-te bālâk'-hũ bai rāhān-len-e. Ar-dâ babu-t-  
*it.' But he angry-becoming to-enter-even not agreed-he. Then father-*  
 tet' adâk-ka-te sâorâ-ked-e-a-e. Khan-ge babu-t-tet' men-achur-ad-  
*his-the come-out-having persuaded-him-he. Then father-his-the said-returned-to-*  
 e-a-e, 'lol-mi, namin diu kona namin serma kona am-ak'-iñ kami-kid-iñ. Ar  
*him-he, 'see, so-many days from so-many years from thee-of-I service-did-I. And*  
 hukum mit'-ṭañ-hũ bai ṭalâ-akad-iñ. Tao-ri-hũ iñ-ren gati-ku tuluch' khusia  
*order one-even not transgressed-I. Still me-of friends with to-make-merry*  
 măn-ka-te mit'-ṭañ mārām hâpân ṭañich' hũ bai emā-akad-iñ-am. Mahaj  
*saying one goat young or-such-like even not given-hast-to-me-thou. But*  
 nai hâpân-mi bachkar-ku tuluch' am-ak' dhan jâm-chaba-ked-e, ani hich'-en-khan  
*this son-thy harlots with thee-of property eat-finished-he, he came-when*  
 asul-moṭa damkâm gur-ad-e-am.' Ar-dâ meta-ke'd-e-a-e, 'ä bacha, am-dâ  
*fatted calf killedst-for-him-thou.' Then said-to-him-he, 'O son, thou*  
 jac-jug iñ-then hena-m-gi-a, ar iñ-ak' sanom am-ak'-kan-gi-a. Khusi-raskâ-dâ  
*always me-with art-thou, and me-of all thine-is-indeed. To-make-merry*  
 jarur-gi tahĩ-kan-a. Ani bākâ-m-dâ gâch'-gi tahĩ-kan-e, adâ jivet'-en-e;  
*proper was This younger-brother-thy dead was-he, and alive-became-he;*  
 at'-ge tahĩ-kan-e, ar-e nam-en-e.'  
*lost was-he, and-he found-was-he.'*



## MÄHLE.

The Mähls are a caste of labourers, palanquin-bearers and workers in bamboo in Chota Nagpur and Western Bengal. They speak a dialect of Santālī.

The Mähle or Mähili dialect has been returned for the purposes of this Survey from the following districts :—

Birbhum . . . . .	650
Sonthal Parganas . . . . .	17,237
Manbhum . . . . .	10,794
Morbhanj State . . . . .	280
<b>TOTAL . . . . .</b>	<b>28,961</b>

The corresponding figures at the last Census of 1901 were widely different and are as follows :—

Burdwan . . . . .	180
Birbhum . . . . .	322
Midnapore . . . . .	1,681
24-Parganas . . . . .	369
Rajshahi . . . . .	22
Dinaipur . . . . .	282
Jalpaiguri . . . . .	1,137
Darjeeling . . . . .	180
Bogra . . . . .	116
Malda . . . . .	117
Sonthal Parganas . . . . .	8,643
Angul and Khondmals . . . . .	1
Hazaribagh . . . . .	9
Ranchi . . . . .	9
Manbhum . . . . .	1,169
Singbhum . . . . .	2,851
Kuch Bihar . . . . .	12
Orissa Tributary States . . . . .	1,642
Chota Nagpur Tributary States . . . . .	59
<b>TOTAL . . . . .</b>	<b>18,801</b>

Even the Census figures are probably too high, the name of the caste having, in many cases, been entered as denoting language.

The principal home of the Mähle dialect is the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum.

Specimens have been received from Birbhum, the Nilgiri State, and the Sonthal Parganas. The Nilgiri specimens were written in a corrupt Santālī, and those received from Birbhum contained a considerable admixture of Aryan words. I have therefore only reproduced a version of the Parable from the Sonthal Parganas. A list of Standard Words and Phrases has been prepared with the utmost care and accuracy by the Rev. P. O. Boddington. It will be found on pp. 240 and ff.

Mähle is closely related to Kārmālī. Among themselves the Mähls to some extent make use of a kind of secret language, substituting peculiar words and expressions for the common ones. Thus they say *ṭhāk'* instead of *ṭākā*, a rupee; *pītīs* instead of *paisā*, a pice; *māch'* instead of *pāe*, half a seer; *lekā* instead of *ānā*, an anna; *lālā*, warm, instead of *dāl*, beat, and so forth. Our information about this slang, which only concerns the vocabulary, is not, however, sufficient for describing it in detail, and I therefore turn to some peculiarities of Mähle grammar.

**Pronunciation.**—*O* and *ā*, *e* and *ä*, respectively, were not distinguished in the original specimen. Mr. Bodding's list, however, shows that Mähle in this respect agrees with Standard Santālī.

An *a* is often pronounced as the *a* in 'all.' Thus, *āpā-t*, Standard *āpā-t*, his father; *lātār*, Standard *lātār*, down; *mārān*, Standard *mārān*, big; *ām* and *ām*, Standard *ām*, thou; *-tām*-, Standard *-tām*-, thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the inanimate pronominal infix *ak'* occurs as *ek'* and *ak'*. Compare also forms such as *ken-ĩn*, I am; *kān-ām*, thou art; *ken-ē*, he is; *kan-ā-bōn*, we are, etc. The neutral vowels are treated as in Kārmālī.

Diphthongs are often simplified in the same way as in Kārmālī. Thus, *āemā*, Standard *āimā*, woman; *-tā*-, Standard *-tae*-, his; *dāl-kēn*, Standard *dāl-kē-ŋ-ñ*, I may strike; *ken-ē*, Standard *kan-ā-e*, he is; *saṁtā-ke-tē*, Standard *saṁtāo-ka-tā*, having collected, and so on.

In *hējok'*, Standard *hijuk'*, come; *gājāk'*, Standard *gujuk'*, die, Mähle has preserved forms which are lost in Standard.

*N* and *l* correspond to Standard *ñ* in the beginning of words. Thus, *nīndā*, Standard *ñīndā*, night; *lūtām*, Standard *ñūtām*, name. In Birhum we also find forms such as *ñam*, get.

*ḷ* becomes *r* as in Kārmālī. Thus, *hār*, Standard *hār*, man; *kōrā*, Standard *kōrā*, boy. It is dropped as in Hō in *dūrup'* and *dūp'*, sit, in which word the *r* is an old infix and does not belong to the base. Compare, on the other hand, *gārā*, Standard *gārā*, duck.

*ḷ* often becomes *l*; thus, *luwar*, Standard *ruār*, return; *lār*, Standard *rār*, to speak. In *bet'*, Standard *beret'*, arise, the *r* is an old infix.

**Inflexion.**—The declension of nouns and pronouns is mainly regular. Dative suffixes such as *kē* in Nīlgiri are, of course, Aryan. Note genitive suffixes such as *īch'* and *inīch'*, and the ablative suffix *ketē*; thus, *ānī-īch'* *hāpān*, his son; *āpā-t-inīch'*, of the father; *mēsēt-ketē*, from his sister. 'I and thou' is usually *ālūñ*, and not *ālūñ*. Note also the dative infixes *āñ*, to me; *ām*, to thee, and the genitive infixes *tñ*, my; *tām*, thy; *tā*, his.

The numerals 'six' and following, and, in counting, often also the first five, are commonly Aryan loan-words.

The conjugation of verbs is also regular, though some forms have a peculiar appearance under the influence of the rules of pronunciation mentioned above.

The causative suffix is *sā*; thus, *dāl-sāk'-ken-ĩn*, I am caused to be struck, I am struck.

The categorical *a* is often dropped, specially in the singular, or else replaced by an *ē*; thus, *dāl-ĩn*, I shall strike; *hāññ-ē*, I am.

The usual form of the verb substantive has already been mentioned. 'I am,' 'I exist,' is *mēñēñ-ē*, or *hāññ-ē*. Compare Santālī *mēñ-ak'* and *hēñak'*.

The base *hēñ* is also, in addition to *tāhñ*, used in the formation of compound tenses; thus, *dāl-hēñ-ĩn*, I was striking.

The present tense of finite verbs is formed by adding the suffix *et'*; thus, *dāl-et'-iñ*, I strike. The *e* of *et'* is dropped before pronominal infixes. If the base ends in a vowel, a very short *e* is, however, heard. Thus, *dāl-d-ek'-iñ*, I strike it; *dāl-d-āk'-ām*, thou strikest it; *dāl-d-ē-iñ*, I strike him. The inanimate infix *ek'*, *ak'*, etc., is apparently used much more freely than in Standard. Thus it is used in order to denote a direct, inanimate object. Compare the suffixes *lak'* and *kak'* in Standard. Note also compound forms such as *dāl-et'-ken-iñ*, I am striking; *dāl-ē-ken-iñ*, I strike him.

The past tenses are regularly formed. Thus, *dāl-ked-ek'-iñ*, I struck it; *dāl-ked-ē-iñ*, I struck him; *dāl-kād-āk'-ām*, thou struckest it. Forms such as *dāl-kek'-iñ*, I struck; *dāl-lek'-iñ*, I had struck, show that the real suffixes of the past time are *ke* and *le*, as has already been inferred from the state of affairs in Standard Santālī. In *dhēr dāl-kek'-ē-iñ*, many stripes I-struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as *chālā-en-iñ*, *chālā-nen-iñ*, and *chālā-len-iñ*, I went.

The suffix of the perfect is *aken*, *akán*, etc., but the initial *a* is often dropped after vowels. Thus, *dārā-ken-iñ*, I have walked. A very short *a* or *e* is, however, generally heard, and the final vowel of the base is distinctly lengthened before the suffix.

For further details the specimen which follows should be consulted.

## MUNḌĀ FAMILY.

## KHERWĀRĪ.

## SANTĀLĪ.

## MĀHLE DIALECT.

## (SONTHAL PARGANAS.)

Mit' hār-rān barca kora gidra men-en-tey-a-kin. Ar un-kin mud-rā  
*One man-of two boy children were-his-they-two. And them-two among*  
 hudiniēh' apāt-tāt' met-ād-e-y-e, 'baba, oka iñak' dhān-bakhra hāk'-tiñ-a  
*small-the father-his-the said-to-him-he 'father, what my property-shore be-mine-will*  
*sā-dā ām-ke-tiñ-me.'* Adā apāt-t aēh'-ak' dhān hañiñ-ad-akin-e. Thorā  
*that-as-to give-mine.'* Then father-his self-of property divided-to-them-two. Few  
 din tayām-te huḍiñ gidra sanāmāk' samtā-ke-te sañgiñ disom-te-y-e oḍon-chalā-  
*days back-on small son all collected-having distant country-to-he out-went-*  
*en-e, ar āṇḍā-dā luḥa-lamāt-ke-te aēh'-ak' dhān tahas-nahas-ke'-te-a. Ar*  
*he, and there riotously self-of property squandered-his. And*  
 sanām-ak' kharāch-ke'-khan ona disom-re bari āt akal hoi-en-e, ar uni-dā  
*all spent-had-when that country-in very strong famine became, and he*  
 rāngājāk' āhāp'-en-e. Tābā ona disom-rān mit'-tāch' rayāt-thān sūn-ke-te  
*hungry-to-be began. Then that country-of one ryot-with gone-having*  
 japāk'-en-e. Uni-dā aēh'-ak' khāt-rā sukri aṭiñ kol-ked-ek'-e. Uni-dā sukri-ko  
*clinged. He self-of field-in swine to-feed sent-him. He swine*  
 jān-et' tahā-ken-a hārā-tā jān-jām-bij-ok'-lagit' mān-hen-e, mān-khan ona-hā  
*eating were husk-with eating-eating-being-filled-for thought, but that-even*  
 ākāe-hā bañ ām-ā-hen-a-ko. Khan-ge chetā-ke-te mān-ke'-e, 'iñ  
*anyone-even not gave-to-him-they. Then having-come-to-senses said, 'my*  
 apu-ñ-rān tināk' munis-ak' jān-ak' sarāj-ok'-ken-teko-a, ar iñ-dā  
*father-my-of how-many servants-of food spared-is-their, and me-as-to*  
 nāṇḍā rūngāch'-te gājāk'-ken-iñ. Aēhha, bāt'-ke-te apu-ñ-thān chalāk'-iñ ar  
*here hunger-with dying-am-I. Well, arisen-having father-my-with go-will and*  
 met-ā-iñ, "baba, serma-rak' ar am samān-re kai-ke'-iñ. Ar-dā am-ich'  
*will-say-to-him-I, "father, heaven-of and thy presence-in sinned-I. Again thee-of*  
 gidra lutum-ok' leg bañ-ken-iñ. Am-ich' mit'-tāch' munis leka dāhā-ñ-me."'  
*son to-be-called worthy not-am-I. Thee-of one servant like keep-me-thou."'*  
 Khan-ge uni bāt'-en-e ar apāt-t-thān hāch'-en-e. Māt-āk'-me uni sañgiñ-re  
*Then he arose and father-his-to came. Say-you he distance-at*  
 mān-en-re uni-rān apāt-t-tāt' lāl-nam-ked-ek'-e ar māyā hāch'-ad-ek'-a  
*was-when him-of father-his-that to-see-got-him and pity came-to-him*  
 ar nir-sūn-ke-te hābār-ked-ek'-e ar chāk'-chāk'-ad-ek'-e. Gidra-dā apāt-t-lich'  
*and run-gone-having embraced-him and kissed-repeatedly-to-him. Son father-his-to*  
 met-ād-ek'-o 'baba, iñ-dā serma-rak' ar am samān-re kai-ke'-iñ. Am-ich' gidra  
*said-to-him, 'father, I \* heaven-of and thy presence-in sinned-I. Thee-of son*

lutum-ok' leg ar-dâ ban-ken-iñ.' Män-khan apâ-t-tät'-dâ ach'-rän guti  
*to-be-called worthy more not-I-am-I.* But father-his-the self-of servants  
 met-od-oko-y-o, 'sanâm khân hâs angrâp dân-âgu-hât'-ke-te oyo-e-pä,  
*said-to-them, 'all from good cloth given-brought-quickly-haven put-on-him-you,*  
 ar uni-ak' ti-re angthi, ar janga-re juta sârak'-ä-pä. Ar dü  
*and his hand-on ring, and foot-on shoe put-on-him-you. And come*  
 jâm-tä kusi-kok'-ma-bon. Karân nîk'î iñ-ich' gidra-dâ gâch'-len-hen-e,  
*eaten-having make-merry-let-us. Because just-this me-of son died-had,*  
 ar-hã jivet' achur-en-e; at'-len-hen-e, ar-hã nam-luar-eken-e.' Khan-ge un-ko-dâ  
*and alive returned; lost-had-been, and found-again-was.' Then they*  
 kusi lagâ-en-ko.  
*to-make-merry began.*

Män-khan uni-rän marân gidra-tät'-dâ khât-re men-en-e. Adâ orak'-te häch'-  
*But him-of big son-the field-in was. And house-to come-*  
 hânät'-ke-to bajna ar änäch' ajâm-nam-ket'-e. Khan-ge mit'täch' munis hâhâ-  
*close-having music and dancing to-hear-got. Then one servant called-*  
 ke-te kuli-ked-ek'-e, 'chet' hâk'-kan-a?' Uni-dâ met-âd-ek'-e,  
*having asked-him, 'what becoming-is?' He said-to-him,*  
 'bâkâ-m häch'-ken-e, ar apu-m-dâ bhâj-ket'-e, uni boge nam-achur-  
*'younger-brother-thy come-has, and father-thy feast-made, him well got-back-*  
 ked-e-tä.' Khan-ge edre-en-e ar bâlak' ban rübân-nen-e. Ona-iate  
*him-having.' Then got-angry-he and go-in not would-he. Therefore*  
 uni-rän apâ-t-tät' odoñ-häch'-ke-te bonso-ked-ek'-e. Män-khan uni-dâ lâr-achur-  
*him-of father-his-the out-come-having entreated-him. But he speak-return-*  
 ke-te apâ-t-lich' met-âd-ek'-e, 'nä-lcl-me, ninak' serma am-ak' kami  
*having-made father-his-to said-to-him, 'lo, these-many years thee-of service*  
 âgu-ket'-iñ, ar am-ak' hukum tis-rä-hã iñ-dâ bân talâ-ket'-iñ. Sâ-rä-hã iñ-dâ  
*brought-I, and thee-of order ever-even I not-I transgressed-I. Still I*  
 tis-hã-thâr mit'-täch' mârâm hâpân tanich' hã ban em-âd-iñ-âm, jâmân iñ-rän  
*ever-even one goat young or-the-like even not gavest-to-me-thou, so-that me-of*  
 gate-ko tuluch' kusi-kok'-iñ. Män-khan kusbi-ko tuluch' am-ak' dhân âtân-  
*friends with I-might-make-merry. But harlots with thee-of property wasted-*  
 ket'-tâm-e nui gidra-me häch'-on-tâm-rä-dâ, bhâj-kâk'-âm.' Män-khan uni-dâ  
*thy-he this son-thy coming-thy-in, feast-madest-thou.' But he*  
 met-âd-ek'-e, 'bachha, am-dâ jae-gâ iñ-tuluch' men-âm-a, ar iñ-ak' sanâm-  
*said-to-him, 'child, thou always me-with art-thou, and mine all-*  
 ak'-ko-dâ am-ak'-kan-ge-a. Nit-dâ kusi raskaji men-en-tabon-a; ün-tâ nîk'î  
*things thine-are. Now mirth gladness was-our; because this-very*  
 bâkâ-m-dâ gâch'-len-hen-ech', ar-hã jivet'-en-e; at'-ken-henech', ar  
*younger-brother-thy dead-was-who, now alive-became; lost-was-who, now*  
 nam-eken-e.'  
*found-was-he.'*

## MUNḌĀRĪ.

Munḍārī is the dialect spoken by the tribe who call themselves *hāṛā-kō*, or, 'men.' The number of speakers is about half a million.

Munḍārī literally means the language of the Munḍās. According to Mr. Risley, 'the name Munḍā is of Sanskrit origin. It means headman

Name of the language.

of a village, and is a titular or functional designation used by the members of the tribe, as well as by outsiders, as a distinctive name much in the same way as the Santals call themselves Māñjhī, the Bhumij Sardār, and the Khambu of the Darjiling hills Jimdār.'

The principal home of the Munḍās is the southern and western portion of Ranchi

Area within which spoken.

District. There are, moreover, speakers in Palamau and the south-east of Hazaribagh. Towards the south we find

Munḍārī spoken side by side with Hō in the north of Singbhum. Speakers are further found scattered over the Chota Nagpur Tributary States, especially in Bonai and Sarguja, and further to the south-west, in Bamra and Sambalpur and the neighbouring districts of the Central Provinces. Emigrants have further brought the dialect to Jalpaiguri, Dinajpur, Rajshahi, the 24-Parganas, and other districts of the Bengal Presidency, and to the tea-gardens of Assam. The Munḍās of Ranchi assert that they have come from the north-east.

With regard to sub-dialects Munḍārī can be compared with Santālī. The difference

Dialects.

is mainly to be found in the vocabulary borrowed from Aryan neighbours, and in the grammatical modifications occasioned by the neighbouring Aryan forms of speech.

The most idiomatic Munḍārī is spoken in Mankipatti, a tract of land to the south-east of the town of Ranchi, comprising Tamar and a part of Singbhum. The Munḍārī of Palamau is almost identical.

In Hazaribagh and in Sambalpur and Bamra the dialect has come under the influence of the neighbouring Aryan forms of speech. In all essential points, however, it agrees with the Munḍārī of Ranchi and Palamau. The same is the case in the State of Patna.

In the State of Sonpur the Munḍās are found scattered in villages bordering on the jungles. They have originally come from Chota Nagpur and must formerly have spoken the same dialect as their cousins in Ranchi. At the present day, however, they have almost entirely forgotten their old speech, and they now use a form of Oṛiyā, intermixed with Munḍārī words.

The Kurukhs in the neighbourhood of the town of Ranchi have adopted Munḍārī as their home tongue. Their dialect is known under the denomination of *Horo-liā jhagar*. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called 'Kera-Uraons' to the east of Ranchi. Father de Smet is, so far as I am aware, the only authority who mentions that form of Munḍārī. He states that the principal peculiarity of the dialect is that an *r* is substituted for the final *t'* or *d* of verbal tenses; thus, *jām-ker-ā-m* instead of *jām-ked-ā-m*, thou atest.

During the preliminary operations of this Survey, a Kol dialect called Bluyau was reported to exist in Sambalpur. No specimens of any form of speech bearing this name

have been forwarded, and no such dialect occurs in the Sambalpur tables of the last Census. It is therefore probable that Bhuyau is the dialect of the Muṇḍā Bhuiyas of the district, and the Bhuyau figures have, accordingly, been shown under Muṇḍārī.

Closely related forms of speech are spoken by the Bhumij tribe of Singbhum and neighbourhood; by the Bīrhārs of Hazaribagh, Ranchi, Singbhum and adjoining districts, and by most of the so-called Kōḍās. Those dialects will therefore be dealt with immediately after Muṇḍārī. The dialect of the Hōs or Laṛkā Kols of Singbhum is also so closely connected with Muṇḍārī that it can almost be described as a sub-dialect of that form of speech.

According to information collected for the purposes of this Survey, Muṇḍārī was

Number of speakers. spoken as a vernacular in the following districts :—

**Bengal Presidency—**

Hazaribagh . . . . .	125
Ranchi . . . . .	322,148
Palamanu . . . . .	30,000
Jashpur State . . . . .	100
Bonai State . . . . .	478
Sarguja State . . . . .	395

Total Bengal Presidency . 353,246

**Central Provinces—**

Sambalpur . . . . .	7,500
Sakti . . . . .	700
Bamra . . . . .	13,569
Rairakhol . . . . .	312
Sonpur . . . . .	1,250
Patna . . . . .	250

Total Central Provinces . 23,581

TOTAL . 376,827

Of the 7,500 speakers returned from Sambalpur, 1,500 were stated to speak Bhuyau.

Outside the area where it is a vernacular Muṇḍārī was returned from the following districts :—

**Bengal Presidency—**

Jalpaiguri . . . . .	8,965
Angul and Khondmals . . . . .	46

9,011

**Central Provinces—**

Kalahandi . . . . .	40
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**Assam—**

Cachar Plains . . . . .	896
Sylhet . . . . .	300
Kamrup . . . . .	200
Darrang . . . . .	2,300
Nowgong . . . . .	1,350
Sibsagar . . . . .	2,800
Lakhimpur . . . . .	12,800

20,646

GRAND TOTAL . 29,697

Mundāri spoken at home	.	.	.	.	.	.	.	.	376,827
Mundāri spoken abroad	.	.	.	.	.	.	.	.	29,697
							TOTAL	.	406,524

### Bengal Presidency—

Burdwan . . . . .	835
Birbhum . . . . .	214
Bankura . . . . .	61
Midnapore . . . . .	516
Hoogly . . . . .	670
Howrah . . . . .	79
24-Parganas . . . . .	4,490
Nadia . . . . .	42
Murshidabad . . . . .	224
Jessore . . . . .	4
Khulna . . . . .	412
Rajshahi . . . . .	4,255
Dinajpur . . . . .	3,528
Jalpaiguri . . . . .	10,290
Darjeeling . . . . .	3,783
Rangpur . . . . .	687
Bogra . . . . .	1,421
Pabna . . . . .	8
Dacca . . . . .	84
Backergunge . . . . .	118
Chittagong Hill Tracts . . . . .	16
Patna . . . . .	2
Bhagalpur . . . . .	809
Purnea . . . . .	96
Malda . . . . .	63
Southal Parganas . . . . .	849
Angul and Khondmals . . . . .	619
Hazaribagh . . . . .	7,910
Ranchi . . . . .	298,611
Palamanu . . . . .	8,524
Manbhum . . . . .	1,886
Singbhum . . . . .	32,743
Kuch Bihar . . . . .	2
Orissa Tributary States . . . . .	837
Chota Nagpur Tributary States . . . . .	13,576
Hill Tippera . . . . .	125
Total Bengal Presidency . . . . .	403,383

[illegible]

Total Central Provinces	.	18,759
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## Assam—

Cachar Plains . . . . .	1,450
Sylhet . . . . .	1,027
Goalpara . . . . .	9
Kamrup . . . . .	468
Darrang . . . . .	6,642
Nowgong . . . . .	608
Sibsagar . . . . .	5,438
Lakhimpur . . . . .	21,698
North Cachar . . . . .	42
Naga Hills . . . . .	29
Total Assam . . . . .	37,411
GRAND TOTAL . . . . .	459,553

It has been found convenient to add to this total some speakers who have been returned under the head of Kol, and who cannot be shown to speak any other Munḍā dialects, viz.—

Assam . . . . .	1,169
United Provinces . . . . .	3
Berar (Bassim) . . . . .	19
TOTAL . . . . .	1,191

The total number of speakers of Munḍārī can therefore be put down at 460,744. It is, of course, possible that the speakers of 'Kol' do not belong to Munḍārī, but are Kālḥās. Their number is, however, so small that no great harm can be done in showing them under that language.

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There is no written Munḍārī literature. The New Testament and the first books of the Old Testament have been translated into the language by the Rev. A. Nottrott. They have been printed, in Devanāgarī type, at the Baptist Mission Press, Calcutta, 1851--1859.

Language and Literature.

Munḍārī is, like Santālī, a dialect of the language which I have called Kherwārī. In most respects it agrees with Santālī, and I shall therefore only draw attention to those minor points in which the two dialects differ from each other.

**Pronunciation.**—The old Munḍārī grammars are very inaccurate in reproducing the various sounds of the dialect. Father Hoffmann's grammar has considerably advanced our knowledge of the phonology of the dialect, and there are only some few points left, about which we cannot as yet judge with absolute certainty. In dealing with them I have been fortunate enough to be able to make use of a specimen and a list of Standard Words and Phrases in the so-called Kōḍā of Birlhum, for which I am indebted to the Rev. P. O. Boddling of Mohulpahari. It represents a form of speech which, in all essential points, is Munḍārī. Compare below, p. 108. I have, therefore, consulted Mr. Boddling's list of words in preparing Father Hoffmann's Munḍārī list for the press. The specimens, on the other hand, have been printed as I have received them, with the exception of some few minor details to which attention will be drawn in the ensuing remarks.

The sounds *ä* and *e*, *a* and *o*, respectively, have not been distinguished in the specimens. Mr. Boddling's Kōḍā list shows that Munḍārī in this respect agrees with Santālī, and I have therefore introduced the signs *ä* and *á* in the list, but not in the specimens, where I have followed Father Hoffmann in using *e* for *ä* and *e*, and *o* for *á* and *o*.

Long and neutral vowels have not been separately marked. Mr. Boddling's Kōḍā texts, however, show that Munḍārī also in this respect agrees with Santālī. The neutral vowels are also mentioned in Father Hoffmann's grammar.

The laws of harmonic sequence are apparently the same as in Santālī. Compare *kōṛā*, boy; *kūrī*, girl; *in-kin*, these two; *en-ko*, these; *dāl-ok'*, being struck; *kājī-uk'*, being said, and so forth.

*E* and *i*, *o* and *u*, respectively, are, moreover, often interchanged where no reason can be shown to account for the fact. Thus, *sērni* and *sīrmā*, heaven; *sāngāl* and *siṅgāl*, fire; *oróng* and *urung*, to drive out, etc. Compare also *chikan*, Santālī *chekon*, what? *bīrīt'*, Santālī *beret'*, arise; *upuniā*, Santālī *pōneā*, four; *ā-bū*, Santālī *ā-bō*, we, and so forth.

An *o* corresponds to Santālī *e* in *ōm-āi-mē*, give him. Compare Asurī *ov-ai-me*.

The *e* of the verbal suffixes *et'* and *en* is commonly changed to *ya* and further to *ja*; thus, *lāl-jad-i-ā*, (I) see him; *sēn-ok'-jan-ā-e*, he went.

Munḍārī has preserved fuller forms of many words. Compare *hāṛā*, Santālī *hār*, man (compare Santālī *hāṛā-hāṛā*, every man); *jilū*, Santālī *jēl*, deer; *upuniā*, Santālī *pōneā*, four; *apīā*, Santālī *pāā*, three; *lāich'*, Santālī *lāch'*, belly, and so forth.

An *ā* is often prefixed to words beginning with a vowel, especially in western districts; thus, *hēr* and *ēr*, sow; *hīsī* and *isī*, twenty.

A *t* is used in some cases in which Santālī has *k*, e.g., in the copula *tan*, is, and in several verbal suffixes. Compare the remarks under the head of Verbs, below. Note also the use of *ch* corresponding to Santālī *t* in words such as *chīmīn*, how many?

An initial *ñ* becomes *n*, and an initial *n* is further often changed to *l*; thus, *nām*, Santālī *ñām*, get; *nēl* and *lēl*, Santālī *ñāl*, see; *nūtūm* and *lūtūm*, name. Compare Kār-mālī and Māhlē. According to Father de Smet, however, forms such as *ñām* are used in some localities.

Final *ñ* and *n* often become *ng*, i.e., probably *ñ*. Thus *ing*, I; *nī-king*, these two. Palatal *ñ* and dental *n* are, however, in many localities retained in this position. The old final *ñ* of the pronoun *iñ*, I, is, moreover, usually restored before the categorical *a* and suffixes beginning with *a*, thus, *iñ-ak'*, my.

The cerebral *ḍ* between vowels is interchangeable with *ṛ*; thus, *hūḍin* and *hūrīn*, small. The cerebral *ṛ* is used in the same words as in Santālī. The old infix *ṛ* has been dropped in *dūp'*, Santālī *durup'*, sit.

Aspirated letters are used as in Santālī. The aspiration in borrowed words is often dropped in Mankipatti.

The semi-consonants are apparently pronounced in the same way as in Santālī. There appears, however, to be a tendency to exhale the current of air through the nose instead of through the mouth. In incorrectly written texts we therefore find words such\* as *mīt'*, one; *ūp'*, hair, shown as *midn* or *min*, *ubm*, and so on. Soft consonants are very frequently substituted for the semi-consonants; compare Santālī. The semi-consonants are, on the whole, not so distinctly pronounced as in Santālī. In pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than is the case in Santālī. Hence the writing of *ḍ* instead of *t'* in Hō.

I have marked the semi-consonants in the same way as in Santālī. Most old authorities confound them in the wildest manner possible or leave them unmarked throughout. Father Hoffmann uses the sign ' to denote both *k'* and *ch'*, and he writes *d'*, *b'* instead of *t'*, *p'*, respectively. His reason for writing *d'* and *b'* is probably that those sounds are often changed to *d* and *b*, respectively. I have not, however, adopted Father Hoffmann's spelling because the semi-consonants are hard and not soft sounds.

It has not always been possible to distinguish between *k'* and *ch'* with absolute certainty. Forms such as *ini'*, this, I have written *inīch'*, because the genitive of this word in Sonpur is *inij-ak'*. In other cases I have compared the corresponding Santālī form, and I hope that, in most cases, I have succeeded in distinguishing between the guttural and palatal semi-consonants. It should, however, be understood that the original specimens make no distinction between the two sounds.

The semi-consonants have the same tendency to develop into soft consonants as in Santālī; thus, *dāl-ked-i-ā*, struck him; but *dāl-keṭ'-chī*, having struck. In Mankipatti, however, the semi-consonants are usually retained before pronominal suffixes beginning with *i*. Thus the form *om-ad-iñ-ā-e*, he gave to me, is given as *om-a'-iñ-a-e* by Father Hoffmann. The full way of writing the form is *ōm-āt'-iñ-ā-e*. The final *t'* of verbal suffixes coalesces with the initial *i* of pronominal infixes into the semi-consonant *ch'*; thus, *dāl-kīch'-ā-e*, he struck him. This *ch'* has only been fully written in Mr. Bodding's Kōḍā specimen.<sup>1</sup> In Palamau it is further softened to a *j*, so that we find forms such as *dāl-kīj-ā-e* instead of *dāl-kīch'-ā-e*, Santālī *dāl-ked-e-a-e*, he struck him. The form *dāl-kīj-ā-e* already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Bodding in introducing it in the specimens.

<sup>1</sup> Mr. Bodding explains the *ch'* as part of the pronominal infix.

**Accent.**—The accent is the same as in Santālī. It has been marked by putting the sign ' over the accented syllable in the first two specimens.

**Nouns.**—Genders and numbers are the same as in Santālī. The dual suffix *kīng* (*kīn*), and the plural suffix *kō*, are commonly dispensed with in the case of such nouns as denote inanimate objects. The dual and the plural are sometimes confounded in those districts in which the Aryan influence is strongest; e.g., in Sambalpur, Bamra, and Jashpur.

The case suffixes are mainly the same as in Santālī. The Aryan suffix *kē* begins to be used for the dative and accusative outside the Ranchi District.

The genitive suffix *ak'* is sometimes used instead of *rēn* when the governing noun denotes an animate being.

Some of the most common postpositions are *tē*, in, into, by means of; *tak'*, to, near; *rē*, in; *atē*, *etē*, from; *lāk'*, with, together with; *thān*, with, near, and so forth.

**Adjectives.**—Adjectives very commonly end in *n*; thus, *bugi-n*, good; *et'ka-n*, bad. In a similar way the suffix of nouns of agency is *ich'* or *nich'*; thus, *hūrīn-nich'*, the small one; *lekā-nich'* and *lekāich'*, one who is like.

**Numerals.**—The first numerals will be found in the list of words. Higher numbers are always counted in twenties. The old Munḍārī numerals are gradually being superseded by Aryan loan-words, and in Sambalpur they are, for example, now scarcely known beyond 'four.'

**Pronouns.**—The personal pronouns are the same as in Santālī. 'I' is *in̄g* or *in̄*. An accented form *āin̄g*, I, is, however, also used in many localities. 'I and he' is *ālīng*, 'I and you' *ābū*.

The pronoun *āch'*, self, is often written *āe*. The genitive is *ājuk'* or *āch'-ak'*. The pronominal suffix of the third person is *ē*, *i*, and, sometimes, *ich'*, thus, *Urāō-tan-ich'*, he who is an Urāō, or, he is an Urāō.

Note also forms such as *in̄-ag-ak'*, mine; *ām-ag-ak'*, thine; *Sōmā-tū-kīng*, Soma and his relative (compare Santālī *Paṇḍu-te-ko*, Pandu and his people); *āpū-tē*, his father, the father, and so forth. The suffix *tē* in *āpū-tē* corresponds to Santālī *t* and *tāt'*.

Munḍārī does not appear to possess the rich variety of demonstrative pronouns which we have found in Santālī. The usual forms are *nē*, *nīk'ī*, this (animate); *neū*, *nīk'ā*, this thing; *in̄ī*, this farther off (animate); *ēnā*, this (inanimate); *ānī*, that, he (animate); *ānā*, that thing; *hānī*, that being far off; *hānā*, that thing far off. By adding the pronominal suffixes *ch'* (animate) and *ak'* (inanimate) we arrive at the compound pronouns *nīch'*, *inīch'*, *hānīch'*; *nēak'*, *ēnak'*, *hānak'*, etc. The bases *nē*, *ēn*, *hān*, etc., are commonly used as adjectives. Thus, *nē hārā*, this man; *hān būrū*, that mountain.

The interrogative pronouns are *ākāe*, who? *chikanak'*, what? *Ākā* and *chikan* are adjectives. Compare *ākā-n-ich'*, which? *chikan-ich'*, what kind? and so forth.

**Verbs.**—The inflexion of verbs is mainly the same as in Santālī. The categorical *a* is dropped after the pronominal infix *ak'*; thus, *nī-tāk'-lān*, we two shall set the door ajar; *lēl-lāk'-in̄g*, I saw it first, and so forth.

The pronominal infixes and suffixes play the same rôle as in Santālī. When the direct object is an inanimate object an *e* is inserted after the base in the future and the simple imperative. Thus, *lēl-e-ā-in̄g*, I shall see it; *jām-e-ak'*, that which is eaten; *lēl-e-mē*, look at it.

The conjugational bases are formed as in Santālī. Compare *dal*, strike; intensive *dadal*; reciprocal *dapal*. The suffix of the reservative form is *tā*, or, very seldom, *kā*, passive *kok'*. Thus, *nē sādām-kō-īng ā-kirīn-tā-kū-ā*, I will sell off these horses; *dūb-kok'-ā-īng*, I shall sit down.

The suffix *en* is often used in the indefinite tense of the direct middle. Thus, *dāl-en-ā-īng*, I strike myself. This shows that the suffix *en* is not in reality a suffix of the past; compare p. 49, above.

The suffix of the causative is *ichi* or *chi*; thus, *sēn-ichi-tan-ā-īng*, I make him go.

The inflexional bases are, broadly speaking, formed as in Santālī. Compare *ābūng-ī-ā-īng*, I shall wash him; *mēt-āi-ā-īng*, I shall say to him; *sēn-ok'-ā-īng*, I shall go; *nī-tāk'-īng*, I shall set the door ajar; *ūbūng-ked-ā-īng*, I washed; *dāl-kīch'-ā-īng*, I struck him; *ōm-āch'-ā-e*, he gave him; *dāl-led-ā-īng*, I had washed; *lēl-īch'-ā-e*, he had seen him; *rāk'-lī-ā-e*, he shall first call him; *dāl-lāk'-e*, he had struck it; *dāl-akad-ā-e*, he has struck.

In a few characteristics, however, Munḍārī differs from Santālī,

The copula or verb substantive is *tan*, past *tāe-ken-ā*. Thus, *rāk'-īng-tan-ā-e*, he is calling me.

The suffixes *et'*, *en*, become *yat'*, *yet'* and *yan*, respectively, and, in Mankipatti, further, *jat'*, *jan*, respectively. After nasals we sometimes also find *nat'*, *nan*, respectively. Thus, *lēl-jad-ī-ā-e*, he sees him; *kōbō-yan-ā*, it became (Palamau); *sēnok'-jan-ā-e*, he went (Mankipatti); *orōn-nad-ā-bū*, we come out, and so forth. The suffix *et'* is probably not contained in forms such as *ōrak'-tīch'-ñ-ā*, I am going home; *Rāñchī-rīch'-ñ-ā*, I am staying at Ranchi. The suffixes *tīch'*, *rīch'* are probably formed from the suffixes *tē*, *rē*, respectively, by adding the suffix *īch'*. Compare *nē-rē-m-ā*, thou art here; *āpū-īng-tak'-tīñ-ā*, I shall go to my father.

The future, and usually also the past tense of the reservative form, begin with *t* where Santālī has *k*; thus, *dāl-tāk'-e*, he will strike it; *tāl-tāch'-ā-e*, he bound him.

The perfect is formed as in Santālī. The infixes of the direct and indirect object are not, however, distinguished. Thus, *sēn-ākan-ā*, has walked; *ōm-ākat'-īñ-ā-e*, he has given to me.

The suffix of the subjunctive mood is *ke*; thus, *Asam-tē idi-ke-mē-ā-kō*, they might possibly take you off to Assam. In Jashpur we find forms such as *jām-te-āe*, he would have eaten. This suffix is probably different from the optative particle *k*; thus, *sēn-k-ā-e*, he may go; *lēl-kō-k-āe*, let him see them.

Conjunctive participles are formed from the inflexional bases by adding postpositions. A very common postposition in such forms is *chī*; thus, *sambu!au-ke'-chī*, having collected.

In Sambalpur and Bamra we find infinitives such as *gūpī-nūng*, in order to tend. They apparently contain the Aryan suffix *nā* or *nā̃*.

The negative particles are *kā* and *alō*. *Kā* is used as Santālī *bā*. There is, however, also an impersonal base *kā-īñ-ak'*, *kā-m-ak'*, etc., which usually has the meaning 'not to want,' 'to refuse.' Thus, *kā-e-ak'*, he does not wish; *kā-īñ-ak'-jad-ā*, I do not agree to this. 'I do not exist,' 'I am not' is *bāng-īñ-ā*, second person *bāng-mē-ā*, third person *bāngak'-ī-ā*, neuter *bunok'-ā* or *banoak'*.

For further details the student is referred to the works mentioned under the head of authorities, and to the specimens which follow. The two first, a version of the Parable

and a popular tale, have been prepared by the author of the newest and best Munḍārī grammar, Father J. Hoffmann, S.J. They represent the Munḍārī of Mankipatti, and are accented. A list of Standard Words and Phrases, for which I am likewise indebted to the kindness of Father J. Hoffmann, will be found below on pp. 240 and ff. It represents the same form of the dialect. I have, however, brought the orthography in closer agreement with that used in the Santālī portion, and I have, for that purpose, made use of a list of Standard Words and Phrases in the Kōḍā of Birlham prepared by the Rev. P. O. Bodding.

The third specimen is the beginning of a version of the Parable in the Munḍārī of Palamau. It represents a form of speech which is almost identical with that current in Mankipatti. Note only forms such as *kaji-aj-a-i*, he said to him; *hobo-yan-a*, it became; but *senok'-jan-a*, went.

The fourth specimen is the beginning of another version of the Parable from Jashpur. The dialect has come under the influence of Aryan forms of speech. It is, however, in most characteristics identical with that spoken in Mankipatti. Note forms such as *sen-en-a-e*, he went; *nam-nan-a-e*, he was found; *baria koṛa hon-ko*, instead of *hān-kīng*, two sons.

The fifth specimen has come from Bamra. It represents the Munḍārī of Bamra and Sambalpur. The influence of Aryan forms of speech can be traced in the confusion between the dual and the plural, and in the general want of consistency in grammar. Note forms such as *baria hān tai-ken-a-ko*, two sons were (plural); *ayum-le*, he heard; *jājum-naṅg*, to eat.

[ No. 9.]

## MUNDA FAMILY.

KHERWARI.

MUNDARI.

## SPECIMEN I.

(Father J. Hoffmann, S.J., 1899.)

(DISTRICT RANCHI.)

Mit' hóro-ak' kora-hón-king bar hóro-ge-king tái-ken-a. En-te huring-nich',  
*One man-of male-child-two two men-they-two were. " Then small-the,*  
 'kúrji-ko-ak' áin-ag-ak' hating, aba, om-á-ing-mo,' mén-te apú-te-e kaji-ách'-a.  
*'goods-of mine share, father, give-to-me-thou,' saying father-his-he said-to-him.*  
 Orok' dán-kúrji-o hating-at'-king-a. Huring dín-re huring-nich' sobén-ak'  
*And wealth-he divided-to-them-two. Few days-in small-the all-things*  
 sambutaú-ket'-chi sangín disúm-te-e senok'-jan-a orok' en-tak'-re jon-nú  
*collected-having far country-to-he went-away and there eating-drinking*  
 at' ét'kan kúri-ko-te kúrji-tae dumbuí-chabá-tad-a. Sobén-ak' ehabá-ket'-te en  
*and bad women-with wealth-his to-drown-finished. All-things finished-having that*  
 disúm-re kentet' ringa-jan-a, orok' inich'-o-e reñge-ok'-etech'-jan-a. Orok'  
*country-in intense famine-arose, and he-also-he hungry-to-become-began. And*  
 senok'-jan-chi miat' en disúm-ren horo tak'-re dasí-n-jan-a. Ní-do  
*gone-having one that country-of man with servant-made-himself. He*  
 ach'-ak' óte-te súkuri-ko gupí-ko-e kul-tach'-a. Orok' súkuri-ko jóm-jat'  
*self-of land-to pigs to-keep-them-he sent-him. And swine eaten*  
 lupú-ko-te lach' bi sanang-lich'-taí-ken-a, mēn-do jetaé-o ká-ko om-ách'-a.  
*husks-with belly to-fill wishing-was, but anyone-even not-they gave-to-him.*  
 En-te-do moné-rurá-jan-chi-e kaji-lak', 'apu-iñ-ak' orak'-re chinín nála-ko  
*Then thought-retained-having-he said, 'father-my-of house-in how-many day-labourers*  
 laich' biuk'-ge-ko jóm-tan-a, orok' aing né-re-ge reñge-góch'-tan-a-ing.  
*belly full-indeed-they eating-are, and I here hungry-dying-am-I.*  
 Birit'-ko-te apu-ing-tak'-tíñ-a orok'-ing meta-á-i-a, "ela aba, sírma-ak'.  
*Arisen-having father-my-near-I-go and-I will-say-to-him, " O father, heaven-of*  
 ing pap-akad-a, orok' am-ag-ak'. Am-ak' hon kaji-ok' loka-nich' aing orok'-do  
*I sinned-have, and thine. Thy son to-call-myself worthy-man I more*  
 ka. Am-ak' nála-nich'-leká-ing-me." " Orok' birít'-jan-chi apu-te-tak'-  
*not. Thee-of day-labourer-a-like-me-make-thou." " And arisen-having father-his*  
 tí-jan-a. Men-do sangín-re tái-ken-ímta apu-te-e lel-nám-kich'-a orok'-o nír-daróm-  
*approached. But far-off was-whilest father-his-he see-got-him and-he ran-met-*



kich'a orok' hotok'-re hambut'-kich'-chi-e chók'-kich'-a. Hón-te-do-e met-ach'-a, 'ela him and neck-on embraced-him-having-he kissed-him. Son-his-he said-to-him, 'O aba, sirma-ak'-ing pap-akad-a, orok' amag-ak'. Amak' hon kaji-ok'-leka-nich' father, heaven-of-I sinned-have, and thine. Thy son to-call-myself-worthy-man aing orok'-do ka.' Apu-te-do dási-ko-e kaji-at'-ko-a, 'bugín uter lijak' I more not.' Father-his servants-he said-to-them, 'good most cloth urung-táb-ke-ate uiuk'-i-pe, orok' tik'-ro mudám tusing-i-pe, orok' kúta-re brought-quickly-having put-on-him, and hand-on ring put-on-him-ye, and feet-on júta; orok' kiri-akan ohúi mak'-i-pe, orok'-bu jom-nú-rasiká-e-a; no hon-ing shoes; and fattened calf kill-him-ye, and-we will-eat-drink-feast; this son-my dúng-e góch'-len-a, orok'-e jit'-ruṛá-jan-a; at'-lon-a-e, orok'-e nám-ruṛa-ákan-a.' forsooth-he dead-was, and-he alive-returned; lost-was-he, and-he found-again-has-been.' Orok' rasiká-ko etech'-jan-a. And to-feast-they began.

Maráng-nich'-do píri-re-e tai-ken-a. Orok' ruṛá-jan-chi orak' tebáge-lok' Great-one-as-to field-in-he was. And returned-having house reaching-on jhum-kaú-akán bája-ko at' susuntán-ko-ak' duráng-e aium-lak'. Orok' tuned-having-been instruments and dancers-of singing-he heard. And miat' dasi-e rak'-kich'-te, 'néa chí-kan-ak'?' mente-e kulí-kich'-a. one servant-he called-him-having, 'this what-being-thing?' saying-he asked-him. Nich'-do-e meta-ách'-a, 'bokó-m-e hijuk'-akan-a; orok' apú-in This-very-he said-to-him, 'younger-brother-thy-he come-has; and father-thy kiri-akan chui-e mak'-kich'-a, inich'-ge bugi-bugi-ge-e nam-ruṛá-kich'-a men-te.' fattened calf-he killed-him, that-one well-well-indeed-he got-back-him saying.' En-te-do-e kís-jan-a, orok' bolo ka-e-ák'-jan-a. Ena-men-te apu-te Then-he angry-became and to-enter not-he-wished. Therefore father-his urung-jan-chi-e kuli-etech'-kich'-a. Inich'-do apu-te-e kaji-ruṛa-ach'-a, 'aminang come-out-having to-ask-began-him. He father-his-he said-back-to-him, 'so-many sirma-ing dasi-ám-tan-a. Orok' amak' húkum miat'-ó kú-ing atóm-lak' chiula-o. years-I servant-thy-am. And thee-of order one-even not-I put-aside ever-even. En-re-ó sáangi-ko-lok' rasiká men-te miat'-ó meróm hón ka-ni That-in-even friends-with to-feast saying one-even, goat young not-thou om-akat'-iñ-a.' Apú-te-do, 'hon-ing,-e men, 'ám-do janaú aing-lok'-ge-m given-hast-to-me.' Father-his, 'son-my,-he said, 'thou always me-with-indeed-thou taín-tan-a. Orok' aiñ-ak' soben-ak' am-ag-ak'-tan-ak'. Bokó-m kóṛa-do remainest. And me-of all-things thine-being-things. Younger-brother-thy boy goch'-len-áte-e jit'-ruṛá-jan-a; orok' sen-át'-len-áte-e nám-ruṛa-ákan-a dead-having-been-he alive-again-became; and gone-lost-having-he found-again-has-been men-to ka-ohí rasiká hobá-len-a?' saying not-why to-feast became?'



[ No. 10.]

## MUNḌA FAMILY.

KHERWĀRĪ.

MUNḌARĪ.

## SPECIMEN II.

(Father J. Hoffmann, S. J., 1899.)

(DISTRICT RANCHI.)

Bár-ia      harám-búria-king      taí-ken-a.      Ēn-te      ráhari-king  
*Two old-man-old-woman-they-two      were.      Then ráhar-dāl-they-two*  
 hér-la(k'), én-te jetaé dási mit' hóro ká-ko taí-ken-a. Ēn-te kulái-ko  
*sowed-had, then any servant one man not-they were.      Then hares*  
 silíb-ko jóm-jat'-ko taí-ken-a en rahari. Ēn-te musíng-dín-do, 'lañg dási-ko  
*deer eating-they were that ráhar-dāl.      Then some-day, 'we-two servants*  
 nam-aú-ko-a-lañg',-king      mén-ked-a.      Ēn-te sída      keat'-king  
*seek-bring-them-will-we-two, -they-two      said.      Then first parrot-they-two*  
 nám-kich'-a.      'Ko-te-bén-tan-a,      hale      ája-king ?'-e  
*found.      'Where-you-two-are-going,      hey grandfather-and-grandmother ?'-he*  
 meta-a-king-tan-a.      'Dási-kamirín-ko      nam-aú-te-líng-tan-a.'      'Ēn-te  
*says-to-them-two.      'Servants-maid-servants seeking-bringing-in-we-two-are.'      'Then*  
 aíng-do-ben suku-aíñ-a-chi ?'      Ēn-te-do, 'chí-léka-m      rak'-e-a ?'-king  
*me-you-two will-agree-to-me-what ?'      Then,      'what-like-thou crying-out ?'-they-two*  
 meta-ai-tan-a.      Ēn-te, 'keat'-keat'-keat'      mente-ñg      rak'-e-a.'      'Ká-líng-ak';  
*said-to-him.      Then,      'keat'-keat'-keat' saying-I cry.'      'Not-we-two-wish ;*  
 keat'-chaba-talíng-ge.'  
*keat'-finish-our-indeed.'*

## FREE TRANSLATION OF THE FOREGOING.

An old couple had sown their rice. They had not any servants to look after it, and so the hares and the deer used to eat the rice. One day they went out in search of servants, and they met a parrot. Said he, 'where are you going, grandfather and grandmother ?' 'We are looking out for servants.' 'Would you take me ?' 'How do you cry ?' 'I say *keat'-keat'-keat'*.' 'You would eat up all our rice in singing *keat'*. We don't want you.'

[ No. II.]

## MUṆḌĀ FAMILY.

KHERWĀRĪ.

MUṆḌĀRĪ.

## SPECIMEN III.

(DISTRICT PALAMAU.)

Ja horo-ak' bar-hor' hon-king tai-ken-a. En-kin-ate huring-nieh' apu-  
*Some man-of two-men son-they-two were. Those-two-among small-one father-*  
 te-ke kaji-aj-a-i, 'he apu, khurji-ete okoe aiñ-ak' hañing-re hobao-a  
*his-to said-to-him-he, 'O father, property-in which me-of share-in will-come*  
 ena aiñ-ke em-aiñ-me.' En-te ini ach'-ak' khurji-ko hañing-at'-king-a. Pura  
*that me-to give-to-me.' And he self-of goods divided-to-them-two. Many*  
 din ka hobo-yan-a chi ach'-ak' huring hon soben khurji hundi-ket'-te  
*days not became that self-of small son all property collected-having*  
 sañging disum-te senok'-jan-a, oro an-re etka kami-re din hitao-ket'-te  
*far country-to went, and there bad deeds-in days spent-having*  
 ach'-ak' khurji urao-ked-a-i.  
*self-of property wasted-he.*

[ No. 12.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

MUNḌĀRĪ.

## SPECIMEN IV.

(STATE JASHPUR.)

Miat' herel-ke baria kora hon-ko tae-en-a. Huding hon-to apu-te-ke  
*One man-to two male children were. Small son-the father-his-to*  
 kaji-la(k')-e, 'e aba, aingak' banta-khurji-ko em-a-ing-me.' Oro ini han-ku-ke  
*said-he, 'O father, me-of share-goods give-to-me.' And he them-to*  
 sagro khurji hatang-at'-ku-a-e. Oro huding din ' tayom-to huding hon  
*all property divided-to-them-he. And few days after small son*  
 soben-ko-ke au-la(k')-e oro sanging disum sen-en-a-e, en-ta(k')-re soben  
*all-things took and far country went, there all*  
 khurji-ko-ke be-kar kami-ko-re dubuch'-ohaba-tad-a-e. Soben-ak'-e ohaba-ked-chi on  
*goods evil deeds-in to-drown-finished-he. All-he finished-having that*  
 raij-re isu rengach'-nan-a, oro inich'-ke dukuk'-nan-a. En-te inich' sen-en-a-e  
*kingdom-in heavy famine-became, and him-to misery-became. Then he went-he*  
 oro en raij-re-do miat' horo-lo(k') tao-en-a-e. Oro inich' inich'-ke ach'-ak' biri-re  
*and that kingdom-in one man-with stayed-he. And he him his field-in*  
 sukri gupi-te kul-ki(ch')-a-e. Oro sukri-ko here-ko jom-tao-en-a en here-ko  
*swine tend-to sent-him-he. And swine husks eating-were those husks*  
 nam-te-a-e holo lach' biyok'-gi jom-to-a-e, oro jetae inich'-ke ka-ko  
*got-if-had-he then belly to-fill eaten-would-have-he, and anyone him-to not-they*  
 em-la(k').  
*gave.*

[No. 13.]

## MUNḌĀ FAMILY.

MUNḌĀRI.

## SPECIMEN V.

(STATE BAMRA.)

Miat' hatu-re tai-ken-a-ko (sic.) haram burhi. Mu-sing burhi dak'  
*One village-in were-they old-man old-woman. Some-day old-woman water*  
 au sen-kan-a-e. Raja orak'-ren hārā baid nam-talin-a-ko. Burhia  
*to-fetch went-she. King's house-of men physician searching-were-they. Old-woman*  
 kuli-lit'-ku-a-i, 'ape oka-te sen-ok'-tan-a-pe? Hin-ko kaji-la(k')-e-ko, raja hān  
*asked-them, 'you where going-are-you?' They told-they, king's son*  
 dukhu-tan-a-e je baid nam-te sen-ok'-tan-a-ko. Burhia kaji-la(k')-e, 'ali-ak'  
*ill-is-he that physician seeking going-are-they. Old-woman told, 'our*  
 haram khob sari-a-e.' Hen hārā-ko haram-ke sap'-idi-ked-i-a-ko. Burha-ke  
*old-man much knows-he.' Those men old-men caught-took-away-him-they. Old-man*  
 idi-ko-to dukhali hārā-lo(k') miat' kuthri-re ader-tad-i-a-ko. Chilka-ke-te  
*taken-having ill man-with one room-in shut-up-him-they. Somehow*  
 hen hārā bes-nau-a-e. Raja burha-ke khob mal-jal im-ad-i-a-e. Burha  
*that man well-became. King old-man-to much property gave-to-him-he. Old-man*  
 burhi khob sukh-re taken-en-a-ko.  
*old-woman great happiness-in lived-they.*

## FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man and an old woman. One day the old woman went to fetch water. Men from the king's house had just gone out to find a physician and she asked them where they were going. They told her that the king's son was ill, and that they had been sent for a physician. The old woman told them that her husband was very clever, and so the men took the old man away and shut him up in a room with the sick prince, who, somehow, became well again. The king then bestowed much wealth on the old man, and he and his old wife lived in great happiness.

## BHUMIJ.

It has already been mentioned that a dialect which is almost identical with Muṇḍārī is also spoken by the Bhumij tribe of Singbhum and neighbourhood. According to Mr. Risley, the Bhumij are probably 'nothing more than a branch of the Muṇḍās who have spread to the eastward, mingled with the Hindūs, and thus for the most part severed their connection with the parent tribe.' According to information collected for the purposes of this Survey they speak a separate dialect in the west of Singbhum, in the Orissa Tributary States, and in the Chota Nagpur Tributary States. At the last Census of 1901, speakers have also been returned from Midnapore and Manbhum, and, in small numbers, also from some other districts of the Bengal Presidency.

No information is available regarding the dialect of the Bhumij of Midnapore. It is probably Santālī, and it is spoken in the west of the district. In Manbhum they are found in the west, and, according to Mr. Risley, speak Muṇḍārī. The Bhumij on the eastern side of the Ajodhya range speak Bengali. The Tamariās are a sub-tribe of the Bhumij, who were originally settled in Pargana Tamar of Ranchi. Their dialect does not differ from that of the Bhumij proper. Other Tamariās speak a dialect of Magahī. See Vol. v, Part ii, pp. 166 and ff.

The number of speakers of Bhumij has been estimated for the purposes of this Survey as follows :—

### Orissa Tributary States—

Morbhanj . . . . .	39,693	
Nayagarh . . . . .	1,681	
Nilgiri . . . . .	821	
	<hr/>	41,695
Singbhum . . . . .		30,000
Chota Nagpur Tributary States—		
Sarai Kala . . . . .	5,900	
Bonai . . . . .	75	
	<hr/>	5,975
		<hr/>
TOTAL . . . . .		77,660

Forty-three out of the 75 speakers in the Bonai State have been reported to speak Kuṛmi Bhumij. No specimens have been forwarded from the State. It is, however, not probable that the different denomination connotes a difference of dialect. With regard to the Kuṛmi caste compare Dr. Grierson's paper *On the Kuṛmīs of Bihār, Chutiā Nāgpur, and Orissa*. *Journal of the Asiatic Society of Bengal*, Vol. lxxvii, Part iii, 1893, pp. 110 and f.

The following are the revised figures for the so-called Tamariā Bhumij as estimated for this Survey :—

### Orissa Tributary States—

Morbhanj . . . . .	832	
Nilgiri . . . . .	586	
	<hr/>	
TOTAL . . . . .		1,418

By adding these figures to those given above for Bhumij proper we arrive at the following total as estimated for this Survey :—

Bhumij proper . . . . .	77,660
Tamariā Bhumij . . . . .	1,412
TOTAL . . . . .	<u>79,072</u>

The number of speakers returned at the Census of 1901 was as follows :—

Midnapore . . . . .	23,272
Hoogly . . . . .	7
24-Parganas . . . . .	963
Jalpaiguri . . . . .	7
Pabna . . . . .	206
Sonthal Parganas . . . . .	1
Balasore . . . . .	356
Manbhum . . . . .	2,340
Singbhum . . . . .	25,824
Orissa Tributary States . . . . .	53,120
Chota Nagpur Tributary States . . . . .	5,314
Assam . . . . .	94
TOTAL . . . . .	<u>111,304</u>

This total includes the figures returned under the head of Tamariā Bhumij, viz.:—

Singbhum . . . . .	4,016
Orissa Tributary States . . . . .	2,705
Chota Nagpur Tributary States . . . . .	799
Assam . . . . .	52
TOTAL . . . . .	<u>7,572</u>

It will be seen that Bhumij has been returned from several districts where the information collected for the purposes of the Linguistic Survey does not make any mention of such a dialect. The obvious reason is that Bhumij is not the name of a dialect but of a tribe, and it has not formerly been separately returned in districts where the Bhumij speak the same dialect as their neighbours. In the Orissa Tributary States, Singbhum, and the Chota Nagpur Tributary States, on the other hand, the principal Muṇḍā languages are Santālī and Hō, while the members of the Bhumij tribe mostly speak a dialect which is almost identical with Muṇḍārī. Some of them, however, apparently use the current Muṇḍā language of their district. Thus the Bhumij vocabulary published by Hodgson in 1850 and prepared by Captain Haughton in Singbhum, is mainly Hō. The figures given above are therefore far from being certain, as in other similar cases when the name of a tribe has been used as the denomination of a dialect.

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[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part iii contains a Bhumij vocabulary.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874. Contains Bhumij of Maunbhum.

Specimens have been received from the Orissa Tributary States and from Singbhum, and two of them will be reproduced in what follows. The first is a version of the Parable of the Prodigal Son taken down in the Nilgiri State and professing to be written in Tamariā Bhumij; the second is a short tale from Singbhum. Both represent the same form of speech, *viz.*, Muṇḍārī, with very few peculiarities. The Aryan postposition *ke* is commonly used in the dative and the accusative, and the genitive of pronouns is usually formed after the model *am-ag-ak'*, thy. In the specimens received from the Orissa Tributary States we find *kana*, what? and a conjunctive participle ending in *kiate*; thus, *haṭing-kiate*, having divided; *sen-kiate*, having gone. Compare *ananda-kia-natin*, in order to make merry. In other respects the dialect is almost ordinary Muṇḍārī, as will be seen from the specimens which follow.

[ No. 14.]

## MUNḌĀ FAMILY.

KHERWĀRI.

So-CALLED TAMARIĀ BHUMIJ.

## SPECIMEN I.

(NILGIRI STATE.)

Moyat' hoṛo-ak' bāriā hon koṛā-kin tāi-ken-ā. In-kin-ak' madh-re  
*One man-of two child boy-they-two were. These-two of among*  
 huring hon koṛā apu-te-ke kaji-ād-i-ā-i, 'o ābā, amagak' daulat-re  
*small child boy father-his-to said-to-him-he, 'O father, thy property-in*  
 oka-w-ak' bhāg-ing nāme-y-ā-ing inā om-āing-me.' Inā-te inich' ach'-agak'  
*which share-I get-shall-I that give-to-me-thou.' Then he himself-of*  
 daulat hāting-kiāte in-kin-ke om-at'-kin-ā-i. Huring din tayom-te  
*property dividing them-two-to gave-to-them-two-he. Few days after*  
 hani huring hon koṛā sobenak' hundi-kiāte sānging disum-te sen-  
*that small child boy all collected-having distant country-in gone-*  
 kiāte khārāp ācharan-te soben daulat atāng-ked-ā-y-e. Soben kharch-  
*having evil behaviour-in all property squandered-he. All spent-*  
 ket'-tayom-te inā disum-re isu ringā hobā-en-te ini-ak' duku-jan-ā-y-e.  
*having-after that country-in big famine arisen-having him-of misery-got-he.*  
 Inā-te ini sen-kiāte inā disum-rak' moyat' hoṛo-ak' asra-hobā-jan-te  
*Then he gone-having that country-of one man-of shelter-become-having*  
 inich' hoṛo ini-ke sukuri-goth gupi-te baṭi-te kul-kid-i-ā-y-e. Han-re  
*that man him swine-flock keeping-in field-in sent-him-he. There*  
 ini-ke jītāe jītānak' jomeyak' kā-ko om-ād-i-āte ini sukuri-ko-ak'  
*him-to anyone anything food not-they given-to-him-having he swine-of*  
 jojomak' lupuk'-te lach' biyuk'-na-tin sana-kid-i-a. Inā tayom-te ini  
*food husks-with belly to-fill-his-for wish-seized-him. That after he*  
 mane-mane-te thor-kiāte kaji-ked-ā-e, 'hāya, inagak' ābā jāpak'-re  
*mind-mind-in sense-having-got said-he, 'alas, my father near*  
 chimināng muliā-chākar isu ado inā-āte jatkā jomeyak' nam-jad-ā-ko  
*how-many labourers much and that-from enough food get-they*  
 ado ing renga-te gojok'-tān-ā-ing. Ing birit'-kiāte ābā-ak' jāpak'-re  
*and I hunger-in dying-am-I. I arisen-having father-of near*  
 sen-kiāte kaji-ā-ing, "o ābā, ing mahā-prabhu-ak' ado amagak'  
*gone-having say-shall-I, "O father, I God-of moreover thee-of*  
 upar-re-ing pāp-ked-ā-ing. Amagak' hon koṛā men-te bikhyāt jayak'a  
*against-I sinned-I. Thee-of child boy saying to-be-honored worthy*



niā-tayom-te kā-ing hobā-ā. Amagak' moyat' muliā-chākar lekā ing-ke  
*this-after not-I shall-become. Thee-of one servant like me*  
 doho-g-ing-mc." Inā-tayom-te ini birit'-kiāte āpu-tet'-tak'-te senok'-jan-ā-e.  
*keep-me-thou." That-after he arisen-having father-his-near-to went-he.*

Ado ini-ak' āpu-tet' isu sānging-re ini-ke lel-ka-te dāyā-kid-i-ā-y-e,  
*And his father-the much far him seen-having pitied-him-he,*  
 ado dhaur-sen-kiāto iniak' hoṭok'-ro sap'kiāte ini-ke chok'-  
*and run-gone-having him-of neck-on seized-having him kissed-*  
 kid-i-ā-ye. Inā-te hon koṛā ini-ke kāji-ād-i-ā-y-e, 'e  
*him-he. Then child boy him-to said-to-him-he, 'O*

ābā, mahā-prabhu-ak' ado amagak' upar-re pāp-ked-ā-ing. Niā-te  
*father, God-of and thee-of against sinned-I. Henceforth*  
 amagak' hon koṛā mente bikhyāta hobāyok' niā-tayom-te jayak'a kā-ing  
*thee-of child boy saying honoured to-become this-after worthy not-I*

hobā-ā.' Ado iniak' āpu-te ach'agak' chākar-ko-i hukum-at'-ko-y-ā-e,  
*shall-become.' And his father-the self-of servants-he ordered-to-them-he,*  
 'soben-ko-te bugiak' kichirich' agu-kiāte ini-ke pindhā-e-pe; ini-ak'  
*'all-from good cloth brought-having him put-on-him-you; him-of*  
 dādo-re mudum em-āi-pe; ini-ak' kātā-re juta em-āi-pe. Ado ābo  
*hand-on ring give-him-you; him-of foot-on shoe give-him-you. And we*  
 jom-kiāte ānandan-ā-bo, je-man-je iñagak' ne hon koṛā goch'-jan-te  
*eaten-having feast-shall-ice, because me-of this child boy died-having*  
 ado-masā bañchāo-jan-ā-y-e; ini at'-len-ā-y-e nām-jan-ā-y-e.' Inā-te in-ko  
*again sared-was-he; he lost-had-been-he found-was-he.' Then they*  
 ānanda-ked-ā-ko.  
*merry-made-they.*

Im-tāng inigak' maraṅg hon koṛā bādi-re tāi-ken-ā-e. Ado hijuk'.  
*Then his big child boy field-in was-he. And coming-*  
 hijuk'-te oṛak' japak'-re hich'-jan-te susun oro bājānā-reyak' sāri  
*coming house near arrived-having-in dancing and music-of sound*  
 ayum-nām-ke-te chākar-ko-ak' moyat' hoṛo-ke rak'-kiāto kuli-kid-i-ā-y-e,  
*hear-got-having servants-of one man called-having asked-him-he,*  
 'niā kāji chi-kanak'?' Ini kāji-ked-ā-y-e, 'amagak' hāgā hich'-len-ā-y-e,  
*'this matter what?' He said-he, 'thee-of brother come-has-he,*  
 ado amagak' ābā hāni-ke bugin hoṛmo-re nām-kid-i-kāran-te maraṅg  
*and thee-of father him good body-in got-having-him-reason-in big*  
 bhoj em-ked-ā-y-e.' Inā-te kis-ke-te bitar-te senok' kā-e  
*feast gave-he.' That-on angry-having-become inside-to to-go not-he*  
 mānā-tiṅ-len-a. Inā-te inig-ak' ābā rāchā-te hich'-ke-te ini-ke isu  
*wished. Therefore him-of father outside come-having him much*  
 bujhāo-kid-i-ā-y-e. Ado ini apu-te-ke kāji-ruār-ād-i-ā-y-e, 'lel-mo, amagak'  
*entreated-him-he. And he father-the-to said-back-to-him-he, 'lo, thee-of*

jitāyak' hukum kā-ing amānātiṅ-led-ā isu sirmā-te amagak' sewā  
*any order not-I disregarded many years-from thee-of service*  
 agu-tad-ā-ing. En-re-y-o kuṭum-ko-lok' ānanda-kiā-natin chim-tāṅ-ho moyat'  
*carried-out-I. Still friends-with feasting-for ever-erev one*  
 merom iṅ-ke kā-m om-ad-iṅ-ā. Ado amagak' oko hon-koṛā kashī-  
*goat me-to not-thou gavest-to-me. And thee-of which child-boy harlots-*  
 tak'-te senok'-eman-āte amagak' daulat ipāyate kharch-ked-ā-y-e,  
*near going-etcetera-in thee-of property useless squandered-he,*  
 ini hich'-torā inigak'-natin isu bhoj em-ked-ā-m.' Inigak'  
*he coming-as-soon-as him-of-sake-for big feast gavest-thou.' His*  
 āpu-tet' kāji-ked-ā-e, 'e hon koṛā, am jāoge iṅ-lok' men-ā(k')-m-ā.  
*father-the said-he, 'O child boy, thou always me-with art.*  
 Ado iṅagak' oka-joto menak'-ā inā sohen amagak'. Ado inā-te amagak'  
*And mine whatever is that all thine. But that-for thy*  
 hāgā goch'-hobā-ke-te, ado-masū bañchāo-jan-ā-e; ini at'-len-ā-e,  
*brother dead-been-having, again saved-was-he; he lost-had-been-he,*  
 nām-jan-ā-e; niā-te mauchhab ado ānanda-kiā-te ale-ak' uchit'.  
*found-was-he; this-for festivity and merriment-to-make us-of proper.'*

[ No. 15.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

BHUMIJ.

(DISTRICT SINGBHAM.)

## SPECIMEN II.

Moyat' hātu-re moyat' hoṛo tāi-ken-ā. Ach'agak' bāriyā koṛā hon-  
*One village-in one man was. His two boy children-*  
 kin tāi-ken-ā. Inā bhitar-re maraṇ koṛā hon-te oṛak'-ro sari  
*they-two were. Those among big boy child-the house-in well*  
 kami-tan-e tāi-ken-ā. Huring hon-ṭak' jetā-o kā-e. kami-tan-ā. Inā  
*working-he was. Small child-the anything not-he did. This*  
 gunā-te āpu-tet' jetā-o kā suku-tan-ā. Moyat' hulāṅ āpu-tet' huring  
*reason-in father-the anything not pleased-was. Some day father-the small*  
 hon-ṭak' kāji-ad-i-y-ā, 'oṛak'-re jodi kā kami-re-do, har-mi-y-ā.' Enā  
*son said-to-him, 'house-in if not working-in, drive-off-thee-shall.' That*  
 kāji-natin-te en hon-ṭak' oṛak'-ete nir-jan-ā. Bāriā āpe kos-ro  
*word-on-account-of that son house-from went. Two three kos-in*  
 moyat' hātu-re hich'-ke-to peṛā-ko oṛak'-re tāin-jan-ā-e. Peṛā-ko  
*one village-in come-having relatives house-in stayed. Relatives*  
 kuli-kid-i-y-ā, 'chikā-kānā-m hich'-ākan-ā?' En koṛā hon-ṭak' kāji-ad-i-y-ā,  
*asked-him, 'why-thou come-hast?' That boy child told-him,*  
 'iṇak' āpā oṛak-te har-oṛon-tad-ing-ā.' Tār-gāpā-tā-re peṛā-ko  
*'my father house-from drove-out-me.' Thereupon-next-day-in relatives*  
 en hon-ṭak-ko āpu-te-ta-ko-tak'-re ao-seṭe[r]-ad-i-ā. Hon-ṭak'-ke āpu-tet'  
*that child-the father-their-near brought-near-him. Son-to father-the*  
 bes-lekā bujāting-kid-i-y-ā-e, oṇḍo eṅgā-tet'-o bes-lekā bujāting-kid-i-y-ā-e.  
*well remonstrated-he, and mother-the-also well remonstrated-she.*  
 Tayum-te hon-ṭak' bujāting-jan-ā-e oṇḍo oṛak'-ro kami-jan-ā-e. Maraṅg-etc-o  
*Then son-the came-to-senses-he and house-in worked-he. Big-from-even*  
 huringich' khub kami-jan-ā-e, je 'tayum-te eṅgā-tet' āpā-tet' khub  
*small-the much worked-he, so-that then mother-his father-his much*  
 suku-ad-i-y-ā-kin.  
*loved-him-they-two.*

## FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man who had two sons. The elder son used to busy himself in the house, but the younger did not do anything. The father was much displeased,

and one day he said to the latter, 'if you will not work in the house, I shall turn you out.' The son thereupon left the house, and after having gone some miles came to a village where certain relatives lived, and stayed with them. They asked him why he had come, and he told how his father had turned him out. The following day the relatives took him back to his father, and his mother and father admonished him. He then came to his senses, and did his work in the house even better than his elder brother. His mother and father were then very well pleased with him.

## BĪRHĀṚ.

Bīrhār literally means 'Forest-man.' According to Mr. Risley, they are 'a small Dravidian tribe of Chota Nagpur who live in the jungle in tiny huts made of branches of trees and leaves, and eke out a miserable living by snaring hares and monkeys, and collecting jungle products, especially the bark of the *chob* creeper (*Bauhinia scandens*), from which a coarse kind of rope is made. They claim to be of the same race as the Kharwars.'

According to information collected for the purposes of this Survey, a dialect called Bīrhār was spoken in Hazaribagh, Ranchi, and Singbhum. Two hundred speakers were also returned from Palamau, but they have since left the district. No estimates of the number of speakers were forwarded from Hazaribagh and Singbhum, and the Census figures for the tribe have, therefore, been taken instead. It was also stated that the dialect was spoken by 500 individuals in the Jashpur State. The specimen forwarded from that State has, however, turned out to be written in Khariā, and the Bīrhār dialect of Jashpur will therefore be dealt with in connexion with that form of speech. At the last Census of 1901, some speakers of Bīrhār were also returned from Manbhum. The numbers are everywhere small. The revised figures are as follows:—

Hazaribagh . . . . .	717
Ranchi . . . . .	504
Singbhum . . . . .	13
TOTAL . . . . .	<u>1,234</u>

The corresponding figures at the Census of 1901 were as follows:—

Hazaribagh . . . . .	180
Ranchi . . . . .	129
Manbhum . . . . .	44
Singbhum . . . . .	173
TOTAL . . . . .	<u>526</u>

Some few Bīrhārs are also found in other districts, such as the Sonthal Parganas, but no estimates are available, and their number is unimportant.

### AUTHORITY—

DRIVER, W. H. P.,—*Notes on some Kolarian Tribes. Journal of the Asiatic Society of Bengal*, Vol. lvii, Part i, 1889, pp. 12 and ff.

I am indebted to the Rev. W. Kiefel, German Evangelical Lutheran Missionary in Ranchi, for a version of the Parable of the Prodigal Son, and the Rev. P. O. Boddling of Mohulpahari has been good enough to send me a list of Standard Words and Phrases taken down in the Sonthal Parganas.

The dialect of the Bīrhārs is not the same in all places. In Ranchi it does not differ much from Muṇḍārī; in the Sonthal Parganas it has come under the influence of Santālī and its sub-dialects. On the whole, however, Bīrhār is more closely connected with Muṇḍārī than with Santālī. The tribe has probably been more numerous in former days than it is now, and it is probably only a question of time when the Bīrhār dialect will cease to exist.

**Pronunciation.**—Mr. Kiefel does not distinguish between *d* and *o*, or *ā* and *e*, respectively. Mr. Boddling's list, however, shows that at least the Bīrhār of the Sonthal Parganas in this respect agrees with other neighbouring forms of speech.

The cerebral *r* is commonly changed to *r* in the Sonthal Parganas; thus, *hār*, man; *ōrak'*, house; *dūrūp'*, sit. Compare Kārmāli and Māhlē. The form *hār* is probably due to the influence of those latter dialects. The corresponding word in Ranchi is *hoṛo*, i.e. *hārā*.

On the other hand, the Ranchi specimen contains forms such as *hurinich'*, Santālī *hūḍiñ-ich'*, the small one. In the list 'how many?' is *tīmīn* as in Santālī. The word does not occur in the specimen.

**Inflexional system.**—The declension of nouns and pronouns is the same as in Muṇḍārī. The suffix of the dual is *kīn*; thus, *āpōt-kīn*, two fathers. The inanimate form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and *vice versa*. Thus, *mīal' hāṛī-ak' bāreā kōṛā hāṛīn-kīn tāhī-ken-ā-kīn*, one man of two male children were. Note also the suffix *rinich'* in the list; thus, *tīmīn dīn-rinich'*, of how many days? how old? *īñ-rinich'* (and *īñ-inich'*), my. It is formed from the locative suffix *rē* by adding *n* and *ich'*. In Santālī the suffix *rinich'* has got the special meaning of 'wife'; thus, *Paṇḍu-rinich'*, Paṇḍu's wife.

The conjugation of verbs is mainly the same as in Muṇḍārī.

The copula or verb substantive is *tan* and *kan* in Ranchi, and *kan* in the Sonthal Parganas.

The present tense of finite verbs is given in the list only; thus, *rū-y-atā-e*, he strikes. In the specimen we find forms such as *ḍubāo-atā-e*, he wasted; *moṭrā-atā-e*, he gathered. The suffix is *atā*, corresponding to Santālī *aka*.

According to the list of words the suffix of the past tense is *et'*, passive *en* and *len*. Thus, *rū-y-et'-ā-ñ*, I struck; *sēn-en-ā-ñ*, I went; *sēn-len-ā-ñ*, I had gone.

The corresponding suffixes in the specimen are *ed*, *ad*, passive *en*, *ān*, and *yan*. Thus, *nam-ed-e-ā-e*, he found him; *his-ād-kin-ā-e*, he divided to them; *ād-en*, lost; *reṅge-ān-ā*, a famine arose; *khisāo-yan-ā-e*, he got angry.

The suffixes *ed* and *ad* correspond to Santālī *et'* and *at'*. *Ad* is, however, occasionally also used before what we would call a direct object. Thus, *nam-ruāṛ-ad-e-ā-bu*, we found him again. In a similar way the suffix *ked* is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, *kahī-kīch'-ā-e*, he said to him.

Other forms of the past tense are *kul-tach'-ā-e*, he sent him; *āyūm-lu(k')-ē*, he heard; *torāyā*, he went; *chaba-ākad-chī*, having finished; *moṭhāo-ākan*, fatted, and so forth.

The negative particle is *kā* as in Muṇḍārī.

For further details the student is referred to the specimen which follows.

[ No. 16.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

BĪRHĀR.

(DISTRICT RANCHI.)

(Rev. W. Kiefel, 1898.)

Mia(t') hoṛo-ak' bāreā koṛā hopon-kin tāhi-ken-ā-kin. En-kin-ā-te  
*One man-of two male children-they-two were-they-two. Them-two-from*  
hurīnich' āpu-ke kahī-kī(ch')-ā-c, 'e abā, ingak' hisā huḍu om-ā-  
*small-the father-to said-him-he, 'O father, my share goods give-*  
ing-mc.' Ento hinī en-kin-ke ach'-ak' huḍu his-ād-kin-ā-e. Huring  
*to-me-thou.' Then he them-two-to his goods divided-to-them-two-he. Few*  
din tayom-te huring hopon sobenak' moṭrā-atā-e sānging disum-te  
*days after small son all-thing, together-made-he far country-to*  
torāy-ā, oḍo en-tāi-re ct'kan paiṭi-re din harāo-lo(k') ach'-ak' huḍu  
*went, and there evil life-in days spending-with his goods*  
ḍubāo-atā-e. Soben-ak'-i chaba-ākad-chī en disum-re bechoṭ  
*wasted-he. All-he finished-had-after that country-in heavy*  
rengē-ān-ā, oḍo hinī-e rengē-ān-ā. En-te hinī sod nam-te en  
*starvation-came, and he-he destitute-became. Then he sense getting that*  
disum-re mia(t') hoṛ-tā-re tāhi-ken-ā-e, oḍo hinī ach'-ak' ote-re sukri  
*country-in one man-near stayed-he, and he his field-in swine*  
gorkhī-te hinī-ke kul-ta(ch')-ā-c. Oḍo hinī sukri jomad lupu-ko-āto ach'-ak'  
*feeding-for him sent-him-he. And he swine eaten husks-from his*  
laich' bī-sanang-tāhi-ken-ā-e, oḍo jāe hinī-ke kā-e om-ā(ch')-tāhi-ken-ā.  
*belly to-fill-wishing-was-he, and anyone him-to not-he gave-to-him.*  
En-te hinī birid-an-te kahī-ked-ā, 'āpu-ing-ak' ḍher nalhā-ko-tā purā  
*Then he arisen-having said, 'father-my-of many servants-to much*  
jojomak' men-ā, oḍo ing rengēch'-gojuk'-tan-ā-ing. Ing birid-ko-te āpu-tā(k')-  
*food is, and I hunger-dying-am-I. I arisen-having father-to-*  
ing sinuk'-a oḍo hinī-ke-ṅg gām-ā-i-ā, "e abā, ing drom oḍo amak'  
*I shall-go and him-to-I shall-tell, "O father, I right and thee-of*  
ayar-re-ṅg gunhā-ked-ā. Oḍo ayar-te amak' hopon kahīok'-lekā  
*before-I . sinned. And henceforth thee-of son to-be-called-worthy*  
haṅg-aiñ-ā. Amak' nalhā-ko-te miāni (mianich'?) leka doho-ing-mc.'"'  
*not-am-I. Thee-of servants-among one like keep-me-thou.'"'*  
Oḍo birid-ko(k')-te āpu-tā(k')-te torāy-ā-c. Oḍo hinī sānging-re tāhi-ken,  
*And arisen-having father-near went-he. And he distance-at was,*  
im-tā āpu hinī-ke nel-kī(ch')-āto moh-ad-i-ā-e, oḍo nīr-daram-hambut'-  
*then father him seen-him-having pitied-him-he, and run-met-embraced-*

ke-te chok'-kī(ch')-ā-e. En-te hopon kahī-kī(ch')-ā-e, 'e abā, drom oḍo  
*having kissed-him-he. Then son said-him-he, 'O father, right and*  
 amak' ayar-ro gunhā-ked-ā-ing, oḍo ayar-te amak' hopon kahī-ok'  
*thee-of before sinned-I, and henceforth thy son to-be-called*  
 lokā-nieh' baṅg-aiñ-ā.' Batkam āpu, ach'-ak' dhaṅgor-ko-ke gām-ad-ko-ā-e,  
*worthy-man not-am-I.' But father his servants-to said-to-them-he,*  
 'soben-āte bugin kīchrich' oḍoṅ-e-pe oḍo hinī horok'-o-pe, oḍo hinī-ak'  
*'all-from good cloth bring-out-you and him put-on-you, and him-of*  
 tī-ro anṭhī oḍo kaṭā-re jutā horok'-o-pe, oḍo moṭhāo-ākan urich'  
*hand-on ring and foot-on shoe put-on-you, and fattened cow*  
 hopon au-ki(ch')-to goj-i-pe, oḍo abu jom-ke-te rījāo-ā-bu. Chikan  
*young brought-it-having kill-it, and we eating feast-shall-we. What*  
 men-te, ne hopon goj-ākan-e tāhi-ken-ā, oḍo jīved-ruār-ākan-ā-e; oḍo  
*saying, this son . died-having-he was, and alive-retained-has-he; and*  
 hinī ād-en tāhi-ken-ā-e, oḍo nam-ruār-ad-e-ā-bu.' Oḍo on-ko rījāo  
*he lost was-he, and found-again-him-we.' And they to-feast*  
 eṭech'-ked-ā-ko.

*began-they.*

Batkam hinī-ak' pahil hopon khet-re tāhi-ken-ā-e. Oḍo hijuk'-tan-lo(k')  
*But his first son field-in was-he. And coming-on*  
 orak'-te seṭer-ān-to 'piṭhāo-te enech'-ko-ak' sāḍī āyum-la(k')-e.  
*house-to approaching drumming dancing-people-of sound heard-he.*  
 Oḍo dhaṅgor-ko-ete mia(t')-ge ach'-tā hohoi-od-i-yā-e, 'neā chinā-tan-ā?'  
*And servants-from one him-near called-to-him-he, 'this what-is?'*  
 men-te gām-ad-i-ā-e. Oḍo hinī-e kahī-ked-ā, 'boko-m koṛā  
*saying said-to-him-he. And he-he said, 'younger-brother-thy boy*  
 hich'-ākan-ā-e, oḍo āpu-m moṭhāo-ākan urich' goj-āka(ch')-ā-e neā  
*come-has-he, and father-thy fattened calf killed-has-it-he this*  
 lagit'-te chi hinī-ke bugi-ge nam-ed-e-ā-e.' Oḍo hinī-e khisāo-  
*for that him well got-him-he.' And he-he angry-*  
 yan-ā-e, oḍo bolok' kā-e sanaṅ-ken-ā. Āpu-do oḍuṅ-yan-te hinī-ke  
*became-he, and to-enter not-he wished. Father out-come-having him-to*  
 samjhāo-ad-e-ā-e. Batkam hinī āpu-ke kahī-ruār-ad-e-ā-e,  
*remonstrated-to-him-he. But he father-to said-back-to-him-he,*  
 'nele-me, nimin sirmā-te amak'-iṅg paiṭi-tan-ā, oḍo chilā-o amak' anchu  
*'see, so-many years-in thy-I serving-am, and ever thy order*  
 kā-iṅg sid-ked-ā. Oḍo iṅgak' saṅgi-ko-lo(k') rījāo-nagen-te chilā-o iṅg-ko  
*not-I transgressed. And my friends-with feasting-for ever me-to*  
 mia(t') bhedī hopon kā-m om-ad-iṅg-ā. Batkam bisrendā paiṭi-re amak'  
*one goat young not-thou gavest-to-me. But evil living-in thy*  
 huḍu chabā-atā-e, ne hopon-tam hech'-len im-tā-ge am hinī-ak'  
*property finished-he, this son-of-thee came then-indeed thou his*



lāi            en        moṭhāo-ākan    urich'    hopon            goj-ad-e-am.'            Batkam  
*sake-for    that        fatted        cow        young        killedst-for-him-thou.'    But*  
 hinī-e    gām-ad-e-ā,    'o    hopon,    am    sob    dīn    iṅg-lok'    menām-ā,    oḍo    iṅgak'  
*he-he    said-to-him,    'O    son,    thou    all    day    me-with       art,       and    mine*  
 sobenak'    amak'-gi-kan-ā.    Batkam    rījhāo    amak'    tāhi-ken-ā    mar    ne  
*all-thing    thine-indeed-is.    But    to-feast    thine       was       for    this*  
           hoko-m            goch'-ākan    tāhi-ken-ā-e,    oḍo-e    jived-ruār-ākan-ā;    hinī  
*younger-brother-thy    died-having    was-he,    and-he    living-retained-has;    he*  
 ād-en    tāhi-ken-ā-e,    oḍo    nam-ruār-yān-ā-e.'  
*lost        was-he,    and    found-again-was-he.'*

## KODĀ OR KŌRĀ.

The various Census reports mention a dialect called Kōḍā or Kōṛā. According to local estimates it is spoken by about 9,000 individuals

The Kōḍās are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms

Name of the dialect. such as Kōḍā, Kōṛā, Kāorā, Khairā, Klayrā, and so forth. It cannot have anything to do with the Muṇḍā word for 'man,' which is *hīr* in those districts where most members of the tribe are found. The form Kōḍā seems to be the original one. It is probably an Aryan word and means simply 'digger.' This supposition well agrees with the actual facts. The principal occupations of the Kōḍās are tank-digging, road-making, and earthwork generally. The Kōḍās of Sambalpur and the neighbouring tributary States, Sarangarh, Bamra, and Rairakhol, are mostly cultivators, and they are commonly known as *Kisāns*, i. e. cultivators. Moreover, the Kōḍās do not speak the same language everywhere. In the Central Provinces they mostly speak the Dravidian Kurukh, in the Bengal Presidency some of them speak Muṇḍārī, others Kurukh, and others perhaps Santālī, and so forth. Kōḍā is not, therefore, the name of a language, but of a profession. In Sarguja 569 speakers have been returned under the head of Kōḍārī. Kōḍārī simply means the language of the Kōḍās, i. e. diggers.

The form Kōṛā is only the Bengali way of pronouncing the common Kōḍā. It has, however, often been confounded with the Muṇḍā word *kōṛā*, a boy, and the Kōḍās are therefore often confounded with the Kūrkūs, the Korwās, and other connected tribes. Thus the Kōḍās, like the Korwās, are not always distinguished from the Khariās, and the names Khairā or Khayrā mentioned above are probably due to this fact.

It has already been remarked that the Kōḍās of the Central Provinces speak Kurukh, and the figures referring to these will therefore be shown under the head of that language. It is of course possible that some of the Kōḍās of the Central Provinces use a Muṇḍā form of speech. We have not, however, any facts to corroborate such a supposition. In this place I shall therefore only deal with the Muṇḍā Kōḍās.

The honorific title which the Muṇḍā Kōḍās use to denote themselves is Mudi, and their language is, hence, sometimes called *Kōṛā-mudi ṭhār*. They are divided into four sub-castes, bearing the names Dhalo, Molo, Sikhariā, and Bādāmiā. According to Mr. Risley, 'the Dhalo sub-caste say that they came from Dhalbhum, the eastern pargana of Singbhum; the Molo from Manbhum; and the Sikhariā from the tract of country between the Damodar and Barakar rivers bounded on the east by Samet Sikhar or Parasnath Hill. In Bankura, again, besides the Sikhariā we find three other groups—Sonārekḥā, Jhetiā, and Guri-Bāwā, of which the first is associated with the Sonarekḥa or Subarnarekḥa river, which rises in the Muṇḍārī country, while the second bears the same name as one of the sub-castes of the Bāgdis.'

'The caste believe tank-digging, road-making and earthwork generally to be their characteristic profession, and it may be surmised that their adoption of a comparatively degraded occupation, necessarily involving a more or less wandering manner of life, may have been the cause which led to their separation from the Muṇḍās who are, above all things settled agriculturists, conspicuous for their attachment to their original villages.'

The Kōḍās are spread over a rather large area in the central portion of the Bengal Presidency. Their old home is, according to their own traditions, Dhalbhum, Manbhum, and the neighbouring localities, *i.e.* the tracts of country now inhabited by the Bhumij and Muṇḍārī tribes. To a great extent, the Kōḍās lead a wandering life, and it is not, therefore, possible to draw up exact boundaries of the area within which they are found.

The language of the Kōḍās is not a uniform dialect, and the materials forwarded for the purposes of this Survey are not sufficient for judging its nature in all the various localities.

One excellent specimen of Kōḍā has been prepared by the Rev. P. O. Boddington. It represents the dialect as spoken in Birbhum. The Kōḍās of that district aver that they have come from Singbhum. They are now found on the frontier of the Sonthal Parganas. Their language is almost pure Muṇḍārī. The same is also, according to the Rev. A. Campbell, the case in Manbhum. The Kōḍās returned at the last Census from the Sonthal Parganas are not settled inhabitants. They have probably come from Birbhum or Manbhum. One section of them call themselves Dhangār.

The Kōḍās of Bankura state that they have come from Nagpur, and that they speak a dialect of Santālī. One specimen has been forwarded from the district. It is written in a very corrupt form of speech, but seems originally to have been a dialect of the same kind as that spoken in Birbhum, with a tinge of Santālī.

We have no information about the dialect of the Kōḍās of other districts. In Athmallik they are said to speak Kurukh, and the same is perhaps the case everywhere in the Orissa Tributary States. It seems as if the Muṇḍā Kōḍās originally spoke a dialect of Muṇḍārī, but are gradually abandoning their old language for that of their neighbours in districts in which they are only found in small numbers. On the other hand, they have entered their dialect as Kōḍā, *i.e.* under the head of their caste. The language returns for Kōḍā therefore probably comprise more than one dialect, and it is safer to give them separately, than to add them to the Muṇḍārī figures. If we only had to consider the specimens forwarded for the purposes of this Survey, I should certainly have considered Kōḍā as simply a sub-dialect of Muṇḍārī.

According to information forwarded for the purposes of this Survey, the Muṇḍā dialect Kōḍā was spoken in the following districts:—

Number of Speakers.											
Spoken at home—											
Burdwan .	.	.	.	.	.	.	.	.	.	.	2,309
Bankura .	.	.	.	.	.	.	.	.	.	.	830
Manbhum .	.	.	.	.	.	.	.	.	.	.	4,043
Sarguja .	.	.	.	.	.	.	.	.	.	.	569
Morbhanj .	.	.	.	.	.	.	.	.	.	.	276
Pal Lahera .	.	.	.	.	.	.	.	.	.	.	215
Taleher .	.	.	.	.	.	.	.	.	.	.	103
										Total .	8,945
Spoken abroad—											
Angul and Khondmals .	.	.	.	.	.	.	.	.	.	.	604
										GRAND TOTAL .	8,949

The speakers in Sarguja were returned under the head of Kōḍārī, and it is not certain that they are really Kōḍās. They are said to speak a Kōl dialect.

The corresponding figures at the last Census of 1901 were as follows :—

Bengal Presidency—

Burdwan	.	.	.	.	.	.	.	.	.	5,115
Birbhum	.	.	.	.	.	.	.	.	.	5,756
Bankura	.	.	.	.	.	.	.	.	.	867
Midnapore	.	.	.	.	.	.	.	.	.	3,853
Hoogly	.	.	.	.	.	.	.	.	.	60
Marshidabad	.	.	.	.	.	.	.	.	.	505
Rajshahi	.	.	.	.	.	.	.	.	.	5
Dinajpur	.	.	.	.	.	.	.	.	.	202
Jalpaiguri	.	.	.	.	.	.	.	.	.	6
Bogra	.	.	.	.	.	.	.	.	.	5
Dacca	.	.	.	.	.	.	.	.	.	22
Sonthal Parganas	.	.	.	.	.	.	.	.	.	2,559
Balasore	.	.	.	.	.	.	.	.	.	707
Manbhum	.	.	.	.	.	.	.	.	.	2,229
Singbhum	.	.	.	.	.	.	.	.	.	32
Orissa Tributary States	.	.	.	.	.	.	.	.	.	1,848
Chota Nagpore Tributary States	.	.	.	.	.	.	.	.	.	56

Total Bengal Presidency 23,827

Assam . . . . . 46

GRAND TOTAL . 23,873

It will be seen that the dialect has now been returned from several districts where no mention had been made of it in the information collected for the purposes of this Survey. This fact can be accounted for in more than one way. The Kōdās are constantly confounded with other tribes. Thus the speakers in Burdwan and Manbhum were reported in the preliminary operations of this Survey to speak Korwā, but they have turned out to be Kōdās. On the other hand, it is probable that some of the returns under the head of Kōdā in reality belong to some other dialect. Moreover, the Kōdās lead a wandering life, and it is only what we should expect when we find them now in one district, and now in another.

The Kōdā dialect of Birbhum is well illustrated by the specimen printed below. It has been prepared by the Rev. P. O. Boddington of Mohulpahari. It will be seen that the dialect is almost pure Muṇḍārī.

The various sounds of the dialect have been very carefully distinguished in the specimen. It will be seen that the phonotical system is the same as in Muṇḍārī. Compare *hārā*, man; *nān*, get; *chīmān*, how many; *upun-īā*, four; *bīrīt*, arise; *ā-bū*, we; *lēl*, see; *dūp*, sit; *dāl-kīch'-ā-ñ*, I struck him, etc. Final *ñ* and *n* are usually retained unchanged; thus *īñ*, I; *in-kīn*, they two. Note also forms such as *hūdīnīch*, the young one.

The inflexion of nouns and pronouns is the same as in Muṇḍārī. The suffixes of the inflexional system. genitive *rēn* and *ak'* are used promiscuously; thus, *ām-ak' hān*, thy son; *īñ-ak' bābā-rēn chīmītī' mūnīs-kō-rēn māṇḍī bisīk'-tan-ak' tākō-ak'*, my father-of how-many servants-of bread to-save-is-their. The form *tākō-ak'* in the last example shows that the pronominal genitive infixes are used as independent words. Compare *ām-āñ-mē tīñ-ak'*, give me mine, give me my share; *āñ-āñ dāhān-ken-ak' tae-ak' tahās-nahās-ke'-ā-e tae-ak'*,

there being his wasted-he his, he then wasted all his substance. On the other hand we also find the usual suffixed forms ; thus, *tusīn-tāe-pē*, put-on-his-ye, etc.

Note pronouns such as *anī*, he ; *ānā*, that ; *nīk'ī*, this, and so forth.

The numerals are the same as in Muṇḍārī. Aryan loan-words are used for the numerals six and following ; thus, *chhā*, six ; *sāt*, seven ; *āṭ*, eight ; *lā*, nine ; *dās*, ten. *Mī-ñ-at* means 'one only.' 'One' is *mīat*, *mīt*, as in Muṇḍārī.

The conjugation of verbs is mainly the same as in Muṇḍārī. The pronominal infix and suffix of the third person singular is often *ich*' instead of *e* ; thus, *dāl-ed-ich'-tan-ā-ñ*, I strike him.

The copula or verb substantive is *tan-ā-ñ*, am ; *tāhān-ken-ā-ñ*, I was.

The suffix *et*' (passive *en*) is used to denote past time ; thus, *dāl-et'-ā-ñ*, I struck.

Note also forms such as *bīrīt'-ketách'*, having arisen ; *kā-e-ak'-ken-ā*, would not.

For further details the student is referred to the specimen which follows. It will be seen that the Kōḍā of Birbhum in all essential points agrees with Muṇḍārī.

[No. 17.]

## MUNḌĀ FAMILY.

KHERWĀRI.

Kōpā.

(BIRBHUM.)

(Rev. P. O. Boddington, 1903.)

Miat' hārā-rēn bār-iā hārāl hān tāhān-ken-ā-kin. Ār in-kin  
 One man-of two male children were-they-two. And these-two  
 mātā-rē hūḍīn-iōh'-tāk' āpū-tēt'-ke gām-āch'-ē, 'hā baba, iñ-ak' ānsī ja  
 among the-youngest-one father-the said-to-him-he, 'O father, my share which  
 nām-eñ haṭīñ-ke-tē ām-āñ-mē tiñ-ak' dā.' Khān-gē bīsāc  
 get-I divided-having give-to-me-thou mine give.' Then property  
 haṭīñ-āt'-kin-ā-o. Khān-gē dīn kātāk tāyām hūḍīn hān-tāk' jātā  
 divided-to-them-two-he. Then days some after young son all  
 sāmṭāo-ke-tē sāngīn disōm sēt'-en-e; ār āṇḍā dāhān-ken-ak' tāk-ak'  
 collected-having distant country went-he; and there being his  
 bāchālān-tē talās-nahās-ket'-ā-e tāk-ak'. Ār jātā-gē ublā-dublā-ket'-ā-e,  
 bad-living-in squandered-he his. And all wasted-he,  
 ēn-khān ānā disōm āsū mārān ākāl pōrā-y-en-ā, ār ānī-dā rēngōj-ok'  
 then that country very great famine fell, and he to-hunger  
 lagā-y-en-ā-e. Khān-gē sām-ke-tē ānā disōm-rēn miat' rayāt thān  
 began-he. Then gone-having that country-of one tenant with  
 japāk'-en-ā-o, ār ānī-dā āch'-ak' pād-jāegā-tē sūkri bāgāl  
 took-shelter, and he his outside-property-place-to swine tending  
 kāl-kich'-ē. Ār sūkri-kō jām-ken-ak' chōklāk'-tē āch'-ak' lāhech' pērēch'  
 sent-him-he. And swine eating husks-with his belly filling  
 natān gārāj-ok' tāhān-ken-ā-e; kintū jahāc kā-kō ām-āe-ken-ā. Khān-gē  
 for wishing was-he; but anyone not-they gave-to-him. Then  
 chātūn-ēn-tē-y-ē gām-ket'-ā-e, 'iñ-ak' bābā-rēn chīmtit' mūnis-kō-rēn  
 having-come-to-senses-he said-he, 'my father-of how-many servants-of  
 māṇḍī bīsī-k'-tan-ak' tākō-ak'; kintū iñ-dā rāngāch'-tē nāṇḍā bēṇḍāk'-  
 food more-becoming-is theirs; but I hunger-from here perishing-  
 tan-ā-ñ. Birit'-ke-tāch' bābā-tak' sām-ok'-iñ ār gām-āc-iñ, "hā lābā,  
 am-I. Arisen-having father-to shall-go-I and shall-say-to-him-I, "O father,  
 sirmā-rēn ār ām-ak' samān-rē pāp-tāt'-iñ. Ām-ak' hān ār nūtūm-  
 heaven-of and thy presence-in sinned-I. Thy son henceforth to-call-  
 ok' layēk lāhāc-tan-iñ. Ām-ak' miat' mūnis lekā hōe-to-kā-ñ-mē."'  
 myself worthy not-being-am-I. Thy one servant like be-let-me-thou."'  
 Khān-gē birit'-ke-tē āch'-ak' āpū-tēt'-tān hich'-en-ā-e. Kin-tū sāngīn-rē  
 Then arisen-having his father-to came-he. But distance-at

dāhān-ken-rō-y-ē anī-ak' āpū-tēt' lēl-nām-kich'-ē, ār mǎyǎ-gē hich'-en-ak'  
*being-in-he his father to-see-got-him-he, and compassion came*  
 tǎe-ak'; ār nīr-sān-ke-tē hābār-kich'-ē; ār ohāk'ā-kich'-ē. Kīn-tū  
*his; and run-gone-having embraced-him-he; and kissed-him-he. But*  
 hān gām-āch'-ē, 'hǎ bābā, sirmā-rēn ār ām-ak' samān-rē pāp-tāt'-īn.  
*son said-to-him-he, 'O father, heaven-of and thy presence-in sin-did-I.*  
 Ām-ak' hān ār nūtūm-ok' layēk lāhāo-tan-īn.' Kīn-tū āpū-tēt'  
*Thy son henceforth to-call-myself worthy not-am-I.' But the-father*  
 āch'-ak' nākār-kō gām-at'-kō-ā-e, 'dā, jātā hatāk' būgin-ak' sāmāk'  
*his servants said-to-them-he, 'give, all from good robe*  
 ōdōn-agū-i-pē; ār tusīn-tāe-pē; ār anī-ak' tihī-rē anṭi, ār  
*take-out-bring-ye; and put-on-his-ye; and his hand-on ring, and*  
 kātā-rē jutā tusīn-tāe-pē. Ār posāo-ta-rēn dāmṛā agū-ke-tē baṭi-hāt'-  
*foot-on shoe put-on-his-ye. And fattening-of calf brought-having kill-quickly-*  
 i-pē. Ēn-khān jāmē-jāmē-lāk' rīj-rān-ā-bū. Kārān, nīk'i īn-ak'  
*him-ye. Then eating-eating-with shall-make-merry-we. Reason, this my*  
 hān gāch'-gē tāhān-ken-ā-e, ār jīt' ruār-en-ā-e; āt'-gē tāhān-ken-ā-e,  
*son dead was-he, and living returned-he; lost was-he,*  
 ār nām-en-ā-e.' Khān-gē rīj-rān natān lagā-y-en-ā-kō.  
*and found-was-he.' Then merry-making for began-they.*

Kīn-tū anī-rēn mārān hān lāyān-rē tāhān-ken-ā-e. Ār ōrak'-tē hich'-  
*But his big son field-in was-he. And house-to come-*  
 nārēch'-on-rē dūrān ār ānāch' ajūm-nām-ke'-ā-e. Khān-gē miāt'  
*near-having-in singing and dancing to-hear-got-he. Then one*  
 māhīndār kōṛā nārēch'-tē rāk'ā-agū-ke-tē kūli-kich'-ā-e, 'ānā-kō-dā  
*servant boy near-to called-brought-having asked-him-he, 'those-things*  
 chekān-tan-ak'?' Anī-dā gām-āch'-ē, 'ām-ak' hūḍīn hagā-m hich'-akān-ā-e,  
*what-kind-being?' He said-to-him, 'thy younger brother-thy come-has-he,*  
 ār ām-ak' āpū-m-dā posāo-tarēn dāmṛā baṭi-kich'-ē; kārān, būgin-hārmā  
*and thy father-thy fattening-of calf killed-him-he; reason, good-body*  
 nām-ruār-kich'-ē.' Khān-gē raṅgāo-en-ā-e, ār hālāk' kā-e-ak'-ken-ā.  
*got-back-him-he.' Then angry-became-he, and enter not-would.*  
 Ātāk'-dā anī-rēn āpū-tēt' ōdōn-hich'-ke-tē lāhār-ich'-ken-ā-e. Kīn-tū anī-dā  
*So his father out-come-having entreater-was-he. But he*  
 gām-ruār-ke-tē āpū-tēt'-kē gām-āch'-ē, 'nāk'ā nitit' bāchār ām-ak'  
*said-back-having father-his-to said-to-him-he, 'these so-many years thee-of*  
 thān māhīndār khaṭāok'-tan-īn, ār ām-ak' hukūm jahā-chiu-lān hō  
*with servant employed-am-I, and thy order ever even*  
 kā-ñ tārām-pārām-tāt'-īn. Inā-rē-hō īn-dā jahā-chiu-lān hō miñat'  
*not-I transgressed-passed-I. This-in-even me ever even one-single*  
 mārām hān-ge kā-m ām-tāt'-īn-ā-m, jāmān īn-ak' gatē-kō lāk' rīj-  
*goat young not-thou gavest-me-thou, so-that my friends with merry-*

rân-iñ. Kīn-tū kūsmbī-kō lāk' ām-ak' hīsōi-dāulāt nāsī-tāt'-ē nīk'i  
*make-I. But harlots with thy property-wealth wasted-he this*  
 hān-tām-ak' hīch'-ka-tāch' posāo-ta-rēn dāmā-gē hāi-kīch'-ā-m.' Kīn-tū  
*son-thy coming-after fattening-of calf killedst-it-thou.' But*  
 anī-dā gām-āch'-ē, 'hā bachhā, ām-dā dīn-gē iñ-ak' lāk' mēnak'-mē-ā;  
*he said-to-him-he, 'O son, thou days me-of with art-thou ;*  
 ār jātā iñ-ak'-kō-dā ām-ak'-tan-ak'. Kīn-tū rīj-rān ār khūsī-gē  
*and all my-things thing-are. But merry-making and rejoicing*  
 chāc; kārān, nīk'i hagā-m-dā gāch-gē tāhān-ken-ā-e, ār  
*is-proper ; reason, this brother-thy dead was-he, and*  
 jīt'-en-ā-e; āt'-gē tāhān-ken-ā-e, ār nām-en-ā-e.'  
*alive-became-he ; lost was-he, and found-was-he.'*



It has already been remarked that some of the Kōḍās of the Sonthal Parganas are known under the name of Dhaṅgār. Most Dhaṅgārs of the district speak Kurukh. Some of them, however, use a form of speech which is closely related to the Kōḍā of Birbhum. I am indebted to the Rev. P. O. Bodding for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 241 and ff.

The so-called Dhaṅgār is almost identical with Kōḍā. In a few points, however, it differs.

The word for 'man' is *hāṛā*, but also *hār*. 'Four' is *pōn* as in Santālī.

The inflexion of nouns and pronouns is the same as in Kōḍā. Thus the genitive suffixes *rēn* and *ak'* are used promiscuously.

Most tenses of the verbs are formed as in the Kōḍā of Birbhum. The categorical *a* is often dropped in the singular.

The copula *tūn* is often shortened to *t* when used to form the present. Thus, *dāl-ek'-et-iñ*, I strike; *dāl-ič'-et-iñ*, I strike him; *sēnok'-tā-lān*, we two go. Compare Khariā.

The final *t'* of the suffix *tūt'* sometimes becomes *r* as in some dialects of Hō. Thus, *dāl-tar-ak' dāhák'-ken-iñ*, I had struck.

In other respects the dialect is regular.

A Kōḍā specimen has also been forwarded from Bankura. It is very corrupt, and it seems to show that the Kōḍās of Bankura will soon abandon their old tongue for Bengali. Compare genitives such as *hor-or*, of a man; *ghorkonnor*, of the property; conjunctive participles such as *birit'-kē*, having arisen, and so forth. The basis of the dialect is, however, a form of speech closely related to the Kōḍā of Birbhum. A form such as *bā-kan-ā*, I am not, corresponds to Munḍārī *baṅg-iñ-ā*. The negative particle is *kā*; thus, *kā-m em-at-e*, you did not give. Forms such as *nām-ed-ā*, I get; *hui-en-ā*, it became; *sennā*, i.e. *sen-en-ā*, went; *hating-ki-ā-y-e*, he divided, apparently agree with the Kōḍā of Birbhum. Other forms occurring in the specimen do not furnish any indication regarding the relationship of the dialect.

I have restored the beginning of the very corrupt specimen as best I could. I have not, however, made any attempt at consistently restoring the semi-consonants.

[ No. 18.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

Kōpā.

(DISTRICT BANKURA.)

Miat(′) hāro-r bāriā hāne tahn-kin-ā-kin. Inā-maddhē huṛiṅ hān-te  
*One man-of two sons were-they-two. Them-among small son*  
 bābā-kē gom-ke, ‘bābā, jor ghorkonno-r bhāg nāmi, im-āṅ-me-dā.’  
*father-to said, ‘father, what property-of share shall-get, give-to-me-thou.’*  
 Unāk-nātik-kē bābā hating-ki-ā-y-e. Kichlu din bad-rē huṛiṅ hān-te  
*Them-for father divided. Some days after small son*  
 ghorkonno(-r) bhāg au-ka-te akdara-meṭne(sic). Ani sen-ka-te ku-kāj-kete  
*property-of share taking went-abroad. He gone-having evil-deeds-with*  
 ghorkonna-te at(′)-kete. . Ana dēs sen-ka-te ghorkonna at(′)-kete  
*property lost. That country gone-having property lost-having*  
 akal-kete. Anā-tē āsū kasta hui-en-a. Ani hon-tē girastha sab-kete  
*famine-arose. There much distress became. He then householder joining*  
 āśraya . nām-kete. Girastha piri-kē śukri gupi kul-ki-ā-ye. Śukri  
*shelter found. Householder field-to swine to-tend sent-him-he. Swine*  
 gupi-kē amin-rē ani-a(k′) man-rē gami-ā-y-e, ‘iṅ bābā-reṅ chākar am-te  
*tending that-in his mind-in said-he, ‘my father-of servants gratis*  
 jom-nāme-ā, iṅ jom ka-i(ṅ) nām-ed-ā. Iṅ birit(′)-kē bābā-thāṅg  
*to-eat-get, I to-eat not-I get. I arisen-having father-near*  
 gomi, “bābā, sarge-ri boṅgā thāṅg ār āmā(k′) thāṅg āsū pāp-ke-ā-i(ṅ).  
*will-say, “father, heaven-in God near and thee near much sinned.*  
 Āmā(k′) hān-hāpān parichay-em-rīā jogya bā-kan-ā. Bābā, āmā(k′) chākar  
*Thy son recognition-giving-of worthy not-am. Father, thy servant*  
 lekḥā iṅ-kē-hā doh-iṅ-mē.”’  
*like me-also keep-me-thou.”’*

## HŌ OR LAṚKĀ KOL.

Hō is the dialect spoken by a Muṇḍā tribe in Singbhum and the Tributary States to the south. The number of speakers is about 400,000.

Hō is the name of a tribe, and the language is often called *Hō-kājī*, *i.e.* the language of the Hōs. The word Hō is identical with *hār* and *hārā*, the words for 'man' in Santālī and Muṇḍārī respectively. The Hōs are closely related to the Muṇḍārīs, and they assert that they have come into their present homes from Chota Nagpur. In Singbhum they are usually known as the Laṛkā Kols, *i.e.* the fighting Kols. Mr. Bradley-Birt rightly remarks that they have fully justified this name. 'As far back as their annals go, they are found fighting, and always crowned with victory, driving back invaders or carrying war and devastation into the enemy's lands.' They have no sub-tribes, and the dialect is the same over the whole area where it is spoken.

The principal home of the Hōs is Singbhum, the neighbouring States of Kharsawan and Sarai Kala, and the adjoining districts of Morbhanj, Keonjhar, and Gangpur. They are found only in small numbers outside these localities. Their territory lies in the midst of the country inhabited by the Muṇḍārīs, and both dialects are spoken side by side in the frontier tracts. In Singbhum, however, Hō is the predominant language, even if we consider the Aryan forms of speech. This is particularly the case in the south-east, in the Kolhan or Kol territory proper.

It has already been mentioned that Kol or Kālhā has been returned as the dialect of numerous speakers in Hazaribagh, the Sonthal Parganas, and Manbhum, and that it is possible that some of the Kols of those districts speak Hō. The bulk of them, however, use a form of Santālī which has been described above under the name of Kārmālī.

According to local estimates made for the purposes of this Survey, Hō was spoken in the following districts:—

Number of speakers.

### Orissa Tributary States—

Athmallik	.	.	.	.	.	.	.	.	.	200
Daspalla	.	.	.	.	.	.	.	.	.	45
Keonjhar	.	.	.	.	.	.	.	.	.	18,536
Morbhanj	.	.	.	.	.	.	.	.	.	45,479
Nilgiri	.	.	.	.	.	.	.	.	.	2,440
Pal Lahera	.	.	.	.	.	.	.	.	.	710
										<hr/> 67,410

Singbhum . . . . . 205,433

### Chota Nagpur Tributary States—

Sarai Kala	.	.	.	.	.	.	.	.	.	9,975
Kharsawan	.	.	.	.	.	.	.	.	.	19,702
Gangpur	.	.	.	.	.	.	.	.	.	65,000
Korua	.	.	.	.	.	.	.	.	.	3
Bonai	.	.	.	.	.	.	.	.	.	3,348
Sarguja	.	.	.	.	.	.	.	.	.	276
										<hr/> 98,304

TOTAL . 371,147

Most of the speakers in the Chota Nagpur Tributary States were returned under the head of Kol, and it is possible that some of them in reality speak Muṇḍārī.

Outside the territory where it is spoken as a vernacular Hō was returned from the following districts :—

## Bengal Presidency—

Purnea . . . . .	3,600	
Angul and Khondmals . . . . .	46	
	<hr/>	3,646

## Central Provinces—

Kalahandi . . . . .	575	
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## Assam—

Cachar Plains . . . . .	4,028	
Sylhet . . . . .	1,750	
Kamrup . . . . .	330	
Darrang . . . . .	500	
Lakhimpur . . . . .	1,750	
	<hr/>	8,358

Total . . . . . 11,979

By adding all these figures we arrive at the following grand total for the dialect :—

Hō spoken at home . . . . .	371,147	
Hō spoken abroad . . . . .	11,979	
	<hr/>	
TOTAL . . . . .	383,126	

At the last Census of 1901, 371,860 speakers of Hō were returned. I have only seen the details from the Bengal Presidency. They are as follows :—

Midnapore . . . . .	334	
Balasore . . . . .	244	
Angul and Khondmals . . . . .	35	
Manbhum . . . . .	85	
Singbhum . . . . .	235,313	
Orissa Tributary States . . . . .	96,249	
Chota Nagpur Tributary States . . . . .	35,353	
	<hr/>	
TOTAL . . . . .	367,613	

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BOMPAS, C. H.,—*Folklore of the Kolhān*. *Journal of the Asiatic Society of Bengal*, Vol. lxxi, Part iii, 1902, pp. 62 and ff.

The dialect of the Hōs has no literature. I am not aware of any portion of the Scriptures having been translated into it.

The dialect itself is almost identical with Munḍārī. The only difference of importance is the different treatment of the cerebral *ṛ*. It is retained in Munḍārī, but dropped in Hō. Compare *hō*, Munḍārī *hāṛā*, a man; *koa*, Munḍārī *kōṛā*, a boy; *kui*, Munḍārī *kūrī*, a girl; *rua*, Munḍārī *rūr*, return; *oak'*, Munḍārī *ōrak'*, house; *moya*, Munḍārī *māreā*, five; *dāi*, Munḍārī *dūrī*, to be able, and so forth. In a specimen received from Morbhanj, it is true, we find *kola*, a boy, but 'a house' is regularly *oak'*. It has already been remarked that the *ṛ* in *dūr*, Santālī *durup*, sit, is an old infix. The same is perhaps the case in many other instances where an *ṛ* is dropped in Hō.

The short *a* is occasionally written *o* and *e* in the specimens received from the Sonthal Parganas. Thus the copula *tan* is also written *ton* and *ten*.

Note forms such as *hujuk'* instead of *hijuk'*, come; *rās-ate-y-a-iṅ*, I might feast; *jome-ka-iṅ*, I may eat; *ho-naṅ*, to become, etc.

The semi-consonants are treated as in Munḍārī. The final *t'* of verbal tenses commonly becomes *d* or *ḍ*, or else it is retained, but very weakly sounded. In the grammar called *Hokaji*, mentioned above under authorities, forms such as *jom-akaḍ-a-iṅ*, I have eaten, are said to be used when there is no animate object.

The change of *n* to *l* does not appear to occur. Thus we always find *nel*, see.

In other respects Hō is, so far as we can judge from the materials at our disposal, exactly like Munḍārī, and it will be sufficient for further details to refer the student to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness, both received from Singbhum. The third is the statement of two accused persons taken down in the Sonthal Parganas. It is a comparatively good specimen, and I have therefore printed it, though Hō is not a vernacular of the district. The use of the word *munḍa*, village headman, shows that the speaker did not belong to the Sonthal Parganas.

[No. 19.]

## MUNDĀ FAMILY.

KILERWĀRI.

HĪ OR LARKĀ KOL.

## SPECIMEN I.

(DISTRICT SINGBHM.)

Okon ho-ren baria koa hon-king tai-ken-a. In-king-te huringich'-do  
*A-certain man-of two boy children were. Them-two-among small-one*  
 apu-te-ta-re kaji-ked-a-i, 'am-ak', apo-ng, biti-te okonak' aing-ak' hitad  
*father-his-to said-he, 'thy, father-my, property-in whatever mine share*  
 hobao-a ona aing em-aing-me.' En-te ini ach'-ak' biti hating-ad-king-a-e.  
*becomes that me give-to-me-thou.' Then he self-of property divided-(to-)them-two-he.*  
 Pura din ka senok'-yan-a chi huring hon-do saben jaha-jetanak'-ko  
*Many days not went that small son all whatever*  
 hundi-ked-etc sanging disum-te senok'-yan-a-e ondo en-pa-re etkan  
*together-having-made far country-in went-he and there evil*  
 paiṭi-re dim-si tain-te bitl-ko chaba-ked-a-i. Chimi-tan ini sabenak' chaba-renga-ked-a  
*doing-in always living goods finished-he. When he all finished-away*  
 en-te en disum-re isu ringa-ked-a, ondo ini rengech'-yan-a-e. Ondo  
*then that country-in much famined, and he destitute-became-he. And*  
 ini senok'-yan-te en disum-ren miat' ho-ta-re tai-yan-a-i okoe ni ach'-ak'  
*he gone-having that country-of one man-with stayed-he who him self-of*  
 ote-re sukuri gupi-te kul-ki(ch')-a-e. Ondo ini en jokach'-te okonak'-ko  
*field-in swine keeping-in sent-him-he. And he that time-in which-things*  
 sukuri jome-tan-a ach'-ak' lach' pek'rech' sanang-tan-e tai-ken-a, ondo okoe-o  
*swine eating-were self-of belly to-fill wishing-he was, and anyone*  
 ini jahanak'-o ka-ko em-ai-tan tahi-ken-a. En-te ini atkar-ked-a ondo  
*him anything not-they giving-to-him were. Then he understood and*  
 ini kaji-ked-a, 'apu-ing-ta-re ohimin nala-tan-ko jome-tan-te-ak'-te-re-yo  
*he said, 'father-my-near-in how-many servants food-with-in-even*  
 isu-ko asul-ok'-tan-a ondo aing rengech'-goch'-tan-a. Aing-do ka-ing  
*much-they subsist and I hunger-die. Me-as-far let-me-go*  
 apu-ing-ta-te senok'-a ondo aing kaji-ai-a, "ho apo-ng, torpur-reak'  
*father-my-near-to will-go and I will-say-to-him, "O father-my, heaven-of*  
 chira ondo am-ta-reak' chira-tad-a-ing; ondo amak' hon men-te kaji aing  
*wrong and thee-near-of wronged-I; and thee-of son saying to-say I*  
 leka-o bang-aifi-a. Nala-tan-ko-te-re-o mit'-o leka rika-ing-me.'" En-te ini  
*worthy not-am-I. Servants-in-of-even one-even like keep-me.'" Then he*

uta-yan-te ach'-ak' apu-te-ta-te senok'-yan-a. Men-do ini sanging-ro-ge  
*arisen-having self-of father-his-near-to went. But he distance-at-indeed*  
 tai-ken-lok' ach'-ak' apu-te aoh' nel-ki(ch')-te hiyating-yan-a ondo nir-keto  
*being-with self-of father-his him seen-having pitied and run-having*  
 ach'-ak' hotok'-re hambud-kete ohereb-ki(ch')-a-i. Hon-te kaji-ai-tan-a, 'he  
*self-of neck-on embraced-having kissed-him-he. Son-the says-to-him, 'O*  
 apo-ng, torpur-reak' chira ondo am-ta-re-y-o-ing chira-tad-a, ondo mit'-sa  
*father-my, heaven-of wrong and thee-near-in-also-I wronged, and anymore*  
 amak' hon men-te-do ka-ko kaji-a-in-a.' Men-do apu-te ach'-ak' dasi-ko  
*thee-of son saying not-they shall-call-me.' But father-his self-of servants*  
 kaji-ad-ko-a-i, 'saben-ko-ete isu bugin lija ondong-kete pinda-i-pe, ondo  
*said-to-them-he, 'all-from much good cloth brought-having put-on-him-you, and*  
 ach'-ak' ti-re pola ondo kata-re karpa tusing-tai-pe; ondo abu jome-a-bu  
*his hand-on ring and feet-on shoes put-his-ye; and we eat-will-we*  
 ondo rās-a-bu, chi-kate-chi ne aiñ-ak' hon goch'-len-lok' jid-rua-len-a-i;  
*and feast-will-we, because this me-of son died-having alive-retuned-he;*  
 ad-yan-lok' nam-rua-len-a-i.' En-te ini rās-atan-a.  
*lost-having-been found-again-was-he.' Then he feasted.*

Ach'-ak' marang hon pipa-re tai-ken-a. Ondo oak' japak'-re hujuk'-len-a-e  
*His big son field-in was. And house near came-he*  
 en-te ru-atan-te ondo susun-tan-te-ak' sari ayum-ked-a-i, ondo ach'-ak'  
*then playing-of and dancing-of sound heard-he, and self-of*  
 dasi-ko-ete miat' ho ach'-ta-te kaa-li(ch')-te kuli-ki(ch')-a-i, 'neya-do  
*servants-from one man self-near-to called-him-having asked-him-he, 'this*  
 chi-kan-a?' Ini kaji-ked-a, 'amak' un-di-m hujuk'-len-a-e, ondo  
*what-is?' He said, 'thee-of. younger-brother-thy come-has-he, and*  
 apu-m-do isu bugin-te jom-ked-a-ko ena mente chi bugi-te-go nam-  
*father-thy very well feasted-they that saying that well-indeed got-*  
 rua-ki(ch')-a-i.' Men-do ini kurkure-yan-a ondo bitar-te ka-i sen-sanaing-ki(ch')-a.  
*again-him-he.' But he angry-became and inside not-he to-go-wished.*

Ena men-te ach'-ak' apu-te parka-te ol-yan-a-i ini manati-i-tan-a.  
*That saying self-of father-his outside came-out-he him entreats-him.*

En-te apu-te kaji-rua-a(ch')-a-i chi, 'nel-me, aing nimin sirma  
*Then father-his said-back-to-him-he that, 'see, I so-many years*  
 hoba-yan-a am-ing saitiba-tad-me-a, ondo chuila-o am-ak' kaji ka-ing  
*became thee-I served-thee, and ever-even thee-of word not-I*  
 uch'-ked-a. Men-do am chuila-o miat'-leka miñdi hon ka-m  
*transgressed. But thou ever-even one-like goat young not-thou*  
 em-a(ch')-ing-a, chi aing aing-ak' jori-ko-lok'-ing rās-ate-y-a. Men-do amak'  
*gavest-to-me, that I me-of friends-with-I feast-might. But thee-of*  
 en hon etkan paiñi era-ko-lok' juri-yan-te amak' biti-ko  
*this son bad behaviour women-with joined-having thee-of goods*

jom-ohaba-ked-a-i, ohi-leka-i rua-len-a, en-leka am bugin jome-te-am  
*to-eat-finished-he, when-he returned, then thou well eating-in-thou*  
 jom-ked-a.' Apu-te ini kaji-a(oh')-tan-a, 'he hon, am saben din  
*atest.' Father-his him said-to-him, 'O son, thou all days*  
 aing-lok' men-am-a, oṇḍo okonak' aingak' ena saben amak'. Men-do  
*me-with art, and whatever mine that all thine. But*  
 sukhi-te-ak' oṇḍo rās-ato-ak'-ge honaṅ bugin-a. Chi-kan men-te chi  
*happiness and merriment-indeed to-become good-is. What saying that*  
 ne amak' uṇḍi-m goch'-len-a-i, oṇḍo-i jid-rua-kan-a;  
*this thee-of younger-brother-thy dead-was-he, and-he alive-retained-has;*  
 ad-len-a-i, oṇḍo-i nam-rua-kan-a.'  
*lost-has-been-he, and-he found-again-has-been.'* .



[ No. 20.]

## MUNḌĀ FAMILY.

KIERWĀRI.

HĪŌ OR LARKĀ KOL.

## SPECIMEN II.

(DISTRICT SINGBHUM.)

## DEPOSITION OF A WITNESS.

Aingak' nutum Balku. Apu-ing nutum Gono. Jāti Ho. Nala  
*My name Balku. Father-my name Gono. Caste Ho. Daily-wages*  
 jom-tan-a-ing. Hatu Karkata. ..  
*eat-I. Village Karkata.*  
 Am chikana-m adan-a?  
*Thou what-thou knowest?*  
 Aing ol-ken-a-ing. Pal-ko-ko tuḍ-tan-a. 'Apu chikanak'  
*I came-out-I. Ploughshares-they pulling-out-are. 'You what*  
 men-te pal-ko-pe tuḍ-tan-a?' 'Alo-m met-ale-y-a, sobok'-goch'-me-  
*saying ploughshares-you pull-out?' 'Not-thou say-to-us, stab-kill-thee-*  
*a-le.'* En-te munḍa-ing uṭa-ki(ch')-a. Munḍa uṭa-len dipli kumbu-ko  
*shall-we.' Then Munḍā-I raised-him. Munḍā awoke time thiercs*  
 nire-yan-a. Munḍā-lok'-te-ling nel-ked-ko-a. Pal-ko-ko tuḍ-ked-a.  
*ran-away. Munḍā-with-in-we-two saw-them. Ploughshares-they pulled-out.*  
 Munḍa uṭa-len-te-ko nire-yan-a. Adong-ko-do ka-ing nel-urum-tad-ko-a.  
*Munḍā awoke-when-they ran-away. Others not-I recognized-them.*  
 Ni-king-ge-ṅg nel-ad-(king)-a. Gopa Ḍuka kaji-ked-a-king, sobok'-goch' udube-re-do.  
*These-two-I saw. Gopa Ḍuka said-they-two, stab-kill tell-if.*  
 Setak'-pāṅg nel-ked-a-ie, oak' ka-ko bu-dai-te pal-ko-ko  
*Morning-in saw-we, house not-they make-hole-able-being ploughshares-they*  
 idi-ked-a. Haṭ betar nida-ko kumbu-ked-a. Haṭ basi-le  
*took-away. Market day night-they theft-made. Market following-day-we*  
 sab-ked-king-a.  
*seized-them-two.*

Chintaṅg-pe sab-ked-king-a?

*What-time-you seized-them-two?*

Tara-singi Maṅki hujuk'-len-te sab-ked-king-a-le. Ḍuka oak'-re baria  
*Afternoon Maṅki come-having seized-them-two-we. Ḍuka house-in two*  
 pal-le nam-ked-a.

*ploughshares-we found.*

## FREE TRANSLATION OF THE FOREGOING.

My name is Balku, and my father's name is Gono. I am a Hō and subsist on daily wages. Karkatā is my village.

What do you know?

When I came out of the house, they were pulling out the ploughshares. I asked them why they did so, and they said that they would stab me if I spoke to them. Then I woke up the headman, and the thieves ran away. The headman and I saw them take off the ploughshares. I did not recognize the rest, but I saw these two. It was Gopa and Duka who said they would stab me if I informed against them. In the morning we saw that they had not been able to break into the house when they carried off the ploughshares. They committed the theft on the night of the market day, and we arrested them the following day.

At what time of the day did you arrest them?

In the afternoon after the arrival of the Manki. We found two ploughshares in Duka's house.

## MUNḌĀ FAMILY.

## KHERWĀRĪ.

## HŌ OR LARĶĀ KOL.

## SPECIMEN III.

(SONTHAL PARGANAS.)

Chi-kan numu-tem-a?

*What name-thy-is?*

Ramai Ho, gomke.

*Ramai Ho, Sir.*

Amak' chi-lika ujur men-a?

*Thy what petition is?*

Ale hatu-reyak' mit' ho aiñak' ote cser-ked-a.

*Our village-of one man my land took-possession-of.*

Okoi cser-ked-a?

*Who dispossessed?*

Soma Ho.

*Soma Ho.*

Chimin sirma-y-ete am en ote si-ten-a-m?

*How-many years-from thou that land cultivatest-thou?*

Monu-y-ete si-ten-a-ing, gomke.

*Manu-from cultivate-I, Sir.*

Nca kalom okoi si-ked-a?

*This time who cultivated?*

Ale-ge.

*We-indeed.*

Okoi en ote-reyak' pañcha em-ten-a-e?

*Who that land-of rent giving-is?*

Aiñg-ge. Moya takā ape sika, ape ana em-e-ten-a-ing.

*I. Five rupees three sika three anna giving-am-I.*

Okoi-ta em-ten-a-m?

*Whom-to giving-art?*

Muṇḍa-ta.

*Headman-to.*

Okoi her-ked-a?

*Who sowed?*

Aiñg-ge her-ked-a, oṇḍo ako-ge ir-ked-a.

*I-indeed sowed, and they harvested.*

Am-ak' gowa-ko menak'-ko-a ?

*Thy witnesses are ?*

Menak'-ko-a.

*Are-they.*

Soma hujuk'-akan-a chi ?

*Soma come-has what ?*

Nenre-ge men-a.

*Here is.*

Am-do Ramai-ak' ote eser-ked-a-m ?

*Thou Ramai's land dispossessedst-thou ?*

Ka, Gomke, ena-do ale-y-ak' ote; ale-ge her-ked-a.

*No, Sir, this our land; we-indeed sowed.*

Ayer-te okoi her-ked-a ?

*Formerly who sowed ?*

Ayer-te ale-ge her-ked-a. Tayum-te Ramai her-ura-ked-a.

*Formerly we-indeed sowed. Afterwards Ramai sowed-again.*

Mah okoi si-ked-a ?

*Last-year who ploughed ?*

Ramai si-ked-a-e.

*Ramai ploughed-he.*

Chi-lika-te si-ked-a-e ?

*How ploughed-he ?*

Apu-ing hasu-en-te Ramai bong-lagit'-te miat' taka miat' sukri

*Father-my ill-being Ramai sacrifice-for one rupee one pig*

onḍo sim-king baria em-ked-a-e, onḍo bar sirma lagit' en ote  
*and four-they-two two gave-he, and two years for that land*

apu-ing bandhar-ked-a. Tayum-te ai sirma ach'-ge si-ked-a.  
*father-my mortgaged. Afterwards seven years he-indeed ploughed.*

Bandhar em-kai-te mit' sirma tayum apu-ing goch'-en-a-e. En  
*Mortgage given-to-him-having one year after father-my died-he. That*

dipli huding tai-ken-a-ing. Men-do bara-bari kaji-ked-a-ing, 'bar sirma  
*time small was-I. But still said-I, 'two years*

chaba-ked-a. Na-do ale-ge si-a.' Men-do ka-i bage-ked-a.  
*gone-have. Now we-indeed cultivate-shall.' But not-he gave-up.*

Bara-bari aing-ge pañcha em-ten-a-ing, onḍo ni-ge sama-sana-to  
*Still I-indeed rent giving-am-I, and he free-of-charge*

si-ten-a-e.  
*cultivating-is.*

Amak' hatu-reyak' munda hujuk'-len-a-i ?

*Your village-of headman come-is-he ?*

Eyak', gomke, ni-do ale-y-ak' munda.  
*Yes, Sir, this our headman.*

Chikan numu-tem-a, munda ?  
*What name-thy-is, headman ?*

Goma Ho, gomke.  
*Goma Ho, Sir.*

En epser-reyak' kaji adan-a-m ?  
*This mutual-possessing-of matter knowest ?*

Adan-a-ing, gomke. Soma-ta-ete pañcha nam-tan-a-ing.  
*Know-I, Sir. Soma-from rent getting-am.*

Bandhar-reyak' kaji adan-a-m chi ?  
*Mortgage-of matter knowest what ?*

Adan-a-ing. Ena-do bar sirma lagit' bandhar tai-ke-a.  
*Know-I. This two years for mortgage was.*

### FREE TRANSLATION OF THE FOREGOING.

What is thy name ?

Ramai, a Hô, Sir.

What is thy petition ?

Somebody of our village has taken possession of my land.

Who ?

Soma.

How many years hast thou cultivated it ?

From the oldest time, Sir.

Who did the ploughing this time ?

We.

Who pays the rent ?

I. I pay five rupees, 15 annas.

To whom dost thou pay ?

To the headman.

Who did the sowing ?

I, but they did the harvest.

Hast thou any witnesses ?

Yes.

Has Soma come in ?

Here he is.

Hast thou taken possession of Ramai's land ?

No, Sir, it is our land, and we have sowed it.

Who did so from the beginning ?

We, but later on Ramai did.

Who ploughed last year ?

Ramai.

How came that to pass ?

My father had been taken ill, and Ramai lent us one rupee, a pig, and two fowls for the offerings. My father then mortgaged his land for a period of two years, but he went on ploughing for seven years. One year after having mortgaged his land my father died. I was then a boy, but still I said, 'two years have passed, and now we shall take over the cultivation.' But he did not give up the land. Nevertheless, I pay the rent, and he is cultivating free of charge.

Is the headman of your village here?

Yes, Sir, here he is.

What is thy name, headman?

Goma, Sir.

Dost thou know about this quarrel?

Yes. I get the rent from Soma.

Dost thou know about the mortgaging?

Yes. It was for a period of two years.

The inflexion of nouns and pronouns is mainly regular. The dative-accusative adds the Aryan *ke*, and the two genders are occasionally confounded. Thus, *ap-tai-ke*, to his father; *sukri-ren jojomak'*, the swine's food. In Sarangarh we find forms such as *apan*, is, and the singular and plural forms of the pronouns are often confounded in the

specimen from that State; thus, *yem-ād-i-y-ā-e*, he gave him, i.e. them; *ām*, thou, instead of *āpē*, you, and so forth.

The inflexion of verbs agrees with Santālī, but replaces the *k* of *kan* by *t* in the same way as in Muṇḍārī. The distinction between the various suffixes which are used to denote past time is rather loose. On the whole, however, the conjugation is regular. Compare *senok'-a-ing*, I shall go; *katha-i-a-ing*, I shall say to him; *bigur-jun-ā-pe*, you will become at variance with yourselves; *goch'-tan-ā-ing*, I die; *sap'-ked-ā*, seized; *lāṭēk'-lid-i-ā*, struck him; *hoi-en-ā*, became, and so forth.

In the Sarangarh specimens the verb substantive is *idān-ā*, past *doho-len-ā*. Compare Asurī and Māhlē. There are also several irregular forms. They will, however, be easily understood from the specimen.

Note also forms such as *kān-iñ-ā*, I am not; *kān-ok'-ā*, it is not.

Further details will be easily understood from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son received from Ranchi. The second has been forwarded from the Jashpur State and contains the complaint of a villager over hard times. The third is a version of a well-known story in the Tūrī dialect of Sarangarh.



[ No. 22.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

## SPECIMEN I.

(DISTRICT RANCHI.)

Miat' nor-ke baria chhaua tahi-ken-a-kin. Ini-ate huringich'  
*One man-to two sons were-they-two. Them-from young-the*  
 apu-te kathad-i-y-a-i, 'o aba, ing-ko khurji-ke haṭing-aing-me.'  
*father-the said-to-him-he, 'O father, me-to property divide-to-me-thou.'*  
 Oro ach'-ak' khurji haṭing-ad-kin-a-i. Thora din tayom-te huringich'  
*And his property divided-to-them-two-he. Few days after small-the*  
 sobenak' samṭao-ked-te saṅging disum-te senok'-en-a-i, oro hon-te kharab  
*all collected-having distant country-to went-he, and there evil*  
 kami-re din-din ach'-ak' khurji dūbi-chaba-tad-a-i. Sobenak' chaba-ked-te  
*doing-in day-by-day his property waste-finished-he. All finished-having*  
 hana muluk-re pure akal hei-en-a, oro reṅgech'-en-a-i. Oro  
*that country-in big famine arose, and destitute-became-he. And*  
 sen-ked-te una raj-ren miat' hoṛ-lok' tahi-ken-a-i.  
*gone-having that country-of one man-with stayed-he.*  
 Uni ach'-ak' qār-re uni-ko sukri chara-te-ko kul-tad-i-a-i. Uni  
*He his field-in him swine feeding-in-them sent-him-he. He*  
 sukri-ren jojomak'-e koi-ken-a-i ach'-ak' lach' biok' oro okoe-ho ini-ke  
*swine-of food-he demanded-he his belly to-fill and anyone him-to*  
 ka-ko em-ai-ken-a. Oro ini-ak' ji-re uruṅg-ked-te katha-la(k')-i,  
*not-they gave-to-him. And his mind-in sense-getting said-he,*  
 'ap-taing-ren naukar-ke bahut jojom-ak' hena; ing reṅgech'-goch'-tan-a-ing.  
*'father-my-of servants-to much food is; I hunger-die-I.*  
 Ing birid-ko-te ap-taing-ta senok'-a-ing oro ini-ke-ṅg katha-i-a-ing,  
*I arisen-having father-my-near go-shall-I and him-to-I say-to-him-shall-I,*  
 "ho aba, swarg-ren birud oro amak' birud-ing gunh-akad-a-ing. Ing-ko  
*"O father, heaven-of against and thee-of against-I sin-have-done-I. Me*  
 chhaua-leka alu do-ing-me, ing-ke dhangar-leka 'do-ing-me.'" Oro  
*son-like do-not keep-me, me servant-like keep-me.'" And*  
 birid-ko-te ap-tai-ta senok'-en-ai. Saṅging-re tahi-ken-a-i, apa-tai  
*arisen-having father-his-near went-he. Distance-at was-he, father-his*  
 lel-lid-i-a-i aur kuda-sen-len-a-i oro harub-ko-te chok'-lid-i-a-i.  
*saw-him-he and ran-went-he and embraced-having kissed-him-he.*

[ No. 23.]

## MUNḌĀ FAMILY.

KHIERWĀRĪ.

TŪRĪ.

## SPECIMEN II.

(JASHPUR STATE.)

Dulā, māt' āgu-y-ā. Hēltā bhētāw-ā ōnā-kē-hō āgu-y-ā.  
*Come, bamboo shall-bring. Sprouts are-found them-also shall-bring.*

Hēltā-rēn haṇḍuā bānāy-ā-ū, āur ākriñ-ā. Māt'-rēn jhātī tēngē-y-ā.  
*Sprouts-of haṇḍua shall-prepare, and shall-sell. Bamboo-of mat shall-weave.*

Tihing ōṛak'-rē chē-kānāk'-hō jōmē-tē kānōk'-ā. Ōnā-kuu-rē māt'  
*To-day house-in anything eating-for not-is. Thereabout bamboo*  
*kānōk'-ā. Ōnā buru jāti sāngiñ-ā. Nōṇḍē-rēn māt' kānōk'-ā*  
*is-not. That mountain very distant-is. Here-of bamboo not-is*

bēs. Bir nēs lōok'-kān-ā. Ōnā-sē lōok'-kētē māt' kharāp-  
*good. Wood this-year burnt-was. Therefrom burnt-having bamboo bad-*  
*ēn-ā. Ing dui āna-rēn ōt sī-y-ā-ing. Hōl-kālōm-rēn huṛu kā*  
*became. I two anna-of field cultivate-I. Last-year-of paddy not*  
*hōi-lēn-ā. Chālis man itā hēr-tāhi-lā(k')-ing. Sē itā ōnā-hō kā*  
*became. Forty measures seed sowed-I. That seed that-even not*

ruār-lēn-ā. Sagrō kēārī-rēn huṛu rōhōr-ēn-ā, dāk' kā-ē pūrā-lāk'-a.  
*returned. All field-of paddy dried-up, water not-he was-sufficient.*

Machkam-kē kārā kuchā-tād-ā-ē. Inā-nēgi machkam-hō jāti mahrañg-ēn-ā.  
*Machkam hail smashed. Therefore machkam-even much dear-became.*

Nēs ūt' jāti hōi-lēn-ā. Ināk' ūl-sing nēs-rēn jō-tāhi-  
*This-year mushrooms many grew. My mango-tree this-year-of fruitful-*  
*kēn-ā. Magar ōnā ūl-hō kā bili-lēn-ā. Berel-ti-gi gōt'-chābā-tān-ā-kū.*  
*was. But that mango-even not ripened. Unripe-bring gather-finish-they.*

Jē bāñchā-lēn-ā, tē-kō ōnā-kō chōr idi-tān-ā-kū. Nōū ūl biliōk'-rē  
*What left-was, that that thieves stole-they. This mango ripens-when*  
*jātis sibil-ēn-ā. Pahil jāti jō-y-ōk'-kēn-ā; nāhāk'-do kā jō-y-ōk'-ā.*  
*very sweet-became. Formerly much fruitful-was; now not fruitful-is.*

## FREE TRANSLATION OF THE FOREGOING.

Come, let us bring bamboos and also the young shoots if we find any. We will make *haṇḍua*<sup>1</sup> from them and sell it. And we will weave bamboo mats. We have

<sup>1</sup> A kind of dried flour prepared from the young shoots of the bamboo.

nothing to eat in the house, and there are no bamboos in the neighbourhood. Yonder mountain is very far off, and the bamboos here are not good. The woods were burnt this year, and the bamboos have become bad from the burning. I cultivate a field at a rent of two annas. Last year there was no rice. I had sowed forty maunds, but it did not come up. The rice of my whole plot dried up because the rain was not sufficient. The machkam<sup>1</sup> was smashed by hail, and so even machkam has become dear. There were many mushrooms this year. My mango tree was full of fruit, but they did not ripen. They were gathered up and eaten unripe, and what was left was stolen by thieves. The fruit of that mango tree is very sweet when it is ripe. It used to be loaded with fruit, but now there is none.

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<sup>1</sup> Machkam is Santālī *matkām*, *Passia latifolia*. The flowers are an article of food with most of the Munda tribes.

## MUNḌĀ FAMILY.

KHERWĀRI.

TŪRĪ.

## SPECIMEN

(STATE SARANGARH.)

Mit'-hoṛ    harmā    hoṛ    pūre    koṛā    doho-len-ā.    Un-ku    ākū-te  
*One-man    old-man    man    many    sons    were.    They    self-among*  
 jhagrā-ken-ā-kū.    Ābā    un-kū-ko    khūh    samjhāi-yā-e,    aur    chiknak'    kā  
*quarrelled-they.    Father    them    much    admonishes,    and    anything    not*  
 hoi-len-ā.    Hunī    tayom-te    apan    koṛā-ko    hukum    yem-ād-i-ā-e  
*became.    He    afterwards    his    sons-to    order    gave-to-him-he*  
 āguī-mī    hūnī-kagrā    mit'-bīrā    śahan,    aur    tab    hukum    em-lā(k')-e  
*bring    him-before    one-bundle    sticks,    and    then    order    gave-he*  
 hun-kū    mimiat'    achohhā-bal-ke-te    peṭej-etekā.    Jahāy    noā-ke    sabinich'  
*them    one-one    good-force-with    to-break.    Anybody    that    all*  
 upāya-lā(k')-kū,    aur    chiknak'    kū    hoi-len-ā    chenā-āngi    śahan    joṛā-kete  
*tried-they,    and    anything    not    became    because    sticks    closely*  
 tol-te    dohi-la(k')-ā-e,    aur    peṭej-etekā    onā-ke    mit'-hoṛ    hoṛ-ron    bal  
*binding    was-he,    and    to-break    them    one-man    man-of'    force*  
 śak    [kā]    doho-len-ā.    Tayom    ābā    bojhā    rārā-ta-pe    hukum    em-ād-  
*possible [not]    was.    Afterwards father bundle to-unloose-your order gave-to-*  
 i-yā-e,    aur    miniyat'    śahan    mit'-hoṛ    koṛā    yem-kan-ā-e.    Inā-tayom  
*him-he,    and    one-one    stick    one-man    boy    giving-was-he.    This-after*  
 peṭej-etekā    no-ke    hukum    em-lā(k')-e.    Mit'    hoṛ-te    śahan    ach'-te-gī    peṭech'-  
*to-break    that    order    gave-he.    One    man-the    stick    self-from    broke-*  
 ān-ā.    Tab    ābā    kathā-lā(k')-e,    ' he    iñak'    bābūti,    miyat'-re    bal  
*for-himself.    Then father said-he,    ' O    my    sons,    unity-in    force*  
 yal-i-mi.    Ju    ninkā    ām    dost-kete    bilkul    mil-kete    dohon-ā-le(sic.),    mit'  
*sec.    If    so    thou    friendly    strictly    joined-having    are-you (sic.),    one*  
 hoṛ    dukh    alū    yeme-kā-e.    Pher    jab    jhagrā-kete    āpe    bigar-jun-  
*man sorrow    not    gives-he.    But    if    quarrelling    you    are-separated-*  
 ā-pe    ach'    bairi-ko-te    ahāre    parā-y-am.'  
*for-yourselves    self-of    enemies-by    prey    full-will.'*

**FREE TRANSLATION OF THE FOREGOING.**

An old man had many sons who were always quarrelling. He often remonstrated with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him, and asked each of them to break it. They tried with all their force, but in vain, because the sticks had been tightly tied together, and one man could not manage to break them. Then the father asked them to untie the bundle and gave each boy one stick to break. They easily did so, and the father said, 'behold the force of unity. If you will live in friendship, nobody can do you any harm; but if you quarrel and separate, you will be a prey to your enemies.'

## ASURĪ.

Asurī is the dialect spoken by the Asurs, a non-Aryan tribe of Chota Nagpur. So far as can be judged, from their language, the Asurs are closely related to the Korwās.

Colonel Dalton connects the Asurs with the Asuras who, according to Muṇḍā tradition, were destroyed by Siṁboṅga, and Mr. Risley is inclined to think that they are the remnant of a race of earlier settlers who were driven out by the Muṇḍās. The Rev. F. Hahn mentions that the Asurī dialect contains some Dravidian words which have possibly been borrowed from Kurukh, and also some words which he cannot identify in connected languages. This latter fact would point to the same conclusion as that arrived at by Messrs. Dalton and Risley. It will, however, be shown later on that at least some of the words which Mr. Hahn thinks are neither Kurukh nor Muṇḍā are used in other connected forms of speech. Moreover, Asurī grammar so closely agrees with Santālī and Muṇḍārī that there is no philological reason for separating the Asurs from other Muṇḍā tribes. They believe in a god whom they apparently identify with Siṁboṅga, the sun, and their religion is, so far as we know, of the common Muṇḍā character. We are not, however, in this place concerned with their origin. So far as philology is concerned, they are a Muṇḍā tribe pure and simple.

According to Mr. Hahn 'the tribe is divided into several sections, *viz.*,— the Agōriā, the Brijīā or Binjhīā, the Lōharā, the Kōl, and the Pahāriā-Asurs. These sub-tribes are again divided into totemistic sections, which are similar in name to those found among other Aborigines in Chota Nagpur. The chief occupation of the Asurs is smelting iron, and, in the case of the Lōharā Asurs, the making of rude iron utensils and agricultural implements; they also till the jungle in a most primitive manner.'

Number of speakers.		According to information collected for the purposes of this Survey, Asurī was spoken in the following districts:—											
Ranchi	.	.	.	.	.	.	.	.	.	.	.	.	8,025
Jashpur State	.	.	.	.	.	.	.	.	.	.	.	.	1,000
TOTAL												.	9,025

The so-called Agōriā or Agariā has only been returned from Ranchi. No information has been available as to the number of speakers. The Census figures for the tribe are 1,616.

The so-called Brijīā, which is also called Kōrāntī, has been returned as the dialect of 3,000 individuals in Palamau. The Brijīās in Ranchi were included under the head of Agariā.

By adding these figures we arrive at the following total for Asurī:—

Asurī proper	.	.	.	.	.	.	.	.	.	.	.	.	9,025
Agōriā	.	.	.	.	.	.	.	.	.	.	.	.	1,616
ia	.	.	.	.	.	.	.	.	.	.	.	.	3,000
TOTAL												.	13,641

To this total should be added 6,000 speakers in the Raigarh State, 4,000 of whom were reported to speak Māñjhī, while 2,000 were entered under the head of Muṇḍārī. At the last Census of 1901, Māñjhī and Brijīā were returned instead. Māñjhī is a common title among the Asurs, and the specimens forwarded from Raigarh in the so-called Muṇḍārī

and in the so-called Māñjhī both represent a form of speech which is apparently most closely related to Asurī. See below. The following are then the revised figures :—

Asurī and sub-dialects	.	.	.	.	.	.	.	.	.	.	13,641
So-called Māñjhī	.	.	.	.	.	.	.	.	.	.	4,000
So-called Munḍāri	.	.	.	.	.	.	.	.	.	.	2,000
											<hr/>
TOTAL										.	19,641

This total is considerably above the mark. The corresponding figures at the last Census of 1901 were as follows :—

Asurī—											
Jalpaiguri	.	.	.	.	.	.	.	.	.	.	553
Ranchi	.	.	.	.	.	.	.	.	.	.	2,482
Palamau	.	.	.	.	.	.	.	.	.	.	44
Chota Nagpur Tributary States	.	.	.	.	.	.	.	.	.	.	47
											<hr/>
											3,126
So-called Māñjhī of Raigarh	.	.	.	.	.	.	.	.	.	.	22
Agariā—											
Jalpaiguri	.	.	.	.	.	.	.	.	.	.	1
Ranchi	.	.	.	.	.	.	.	.	.	.	119
Palamau	.	.	.	.	.	.	.	.	.	.	161
Chota Nagpur Tributary States	.	.	.	.	.	.	.	.	.	.	42
											<hr/>
											323
Brijā—											
Darjeeling	.	.	.	.	.	.	.	.	.	.	8
Ranchi	.	.	.	.	.	.	.	.	.	.	13
Palamau	.	.	.	.	.	.	.	.	.	.	1,052
Chota Nagpur Tributary States	.	.	.	.	.	.	.	.	.	.	304
Raigarh	.	.	.	.	.	.	.	.	.	.	20
Wardha	.	.	.	.	.	.	.	.	.	.	1
Sambalpur	.	.	.	.	.	.	.	.	.	.	25
											<hr/>
											1,423
TOTAL										.	<hr/> 4,894

It will be seen that these forms of speech are rapidly dying out, and their total disappearance can only be a question of time.

AUTHORITIES—

DRIVER, W. H.,—*Notes on some Kolarian Tribes.* *Journal of the Asiatic Society of Bengal*, Vol. lvii, Part i, 1889, pp. 7 and ff.

HAHN, REV. FERD.,—*A Primer of the Asur dukmā, a dialect of the Kolarian language.* *Communicated by Dr. G. A. Grierson, C.I.E.* *Journal of the Asiatic Society of Bengal*, Vol. lxi, Part i, 1900, pp. 149 and ff.

Several specimens of Asurī have been received from Ranchi and from the Jashpur State. Most of them are more or less mixed with Munḍāri. One specimen, however, a version of the Parable of the Prodigal Son, has been kindly prepared by the Rev. Ferd. Hahn who has made a special study

of the dialect. It will be reproduced, together with one of the Jashpur specimens, in the ensuing pages. No specimens have been forwarded of the so-called Agōriā. The dialect is, however, stated to be the same as ordinary Asurī. The same is also the case with the so-called Brijīā. A list of Standard Words and Phrases in that dialect has been received from Palamau. It will be referred to in what follows. It represents the same form of speech as ordinary Asurī.

In addition to the list of words two specimens purporting to be written in Brijīā have been forwarded from Palamau. They are very corrupt and represent a mixed form of speech. A short account of it will be given below on pp. 143 and ff. In this place we shall deal with Brijīā as represented by the list of words, *i.e.* as identical with Asurī.

Like Tūrī, Asurī is a dialect of the language which we have called Kherwārī, the two principal forms of which are Santālī and Muṇḍārī. Asurī is more closely related to the latter than to the former, though it, in many respects, agrees with Santālī.

**Pronunciation.**—The pronunciation mainly agrees with Muṇḍārī. The palatal *ñ*, however, does not become *n*, but is retained or else changed to *y*; thus, *ñel*, see; *yam*, get.

An *h* is sometimes changed to *v* in the specimens prepared by Mr. Hahn; thus, *vātū*, village; *vej-u(k')*, come. This must be due to Dravidian influence. An initial *v* or *w* is, *e.g.*, unknown in Santālī. An *r* is, in the same specimens, occasionally changed to *r*, as is also the case in Kārmālī; thus *rūar*, to return; but *hoṛ*, a man.

Mr. Hahn does not mention the semi-consonants. He speaks of 'the check which often occurs after a vowel and especially when two vowels stand together.' This remark can only refer to the semi-consonants, and I have, therefore, added them in the specimen within parenthesis. The Jashpur specimens mark the semi-consonants, though in a very inconsistent way. As in Muṇḍārī and Hō, the corresponding soft consonants are often substituted for them.

Mr. Hahn usually writes a long vowel instead of a final semi-consonant. In other cases he uses the corresponding soft consonant. Spellings such as *goj* and *god*, die; *ved-kan-ā*, has come; but *vej-u(k')-mē*, come, however, point to the conclusion that the phonetical system of Asurī in this respect agrees with Santālī and Muṇḍārī, and I have therefore added the sign of the semi-consonants. Thus I write *dukumā-lak'-ā*, said, instead of Mr. Hahn's *dukumā-la'-a*; *neā-rak'-a-tē*, for this reason, instead of his *neā-ra'-a-tē*, *lit.* from that of this; *mīal'*, one, instead of his *mīad*; *raṅgel'*, *i.e.* probably, *raṅgech'*, famine, instead of his *raṅget* and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, *doho-ken-ā*, was, compare Dhaṅgār *dāhāk'-ken-ā*; *gatad-i-ā*, he said to him, and so forth. Note also *ov-ai-me*, Santālī *em-ae-me* and *ev-ae-me*, give him, and so forth.

**Vocabulary.**—Mr. Hahn mentions several instances where Asurī differs slightly from ordinary Muṇḍārī. Thus, *hopon*, Muṇḍārī *hon*, child; *kūl*, Muṇḍārī *kulā*, tiger; *durup'*, Muṇḍārī *dūp'*, sit; *tihin*, Muṇḍārī *tisin*, to-day; *ōt*, Muṇḍārī *otē*, field; *hāṭiñ*, Muṇḍārī *hanāṭiñ*, share; *pēā*, Muṇḍārī *apī-ā*, three, and so forth. In all the cases mentioned, and in several similar ones, Asurī agrees with Santālī. It should, however, be borne in mind that such slight divergencies do not represent different words but different forms of the same word. Thus Santālī, and also Muṇḍārī, possesses both the simple *hān*, child, and the collective *hāpān*. Similarly *sodor*, to arrive, to approach, which Mr. Hahn



considers as a genuine Asurī word, is the same word as Santālī *sor*, and so forth. It is very unsafe to base any conclusions on such facts so long as we do not know more of Asurī, and of the formation of words in the Muṇḍā languages in general.

According to Mr. Hahn there are many words in Asur which he cannot identify in connected languages. It would be rash to infer anything from this fact. Some of the words mentioned by him are good Muṇḍā words. Thus, *hūrē*, husk (Santālī *hārā*); *hurū*, i.e. *hurū*, unhusked rice (Santālī *horū*); *javar*, gather (Santālī *jaora*); *usul*, high (Santālī *usul*); *numun*, thus (Santālī *nūnūn*, so much); *nes*, this year (Santālī *nās*); *usad*, angry (Santālī *usat*), and so on. Some of these words are, of course, originally loan-words, but they are not peculiar to Asurī. The case with the other words mentioned by Mr. Hahn is probably similar, and all words in Asurī which are not true Muṇḍā words are probably borrowed from some Aryan or Dravidian form of speech.

**Nouns.**—The inflexion of nouns is quite regular.

The suffixes of the dual and the plural are *kin*, *kū* (or *kō*), respectively.

The dative-accusative is sometimes formed by adding the Aryan suffix *kē*. Usually, however, the dative and the accusative are indicated in the verb.

The suffixes of the genitive are *ā* (i.e. probably *ak'*), *rā* (i.e. *rak'*), *ren*, *reni* (i.e. *renich'*).

**Numerals.**—The first numerals are 1, *mīat'*; 2, *bariā*; 3, *pēā*; 4, *upuniū*; 5, *moyā*; 6, *turiā*; 7, *aiyā*; 8, *irliyā*; 9, *areā*; 10, *geleā*. For five, etc., however, the Hindī numerals are commonly used. Note *banar*, both, as in Santālī.

**Pronouns.**—The personal pronouns are regular. 'I' is *in*; and 'you two,' *aban*. There is some confusion in the use of the suffixed pronouns in the specimens. Thus we find *āpun-in*, my father, instead of 'his father.'

The demonstrative pronouns are *hinī*, this; dual, *hi-kin*, plur. *hi-kū*; *hunī*, and *hūi*, that. Besides we also find *minī* and *munī*. *Nihī*, this very, is probably written for *nik'i*. The same forms are said to be used for inanimate nouns as well. We also find, however, regular forms such as *neā*, *minā*, *honā*. The Brijīā list from Palamau has forms such as *mininā*, his; *mu-kūnā*, their.

'What?' is *chitanā*, i.e. probably *chitanak'*. In other respects the pronouns are apparently quite regular.

**Verbs.**—There is a verb *īdan-ā*, (he) is, which is often used as an impersonal verb; thus, *īdan-me-ā*, thou art. In the Brijīā list from Palamau we also find the ordinary *men-ā*, is. The base *doho*, to remain, is used like Santālī *tahān*; compare Dhaṅgār. We also find forms such as *tehi-ken-ā* or *tahi-kēn-ā* (Jashpur) and *tai-ken-ā* (Brijīā of Palamau), was. In Jashpur we also find the Aryan *hēkē*, is. Compare Khariā.

The passive is formed by adding *o* or *vā*, i.e. *ok'*. Thus, *sen-o(k')-ā*, I shall go; *rug-o(k')-ā*, reduplicated future of *ru*, beat, and so on.

The tenses are, so far as we can judge from the materials, formed as in Muṇḍāri. Note the prefixing of *ov* (i.e. *w*) before suffixes beginning with a vowel; thus, *hāṭin-ovat'-kin-ā*, divided to them two.

The future does not take any suffix. Thus, *sen-o(k')-ā*, I shall go; *rū-e-y-ā*, I shall strike.

The suffix of the present is *tan*; thus, *nel-tan-ā-e*, he sees.

In the past I have noted the following suffixes, *ked*, *ken*, *tad*, *la(k')*, *led*, *len* and *yan*. Thus, *kul-ked-me-ā-e*, he sent thee; *giti(ch')-ken-ā*, slept; *sen-lad-ā*, went; *dukma-la(k')-ā-e*, he said; *rū-lid-i-a-in*, I struck him; *doho-len-ā*, he was; *sen-yan-ā*, he went. In other specimens we often find *en*, *nen*, *nan* and *an* instead of *yan*; thus, *sen-en-ā*, went; *hich'-nen-ā*, came; *akal-nan-ā*, hunger arose; *seno(k')-an-ā* and *senonā*, he went, and so forth. The suffix *nen* is especially common in the Jashpur specimens. Note also forms such as *ovā-lā-i-ā*, gave to him, Santālī *em-ad-e-a* and *ew-ad-e-a*.

The perfect ends in *kan*; thus, *ved-kan-ā-e*, i.e. *reck'-kan-ā-e*, he has come.

There is a verbal noun ending in *ta'-ā*, i.e. probably *tak'* or *teak'*; thus, *jom-ta'-ā*, to eat.

The noun of agency ends in *ae*, i.e. probably *ach'*; thus, *jojomae*, an eater.

The negative particles are *kā*, *alō*, and *alo-kā*. 'Not to be' is *kanoā* or *kuniā*.

The causative particle is said to be *gē*; thus, *dupup'-gē-tan-ā-in*, I cause to sit. It can however be doubted whether this *gē* is not the ordinary intensifying particle *gē*.

In other respects Asurī seems to agree very closely with Muṇḍārī and Santālī.

[ No. 25.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

ASURĪ.

## SPECIMEN I.

(Rev. F. Hahn.)

(DISTRICT RANCHI.)

Mīat' hoṛ-rēni(ch') bariā hopon-kiñ doho-len-ā. A-kiñ-etē huṛiñ huni-ā  
*One man-of two sons-they-two were. Them-two-from small his*  
 āpun dukumā-la(k'), 'oe bābā, in-ā hātiñ idan-ā, huni ov-āiñ-mō.' Niho  
*father said, 'O father, my share is, that give-to-me.' Then*  
 hinī banar hātiñ-ovat'-kiñ-ā. Nimin diplē tayom-rē 'huṛiñ hopon soben  
*he both share-gave-to-them-two. Some days after small son all*  
 javar-ked-tē sañiñ disum-tē sen-yan-ā oṛo honā adē-rē kā-pārilā kāmī-tē  
*collected-having distant country-to went and that place-in not-good work-with*  
 soben ḍubāu-ked-ā. Soben chaba-ked-tē honā disum-rē bekār rañet'-yan-ā,  
*all wasted. All finished-having that country-in much famine-became,*  
 hed hinī rañet'-yan-ā-e. Niho hinī sen-kan-tē honā disum-rā mīat' hoṛ  
*and he famished-he. Then he gone-having that country-of one man*  
 adē doho-len-ā. Huni mini ōt-rē sukri-kū ñel-taā bidā-lid-i-ā. Niho  
*near stayed. He him field-in swine see-to sent-him. Then*  
 hinī sukri hēṛē jom-doho-la(k')-ā-e huni-tē in-ā(sic.) poṭā pērēj-o(k')-yan-ā,  
*he pig husk eating-was-he that-with his belly filling-was,*  
 hed huni okoo kā ovāld-i-ā. Niho hinī iriyan-tē dukumā-lā(k'), 'in-ā  
*and him anyone not gave-him. Then he conscious-having-become said, 'my*  
 āpun-ren-kū kudahā kāmī-kū idan-ā. Hu-kū adē kudahā jojom idan-ā,  
*father-of-they many servants are. Them near much food is,*  
 hed in rañet'-tē goj-og-o(k')-yan-ā. In birid-o(k')-in oṛo āpun-in adē  
*and I hunger-with dying-am. I shall-arise-I and father-my near*  
 seno(k')-in hed dukumā-e-ñ, "oe āpun-in, in sirmā-rē hed am-ā  
*shall-go-I and shall-say-to-him-I, "O father-my, I heaven-in and thee-of*  
 maṛaṇ-rē pāp-ked-ā. Hed-tē maṛaṇ-rē am-rēni hopon-in dukumā-y-ā  
*before sinned. Hence in-future thy son-I shall-say*  
 lekā kun-in-ā. In am-rā mīat' kāmī-ā lekā ēdel-in-mē." Niho birid-kan-tē  
*fit not-am. Me thy one servant-of like appoint-me-thou." Then arisen-having*  
 huni āpun adē sene-yan-ā. Oṛo sañiñ-rē doho-len-ā, himi-kan-tē hinī-ā  
*he father near went. And distance-at was, this-in his*  
 āpun huni ñel-lid-i-ā, hed aṇāu-ked-tē ñir-kod-tē rōd-e-ā oṛo choḥnā-lid-i-ā.  
*father him saw-him, and pitied-having run-having embraced-him and kissed-him.*

Niho hopon dukumā-lā(k'), 'oe āpun-in, sirmā-rē hed am-ā marān-rē  
*Then son said, 'O father-my, heaven-in and thee-of before*  
 pāp-ked-ā-in, oro marān-tē am-ā hopon-in dukumāy-ū lekā kun-in-ā.' Paḥ  
*sinned-I, and future-in thy son-I shall-say fit not-am.'* But  
 āpun hini-ā kāmī-kū dukumā-lā(k'), 'sanam-etē bēs gendrā(k') uruñ-ē-pē  
*father his servants said, 'all-from good robe bring-you*  
 oro muni jadaur-i-ē-pē, hen-tē muni-ā ti-rē mudam oro kāṭā-rē jutā  
*and him clothe-him-you, also his hand-on ring and foot-on shoe*  
 jutā-y-ē-pē. Oro jil-vanā bachrū ged-ē-pē, hed abū jom-ked-tē sārī-o(k')-ā-bū,  
*shoe-him-you. And fattened calf kill-it-you, and we eaten-having feast-will-we,*  
 nik'i-ra(k')-a-tē, in-ā hopon-in goj-doho-len-ā, nahū jivid-len-a; muni  
*this-of-from, my son-my dead-had-been, now revived; he*  
 ad-doho-len-ā, oro rūar-yam-len-ā.' Hen-tē hu-kū sārī-yan-ā.  
*lost-had-been, and again-found-was.'* So they feasted.

Paḥ hini-ā baḍe-ae otē-rē doho-len-ā. Oro vej-vej-tē ora(k') aḍē sodor-ked.  
*But his elder-one field-in was. And coming-in house towards approached-*  
 tē sārī-kū susun-ku ayum-la(k')-ā. Hen-tē hini muni-ā kimi-kū-tē miat'  
*having musicians dancers heard. Therefore he his servants-from one*  
 hor rak'-ked-tē sudhau-lid-i-ā, 'nihī chi-tan-ā?' Hini dukumā-lā(k'), 'am-ā  
*man called-having asked-him, 'this what-is?' He said, 'thy*  
 boko-ō vej-len-ā. Hen-tē am-ā āpun jil-vanā bachrū ged-lid-i-ā, nik'i-  
*younger-brother-he come-has. Therefore thy father fattened calf killed-it, this-*  
 ra(k')-a-tē, huni napa-kan-tē vej-yam-lā(k'). Paḥ hini usad-yan-ā oro ora(k')  
*reason-for, he safely came-found.'* But he angry-became and house  
 bitar-re kā-ō bolo-yam-len-ā. Hen-tē muni-ā āpun uduñ-ked-tē  
*inside-in not-he to-enter-wished. Therefore his father outside-having-come*  
 huni bhuriyau-lid-i-ā. Paḥ huni āpun-in(sic.) rūar-dukumā-lā(k'), 'ūel-mē, nimin  
*him entreated-him. But he father-his replied, 'see, so-many*  
 baḡi-tē am-rā kāmī-lā(k'), ortē-rē amā dukmā kā-in birid-la(k')-ā. Numen-rē  
*years-from thy service-doing, once thy word not-I lifted. That-much-in*  
 am huñ merom hō kā-m ovāld-i-ā, niā men-tē, inā gatī-kū tūlē sārī-o(k').  
*thou small goat even not-thou gavest, this saying, my friends with might-feast.*  
 Paḥ am-rā nik'i hopon lamī-kū tūlē am-ā jonon jon-ked-ā, huni enan vej-len-ā,  
*But thy this-very son women with thy living devoured, he when came,*  
 mi-an muni-tē jil-vanā bachrū ovāld-i-ā-m.' Paḥ huni dukumā-lā(k'), 'an hopon-in,  
*then him-for fattened calf gavest.'* But he said, 'O son-my,  
 am sadāin in-ā aḍē doho-tan-am. Hed chitana(k') in-ra(k'), sanam am-ra(k') idan-ā.  
*thou always me-of with art. And what mine, all thine is.*  
 Paḥ abū sārī-neienān hed sirin-nolenān, nia-ra(k')-a-tē, ni(k')i am-ā boko-  
*But we should-feast and should-be-happy, this-reason-for, this-very thy younger-*  
 e goj-doho-len-ā, oro rūar-jivid-len-ā; ad-doho-len-ā, oro rūar-yam-len-ā.  
*brother-he dead-had-been, and again-alive-became; lost-had-been, and again-found-was.'*

[ No. 26.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

ASURĪ.

## SPECIMEN II.

(STATE JASHPUR.)

## I.

Mēṛhēt'    űam-la    sen-nen-ā    tihīn    ninduā    bērā.    Buruk'    pakhā  
*Iron    seek-to    went    to-day    morning    time.    Mountain    direction*  
sen-tehin-en-ā-in.    Mēṛhēt'    kā-lē    yām-la(k')    oṛak'    rūaṛ-nen-ā-lē.  
*gone-had-I.    Iron    not-we    found    house    returned-we.*  
Boko-in    giti(ch')-ken-ā-e.    U-kē    bīn    hab-lid-i-y-ā-e.    Rān-mubgāḍ  
*Younger-brother-my    sleeping-was-he.    Him    snake    bit-had-him-it.    Drugs-roots*  
lagāo-legā-lak'    itan-ō    kāi    itan-nen-ā.    Āyub-berā-e    goch'-nen-ā-e.    Dīhi-rē  
*applied-tried    anything    not    took-place.    Evening-time-he    died-he.    Village-in*  
dhēr    hoṛ-kū    tehin-en-ā.    Sagro-kono    űel-lid-i-ā.    Thānā-rē  
*many    men    were.    All    saw-him.    Police-station-in*  
nālīs    sen-nen-ā-lē.    Dārogā    hich'-nen-ā-e    āru    goch'    hoṛ-kē  
*to-give-information    went-we.    Dārogā    came-he    and    dead    man*  
űel-lid-i-ā-e.  
*saw-him-he.*

## II.

Holāte    in    huṛu    ir-in    sen-tehin-en-ā-in.    Hūi-ho    hich'-tehin-en-ā-e.  
*Yesterday    I    paddy    to-cut-I    gone-had-I.    He-also    come-had-he.*  
Hūi tik'-rē    hāpā    tāhin-en-ā.    Ul-dubā    āṛē    duṛup'-tehin-en-ā-in.    űel-lid-i-ā-e  
*His    hand-in    stick    was.    Mango-tree    side    sitting-was.    Saw-me-he*  
hech'-gathā-lak',    'itanā    in    huṛu-kē    ik'r-id-ā-m?'    In    kahāḍē-la(k'),    'in    huṛu  
*came-said,    'why    my    rice    cuttest?'    I    answered,    'my    rice*  
hēkē.'    Theṅgā-tē    humak'-lid-i-ā-e.    Sāmān-rē    choṭ-lāgāo-len-ā.    Bidig    maēm  
*is.'    Stick-with    struck-me-he.    Forehead-on    struck.    Much    blood*  
ñur-nen-ā.    Nēā    gendṛak'-kē    tol-le-in.    Jē    ghaṛi    gogoch'-rē    bār-hoṛ  
*came-out.    This    cloth    tied-I.    What    time    struck-when    two-men*  
tohin-en-ā-kū(sic.).    Mit'-hoṛ    tehin-en-ā-e    goñjhu,    mit'-hoṛ    koṭwār    tehin-en-ā-e.  
*were-present-they.    One-man    was-he    head-man,    one-man    koṭwal    was-he.*  
In    gitich'-tehin-en-ā.    In-kē    koṭwār    dak'    em-lā(k')-e.    Kaṭi    saltassē-rē    oṛak'  
*I    lying-was.    Me-to    koṭwal    water    gave.    A-little    composed-when    house*  
hich'-nen-ā-in.  
*came-I.*

## FREE TRANSLATION OF THE FOREGOING.

## STATEMENT OF TWO WITNESSES.

## I.

To-day I went out in the morning to find iron. I went towards the mountain but did not find any, and so we came home. My brother was then sleeping. A snake had bitten him. I applied many drugs and roots, but in vain, and in the evening he died. There were many men in the village, and they all went and saw him. We went to the police station and gave information, and the Sub-Inspector came and saw the corpse.

## II.

Yesterday I went to cut rice, and he came there likewise, with a stick in his hand. I was sitting under a mango tree. He saw me and said, 'why are you cutting my rice?' I said that it was my rice, and then he struck me with his stick on the forehead. Much blood came out, and I tied my cloth round my head. At the time he struck me, two persons were present, the Goñjhu and the Koṭwāl. I fell down, and the Koṭwāl gave me water. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brijīā dialect have been forwarded from Palamau. I am not able to make anything out of them, and I therefore simply reproduce the beginning of the first of them, a version of the Parable of the Prodigal Son.

Very little can be said regarding the inflexion of nouns and pronouns. There is apparently a locative suffix *en*; thus, *dihirū-en(sic.)*, in the country; *luchā-en*, in riotousness.

*Iān* is translated 'my', 'thy', and 'his'. For 'his' we also find *āj*. *Iān* therefore probably means sometimes *iñā*, my, and sometimes *ach'-ā*, his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find *sen-ā*, I will go, and, he went; *kathā-lā-e*, he said, and, I shall say. There are regular forms such as *udlau-keṭ-ā*, i.e. *uḍlau-keṭ'-ā*, squandered; *hāṭi-wad-i-ā*, i.e. *hāṭin-wad-i-ā*, he divided to him, side by side with forms such as *jawār-ō*, he collected; *jived-ō-ā*, he revived; *hār-ō-ā*, I broke. Conjunctive participles end in *ōmī*; thus, *biridōmī*, having arisen, and so forth.

It would, however, only be waste of time and paper to try to reconstruct the grammar of the specimens. If they really represent the dialect of anyone, it must be that of such Brijīās as have forgotten their own language.

[No. 27.]

## MUṆḌĀ FAMILY.

KHERWĀRĪ.

ASURĪ (BRIJĪĀ) DIALECT.

(DISTRICT PALAMAU.)

Okoe hoṛ hāriā seṅgoch' idan-ā. Huni-ēdānī hundie āpu-in  
*One man two sons were. Them-from-among younger father-his*  
 kathā-lā-ē, 'oe baba, huṛū-ōṭ jē ithān hinibāṇṭ hoeā-ō hetō iā dān.'  
*said-he, 'O father, rice-field which my share may-be that me give.'*  
 Tabē huni huni-ēn i-ān huṛū hāṭi-wad-i-ā. Purē din rekānā hocw-ā  
*Then he him-to his property divided-to-him. Many days not (sic.) passed*  
 hundiē seṅgoch' chitānā jawar-ō purē saṅgiā senō-an-ā, iwējōā hundēā  
*younger son all collected very distant went, and there*  
 luchhāen din hitā-lek i-ān huṛū uddāō. Sēnōēn hundēā ēk-duē uddāō-ket-ā  
*riotously days spent his property wasted. When there all wasted-had*  
 tabē hunā dihiṛiā-en hāpoṛ hōtā-et-ā, iwējōā huni raṅge-thān-ā, iwējōā  
*then that country-in heavy famine-arose and he poor-became, and*  
 huni senō-en-ā hunā dihin idān-i-ā miānāe hoc-an-ā, sērāṅg huni i-ān  
*he went that country inhabitants one-to lived, who him his*  
 khātān sūkari kul-tad-i-ā bidā.  
*field swine sent-him sent.*

Speakers of Kherwārī have also been returned from the Raigarh State. According to local estimates there were 2,000 speakers of Muṇḍārī, and 4,000 whose dialect was returned as Māñjhī, in the State. At the last Census 20 speakers of Brijā and 22 speakers of Māñjhī were returned instead. It is therefore probable that the Muṇḍārī originally reported is in reality Brijā, and that that dialect as well as the so-called Māñjhī are now practically extinct. The specimens forwarded for the purposes of this Survey point to the same conclusion. They are extremely corrupt and mixed with Aryan forms and words.

The so-called Māñjhī has hitherto been classed as Santālī. Māñjhī is, however, not a dialect at all, but a title which the Santāls as well as the Asurs, Korwās, and other tribes are fond of applying to themselves. One specimen of the so-called Māñjhī, a version of the Parable of the Prodigal Son, has been forwarded from Raigarh. It is not written in Santālī, but in a form of speech which is much more closely related to Muṇḍārī. It represents the same dialect as a list of Standard Words and Phrases in the so-called Kol or Muṇḍārī, forwarded from the same place. We are therefore justified in considering both as the same form of speech.

It is extremely difficult to classify the dialect in question. It is not pure Muṇḍārī, but more closely related to dialects such as Tūrī, Asurī, and Korwā. Forms such as *hunḍi-ker-si*, having collected; *del-ker-ā*, left, show the same change of the *t'* in the suffix *ket'* as Korwā. The negative particle, on the other hand, is *kā* as in Asurī. Who? is *koi*, which corresponds to Asurī *okoe*, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Asurī and Korwā. The figures have been shown under Asurī.

It would be waste of time and paper to go further into detail. It will be sufficient to print the first few lines of the Parable of the Prodigal Son in order to give an idea of this very corrupt and mixed form of a dying language. I give the text almost as I have received it, with only a very few corrections.



[ No. 27.]

## MUṆḌĀ FAMILY.

## KHERWĀRĪ.

SO-CALLED MANJHĪ DIALECT.

(STATE RAIGARH.)

Min ēr-ā barayā lihin-king tac-ken-a-king. Kōrā lihin tātā-go  
*One man-of two sons-they-two were-they-two. Small (sic.) son father-to*  
 kāji-ki-ā-ē, 'ē būā, dē kauri-kū paisā-kū hāṭin-talang.' Enā tātā  
*said-he, 'O father, give cowries pice divide-our-two.' Then father*  
 kauri-kū paisā-kū hāṭin-anjā. Tayom-tē huḍing tikin kōrā lihin jammā  
*cowries pice divided. Afterwards few days small son all*  
 huṇḍi-kēr-si āru sāing ātū tōrāing. Enā phuhar kām-rē kauri-paisā-kū  
*collected-having again distant village went. Then evil doing-in cowry-pice-them*  
 at'-kē. Jēb ach'ā hāth-rē paisā anker-ā, enā rāj-rē khūb dukāl  
*lost. When his hand-in money not-remained, that country-in big famine*  
 parā-yan-ā. Ini mit'-gi-mit'-gi kisān ghar-rē kamiā thai-yan. Ini kisān  
*fell. He one-one farmer's house-in labourer stayed. That farmer*  
 ūwāya(sic.) barahā charāya-kē toryā-kūl-tā-i-yā. Hērē jēprā(sic.) barahā.  
*him pigs feeding-for away-sent-him. Husks ate swine.*  
 Parahā jomē-dēl-ker-ā, lihin jojom-nān man hoēl. Ini jahā-kahā kā  
*Swine eating-left, child eat-to mind was. He in-any-way not*  
 yam-ji-ā-ē.  
*gets-he.*

## KORWĀ.

The Korwā dialect is closely related to Asurī, and is spoken by about 20,000 individuals.

The word for 'man' is *hor*, i.e., *hār*, as in Santālī. The name Korwā does not therefore appear to have anything to do with that word, which in the west has the form *kōr*. It is perhaps connected with names such as *Kherwār*. We do not, however, know anything about the original meaning of either of those words.

The Korwās use the same honorific title to denote themselves as the Santāls, viz., *Māñjhī*.

The Korwās are sometimes also called *kōrā-kū*, young men, from *kōrā*, a boy. The use of this denomination has given rise to much confusion. In the first place the Korwās have been confounded with the Kūrkūs, the most important Muṇḍā tribe of the Central Provinces. Moreover, *kōrā-kū* is also the plural of *kōrā*, another form of *kōḍā*, a digger. Now the Kōḍās are a different tribe, but Korwās and Kōḍās are constantly confounded, and it is not always possible to say if the speakers returned from the districts in reality speak Korwā or are Kōḍās. The Kōḍās have been separately dealt with above. See pp. 107 and ff.

The Korwās are found in various parts of Chota Nagpur, especially in Palamau, Jashpur, and Sarguja. They also occupy a tract of country in Mirzapur, to the south of the river Son, and along the Sarguja frontier. The Mirzapur Korwās assert that they have come from Sarguja within the last two or three generations. Some Korwās are also found in Hazaribagh. The number of speakers in that district was originally estimated at 2,950. The local authorities have, however, since then reported that there are no speakers of Korwā in Hazaribagh.

Korwā was also returned from Burdwan and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Kōḍā. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kōḍās of Manbhum speak Muṇḍārī. I have therefore given the figures for both districts under Kōḍā. It is probable that the 395 speakers of Korwā who were returned from the Sonthal Parganas at the last Census, of 1901, in reality speak Santālī. The principal home of the Korwā tribe is, accordingly, Palamau and the tributary States of Jashpur and Sarguja. In Palamau, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the table land of Khuria.

The hill Korwās of Sarguja believe that they are descended from a scare-crow set up to frighten wild animals by the first men who raised crops in the State. The same tradition is also current among the Asurs. The Korwās claim to be the original inhabitants of the country they occupy.<sup>1</sup> Mr. Risley remarks that this their claim 'is in some measure borne out by the fact that the priests who propitiate the local spirits are always selected from this tribe.' Mr. Driver, on the other hand, states that they have traditions about the Mahadeo Hills.

<sup>1</sup> The hereditary Diwān of the State of Jashpur is a Korwā.



The estimated number of speakers of Erṅā in Jashpur was 500. By adding all these figures we arrive at the following estimated total for Korwā :—

Korwā spoken at home . . . . .	18,043
Korwā spoken abroad . . . . .	784
Erṅā . . . . .	500
<b>TOTAL</b> . . . . .	<b>20,227</b>

At the last Census of 1901 Korwā was returned from the same districts, and also from the 24-Parganas, Dinajpur, and the Sonthal Parganas. The figures returned from the two former districts were small and the speakers are probably non-resident immigrants from Chota Nagpur. From the Sonthal Parganas 395 speakers were returned. There are no corresponding returns in the caste table, and it is therefore probable that the language figures are due to some misunderstanding. The number of speakers of Korwā returned at the last Census were then as follows :—

<b>Bengal Presidency—</b>	
24-Parganas . . . . .	49
Dinajpur . . . . .	14
Jalpaiguri . . . . .	83
Sonthal Parganas . . . . .	395
Ranchi . . . . .	341
Palamau . . . . .	6,647
Orissa Tributary States . . . . .	7
Chota Nagpur Tributary States . . . . .	7,746
<b>Total Bengal Presidency</b> . . . . .	<b>15,882</b>
<b>United Provinces—</b>	
Mirzapur . . . . .	308
Assam . . . . .	79
<b>TOTAL</b> . . . . .	<b>16,269</b>
Erṅā dialect . . . . .	173
<b>GRAND TOTAL</b> . . . . .	<b>16,442</b>

#### AUTHORITIES—

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- DRIVER, W. H. P.,—*Notes on some Kolurian (sic.) Tribes. No. II. The Koroas*. *Journal of the Asiatic Society of Bengal*, Vol. ix, Part i, 1891, pp. 24 and ff.
- CROOKE, W.,—*A Vocabulary of the Korwa Language*. *Journal of the Asiatic Society of Bengal*, Vol. lvi, Part i, 1892, pp. 125 and ff.
- DRIVER, W. H. P.,—*The Korkus*. *Journal of the Asiatic Society of Bengal*, Vol. lxi, Part i, 1892, pp. 128 and ff. Contains a short Korwā Vocabulary.

It has already been remarked that some Korwās use a form of speech which is closely related to Mundārī and Santālī. That form of the Language. dialect will be dealt with later on; see pp. 157 and ff. I shall now turn to the most characteristic form of Korwā, which is spoken in Jashpur and Sarguja, the south of Palamau, and in Mirzapur.

The specimens printed below are far from being satisfactory. They are, however, the only foundation for the remarks on Korwā grammar which follow.

**Pronunciation.**—The pronunciation is in several particulars the same as in Asuri. Thus the initial palatal ñ is retained, or else changed to *y*. Compare ñām and yām, get; ñīr,

run. A *v* sometimes corresponds to an *h* in Santālī and Muṇḍārī; thus, *vich'-ken-ā*, he came; *vātu*, village. The semi-consonants have only been marked in the Jashpur specimens, and even there in a very inconsistent manner. I have written them in the usual way when there were indications to show their existence. I have not, however, ventured to aim at consistency with regard to the marking of them or to the spelling generally.

'Give him' is *ow-ai-me*, as in Asurī. Compare also *idān-ā*, is, etc.

Note also the insertion of a *w* in forms such as *katā-waḍ-i-ā*, he said to him; the use of the infix *n* in words such as *anamak'*, thy; *kanalom*, last year, etc.; and the common tendency to change the semi-consonant *t'* in verbal forms to *ḍ*, *ṛ* and *r*. Compare *kasūr-teḍ-ā-ing*, I sinned (Jashpur); *yam-keṛ-ā*, got (Palamau); *katā-ter-ā*, said (Palamau). Compare the remarks under the head of Hō, on p. 118 above.

Verbal tenses in the Jashpur specimens frequently end in *ō*; thus, *āyum-aḍ-ō*, he heard; but *katā-waḍ-ā*, he said; *katā-ter-ā-yō*, he said. It is impossible to decide whether this *ō* is a suffixed particle or represents a change of *ā* or *ē* to *ō*.

There are several other peculiarities and inconsistencies in the spelling. They cannot, however, be classed according to definite rules, and I shall therefore only draw attention to the fact. The details will be ascertained from the specimens.

**Nouns.**—The inflexion of nouns is, mainly speaking, regular. Forms such as *lesan din-ō*, in few days, in the Jashpur specimen, apparently contain the same *ō* as the verbal forms just mentioned. Postpositions such as *kā* (Jashpur), *kiā* (Palamau), to; *sudhā*, to (Mirzapur and Palamau), are borrowed, and the dialect is, on the whole, no more pure. Note also the *tō* or *tū* in words such as *apā-tō*, the father; *hopon-tū*, the son. Compare Santālī *tāt'*.

**Numerals.**—The numerals 'four' and following are borrowed. Instead of *pē*, three, we also find the Aryan *tin* in Jashpur.

**Pronouns.**—The personal pronouns are apparently regular. Thus, *āing* and *ing*, I; *alē*, we (exclusive); *abū*, we (inclusive). Note forms such as *iniing*, my; *anamak'*, thine, and so on.

In the case of demonstrative pronouns we find the same forms beginning with *m* as in Asurī. Compare *hāē*, *māē* and *wāē*, he; *man*, that, and so forth.

In the Mirzapur list we find *ya-wa-nē*, who? *ya-r-nē*, whose? *yā-tha-rē*, from whom? They look like Dravidian loan-words. An initial *y* does not appear to belong to the Muṇḍā languages. What? is *chilī* or *chila*, compare Santālī *chele*.

**Verbs.**—The verb substantive is *idān*, past *doho-tan*, as in Asurī. In Palamau we find forms such as *idān-mi-ā*, thou art.

The indefinite future tense is regularly formed. Thus, *jom-ā*, he is eating; *durup'-kok'-ā*, he is sitting; *chaṛā-kok'-ā*, he is standing; *chalao-ā*, I shall go.

The usual present tense is formed as in Muṇḍārī. Thus, *rijh-raṅg-jom-tan*, they feast and eat. In Jashpur *tā* is commonly used instead of *tan*, and such forms often have the meaning of a future. Thus, *gujuk'-tā*, I am dying; *katae-tā*, I shall say to him. Compare Khariā. The suffix *tā* in Jashpur sometimes also has the meaning of past time; thus, *doho-tā*, was; *bol-tā*, entered.

The various stages of past time are denoted by means of the same suffixes as in Santālī and Muṇḍārī, though we cannot, of course, expect to find instances of all the various forms in use in those languages.

In the first place we have the simple past formed by adding the suffixes *ed*, *ad*, *en* (*yān*), *an*. Thus, *sen-ed-ā*, went; *ow-ad-i-ā*, gave to him; *mes-en-ā*, joined; *goch'-yān-ā*, I am beaten; *kud'-ān-e*, he has come.

Such forms frequently have the meaning of a present thus, *goj-yan-ā*, I die; *im-yad-ā*, he gives; *chalāo-en-ā*, goes.

The Muṇḍārī suffix *tet'* occurs as *ted*, *ted*, *teṛ*, and *ter*. Thus, *sab-ted-ā*, I have seized; *raṅgech'-tid-i-ā*, it hungered him, he was hungry; *sen-teṛ-ā*, I have walked; *rak'-ter-ā*, he called. In Palamau we find forms such as *yul-yam-te-ā*, he caught sight of him. Compare the forms ending in *tā* in Jashpur mentioned above. Note also forms such as *ṭhurāo-tar-ā*, collected (Jashpur). In Palamau we also find *sen-ten-ā*, he went, and so on.

The suffix *ket'*, *ken*, etc., occurs in forms such as *byāh-ked-e-ā*, he has married her; *idān-kī-ā*, said; *yam-keṛ-ā*, got; *surtā-ker-ā*, he came to his senses; *goch'-ken-ā*, he died; *vich'-ken-ā*, he has come, and so forth.

Forms such as *tilā-gad-ā*, I have taken; *ṇam-god-ō*, he got, and so forth, apparently contain the suffix *kat'*.

The remoter past is formed by adding the suffixes *let'*, *len*, etc. Thus, *ṇil-li-ā*, i.e. *ṇil-lich'-ā*, he saw him; *chalāo-len-ā*, he went; *goj-len-ā*, he had died, and so forth.

Note finally forms such as *ṇam-nen-ā*, he was found; *tūrā-yō*, he went; *mamak'-yō*, he was cutting, and so forth.

The imperative is regular. Thus, *ow-ai-mī*, give him; *hāṭiṅ-wā-iṅ-mē*, divide to me, etc. In Palamau and Mirzapur we find forms such as *asulī-ārā*, keep me; *jomi-āṛa*, eat.

The noun of agency is formed as in Asurī. Thus, *hūḍiṅ-āi*, the younger.

The negative particle is *mē* in Jashpur, *minē* in Mirzapur, and *menē* or *nē* in Palamau. Compare Khariā. We also find *alo* in forms such as *alo-i bol*, he did not enter.

It will be seen that Korwā is closely related to Asurī, and there can be no doubt regarding its classification as a form of Kherwārī. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son received from Jashpur; the second is a popular tale from Palamau; and the third is the statement of an accused person in the Korwā or Korwārī of Mirzapur. All the specimens are rather corrupt. They are, however, quite sufficient to allow us to judge as to the general character of the dialect. A list of Standard Words and Phrases from Mirzapur will be found below on pp. 241 and ff.

[No. 28.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN I.

(JASHPUR STATE.)

Mi(t') hor-rikinak' bar hor-kin doho-tā. Hudīng-āi beṭā-t apā-t  
*One man-of two men-they-two were. Small-the son-his father-his*  
 sangē katā-ter-ā, 'e bābā, dēī, itādō hāṭīng-wā-ing-mē.' Lāich'-ku  
*near said; 'O father, please, this-all divide-to-me-thou.' To-the-sons (sic.)*  
 hāṭīng-ad-ō apā-tō. Lesan din-ō hudīngāi-yō jamak' ṭhurāo-tar-ā aur  
*divided-to-them father-the. Few days-in small-the-also all gathered and*  
 jabar laṅkā-e sen-eḍ-ā aur jamak' hāṭīng-chābā-go(t')-ted-ā. Jamak'  
*great distance-he went and all to-distribute-finished-quickly. All*  
 chābā-o(k')-te hānā rāij-ō barā akāl-en-ō, raṅgech'-tid-i-y-ā. Hāc hānā  
*finished-being-on that country-in heavy famine-arose, it-hungered-him. He that*  
 rāij-ra(k') mi(t')-hor hor sangē meṣā-en-ā. Tab hāc hāc-yā katā-ter-ā-yō,  
*country-of one-man man with joined-was. Then he him-to said-he,*  
 'da-mē, sukri-kū sarāo-kū-mē loyōng-hor.' Tab sukri-kū jom-kē-ā hānā hēṛ  
*'go, swine feed-them-thou field-ward.' Then swine ate those husks*  
 nām-kū-rē-do hāc jom-kē-ā. Man mē-i nām-gaḍ-ō. Nihū hāc surtā-kē-ā,  
*getting-them-if he eaten-would-have. That not-he got. Then he sense-became,*  
 nak'ak' urī-kā-e katā-yā, 'āiṅ bābā-ra(k')-ku jom-tā harwāhā-kū nak'ak' lakan;  
*this wise-he said, 'my father-of-they ate servants this much;*  
 iṅ-do raṅgū-iṅ guju(k')-tā. Iṅ rim-u(k')-tā-iṅ, bābā-kā-iṅ  
*I-on-the-other-hand hungering-I die. I shall-arise-I, father-to-I*  
 sen-tā, āru hāc-kā-iṅ katā-e-tā, "Bhagwān aikē-rē kasūr-ted-ā-iṅ, am-kā  
*go-shall, and him-to-I say-to-him-shall, "God near sinned-I, thee-to*  
 hō. Am beṭā ab-iṅ nō-hōc. Iṅ-do-hō kowā harwāhā rakhāo-iṅ." Hāc  
*also. Thy son now-I not-am. Me-also some servant keep-me." He*  
 rim-len-khan apā-tākā torā-yō. Hāc apāt jabar laṅkā-te hāc nīl-li-ā, āru  
*arisen-having father-near went. His father very far him saw-him, and*  
 katā-ter-ā-e, 'iṅ beṭā wai(ch')-ki-ā, mahre-ma.' Nīr-tem-to hāc-rā hoṭo-ro sābārā  
*said-he, 'my son has-come, lo.' Running his neck-on embraced*  
 hōen-ō āru taem-te-do āiyok'-eḍ-i-ā. Aru apā-tō beṭā-tāc katā-wāḍ-ā, 'iṅ  
*became and afterwards kissed-him. And father-the son-his said-to, 'I*

Bhagwān ora(k')-rē-ing kasūr-len-ā-ing, āru am met'-tē. Āru ab-do am botā-ing  
*God's house-in-I sinner-was-I, and thy sight-in. And now thy son-I*  
 nō-hōc.' Tab harwāhā-kū apā-t katā-ter-ā, 'nāpāe nāpāe sonhēpē uduṅ-god-ō  
*not-am.' Then servants father-his said, 'good good clothes take-out*  
 mǎi tik'-rē mudam tusing-god-ō aru kaṭ-re-m jutā tusing-god-ō. Dē ahū  
*his hand-on ring put-on and foot-on-thou shoe put. Come we*  
 jom-ā-bū, āru nāpāe kari-bū. Dohonā-do-ing beṭā goch'-ān-āi, khān-ō  
*eat-shall-we, and well shall-make-we. Because-my son died-had-he, now*  
 jiāo-yān; āru kere-yān-ō, khān-ō nām-nen-ā.' Ma-kuā man-kū riḡh-raṅ-jom-tan.  
*revived; and lost-was, now found-is.' Then they feasting-eating-are.*

Hān-melā hāc-ra(k') maraṅg beṭā loyong-rē dohon-ā. Hān-melā ũi ora(k')-rē  
*That-time his big son field-in was. That-time he house-to*  
 wai(ch')-ed-ā, khān-ō, mǎdār-wiri āyum-ad-ō. Āru harwāhā-kū mit' hoṛ-e  
*came, then drum-dancing heard. And servants(-of) one man-he*  
 rak'-ter-ā āru homor-ter-i-y-ā, 'nai kareyā-tāi-yō?' Hāc katā-ter-ā, 'am  
*called and asked-him, 'this what-is-being-done?' He said, 'thy*  
 wāg wai(ch')-ki-ā, āru nāpāe nāpāe kud-ān-e, hānā-orī am apā-t  
*younger-brother come-has, and well well is-come, therefore thy father-his*  
 jom-ā.' Tab hāc ukik'-ān-ō āru ora(k')-rē mē hol-tā. Tab hāc-y-a(k')  
*eats.' Then he angry-became and house-in not entered. Then his*  
 apā-t uduṅ-en-ā āru tayom-te sudhāri-āi-y-ō. Beṭā-tō apā-tē katā-wad-ā,  
*father-his out-came and afterwards entreated-him. Son-the father-to said,*  
 'nāmin basur-ing am-rā-ing kām-ter-ā; kōnō din dēkhā am hukum mē-ing tarāo-  
*'so-many years-I thy-I service-did; any day see thy order not-I broken-*  
 agad-ā. Hānā-rē-hō mi(t')-gōṭ paṭhrū hon mē-m hāṭing-ad-i(ñ)-yā, nē iyār  
*have. That-in-even one-piece goat young not-thou garest-to-me, that friends*  
 saṅgē ko-āndo-ing jom-ki-y-ā. Nak'i beṭā-am wai(ch')-ed kī am bhōj-ñop-ed-ā;  
*with feasting-I eat-might. This son-thy came that thou feasted-drunk;*  
 am beṭā dēkhā kasbin-kū am jinā jom-chāb-ed-ā.' Tab hāc hācyā  
*thy son see harlots thy living feed-finished.' Then he him*  
 katā-wad-ā, 'e beṭā, am-gā sab-din ining saṅgē dohon-tā, āru ing-ra(k')-do ān  
*said, 'O son, thou all-days me with art, and mine that*  
 am-ra(k'). Alē holē man-ter-ā, dohonā-dō am wāg goch'-ān-ā-i,  
*thine. We so entertained, because thy younger-brother died-he,*  
 khān-ō jiāo-yān; āru kere-yān-ō, khān-ō nām-nen-ā.'  
*and lived; and lost-was, and found-was.'*



[ No. 29.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN II.

(DISTRICT PALAMAU.)

## A POPULAR TALE.

O bhāi, chili-n kahne-ā. Tisiñ iyā ādijā bora(k') in bor-ā kē  
*O brother, what-I shall-say. To-day such false fear I fear that*  
jekrō bāyā mēni ṭebhō-ā. Chili-ken-ā, kē hōlā tikiñ-in  
*what-of description not can. What-happened, that yesterday noon-I*  
buru dubich'-dubich' bāzār sen-ter-ā. Buru-tiñg kṛl hedi-gati  
*mountain towards bazar went. Mountain-on tiger very-loudly*  
ādūmi-ān-ā. In bōnum hōr-kū doho-tan-ā, mēñē bora(k') hāp'-(a)d-i(ñ)-ā. Parañ  
*roared. We many men were, not fear caught-me. But*  
tisiñ hen hōr-te in gēḍēj māmā-in gāo tikiñ mit'-hōr sen-ten-ā. Jakhan  
*to-day that way-in I own(?) uncle-my village noon one-man went. When*  
buru dubich' nāi āḍi sen-ten-ā ohanak bōnum khar-barāo-tirū birū sa-rē  
*mountain towards river bank went suddenly very loud-noise forest side-on*  
sōti sa-rē ājōm-ter-ā. In-do nayan samjhāo-gad-ā kē kṛl vech'-ten-ā, aur  
*river side-on heard. I thus thought that tiger come-has, and*  
in hap'-ter-ā. Tij-in turvār doho-tan-ā, minē ausar doho-jan-ā kē  
*me caught. Hand-my sword was, not opportunity was-for-me that*  
bōkhār-re uruñ-gad-ā. Jīng chhatpatāo-en-ā, boro(k')-ken-ā; kāth niar in  
*scabbard-from took-out. Heart-my throbbed, feared; wood like I*  
chaṛā-kin, kṛl bēgār yal-tir-ā boke-keri-yan. Jakhan chōkōi dēri-ā in  
*stood, tiger without seeing bewildered-became. When little time-passed I*  
henā sonḍa yāl-wād-ē-yā, takhan in yāl-tir-ā, miṭ'-tān haṛam Sonthal hākū-kū  
*that side looked, then I saw, one old Santāl fishes*  
yāri-yānā sōti da(k') tanayā doho-tan, wahi buru-tēng bārilō-jōra-yān-ā.  
*to-kill river water damming was, which hill-top-from falling-was.*  
Ti-kiyarā jē diri ōta-rē adāḍij-er-ā, sē-ti diri bis hāth bāri  
*Therefrom which stones below was-throwing, those stones twenty cubits from*  
harharāo ōt-rē agrū-len-ā. Jakhan inā yal-ter-ā, takhan khātir-ten-ā;  
*sounding ground-on falling-had-been. When this saw, then was-comforted;*  
deyā phūr-sāt-len-ā, in ining neyā ṭebhok' dahayārayā ining sāhas kāk landā-yān-ā.  
*again became-active, I myself this matter remembering my courage at laughed.*

## FREE TRANSLATION OF THE FOREGOING.

What shall I say, brother ? To-day I have had such a shock from false fear that I cannot describe it. What happened is this.

Yesterday I went to the bazaar in the direction of the mountain, and heard the roar of a tiger from the mountain. We were many men together, and so I did not fear. But to-day at noon, I went alone by the same road to my uncle's village. When I approached the river near the mountain, I heard a very loud noise from the same direction. I thought that the tiger had come to catch me. I had a sword in my hand, but had no time to draw it from the scabbard. My heart began to beat violently, and I was so terrified that I stood like a stock and became quite senseless, though I did not see the tiger. After some time I looked in that direction, and I saw an old Santāl who was damming up the water of the river that came from the top of the mountain, to catch fish. He was therefore throwing stones down, and they were falling with a loud sound at a distance of twenty cubits. I was then comforted and came to myself, and laughed at my own courage.

[No. 30.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN III.

(DISTRICT MIRZAPUR.)

## STATEMENT OF AN ACCUSED PERSON.

Ruṇṇiā Udbegī minē tilā-gad-ā. Chīlī-laga tila-tila ? Nāa māmla polis  
*Rupees Udbegī not took. What-for should-take ? This matter police*  
 jāchao-kid-a. Ne hoṛ adit kahne-re. In mari nokar-yan kam  
*judged. These men false tale-in. I old servant-being work*  
 nees-do achchha banao-kin-a. Pe-khe ruṇṇiā pao-en-a. In  
*this-year (i.e. always) well did. Three-times money got. I*  
 bidik chor-ko sab-ted-a. In-on-do ita-g-i-do aloi rakhwar. Kanalom  
*many thieves seized. Me-like other not watchman. Last-year*  
 dewan hari-tān ruṇṇiā ow-ad-i-a. Nees-do heni sudha ruṇṇiā assi-y-a.  
*Dewan two rupees gave-to-him. This-year him to rupees asked.*  
 Hen hoṛ ruṇṇiā-tin minē im-yad-a, nena khatir nalis-kid-a. Na-an  
*This man rupees-my not will-give, this sake-for complained. This*  
 ori-to kini hoṛ mini nalis-gad-i-ya. En diḥ-ren-ku hoṛ homor-  
*way-in any man not complaint-made. This place-of-they men may-*  
 ku-an. En diḥ-ren-ku hoṛ pe-tān hoṛ na-an vi(ch')-kin-a, or  
*be-asked. This place-of-they men three men here come-have, and*  
 miyat' ghaṛi-re miyat' hoṛ vech'-a. Ne hoṛ am sudha chikan  
*one moment-in one man will-come. This man thee to the-fact*  
 tibu-a.  
*tell-can.*

## FREE TRANSLATION OF THE FOREGOING.

I have not taken Udbegī's money. The matter has been tried by the police, and these men bear false witness. I am an old servant and always did my work well. I have got rewarded three times. I have seized many thieves, and there is no village watchman like me. Last year I lent the Dewan two rupees, and this year I asked him for them. He, however, would not pay, and therefore he filed this complaint. Such a complaint has never before been made. My fellow-villagers may be asked. Three of them are present here, and one more will be here in a moment. He will be able to tell you the truth.

It has already been mentioned that some Korwās speak a dialect which is much more closely related to Muṇḍārī and Santālī than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwā will be printed below. The first has been prepared by the Rev. J. DeSmet, and represents the dialect as spoken in Sarguja and Jashpur; the second was taken down in Hazaribagh by Messrs. Shaw and Bajray, and is stated to have been written in the so-called *Kōrākū ṭebok'*, i.e., the language of the Kōrākū. The word *ṭebok'* is commonly used in the dialect of the so-called Tisiās, a sub-tribe of the Erīgā Korwās. See below. There are now no speakers of Korwā in Hazaribagh. I have, however, printed the specimen because it is a very good one. The semi-consonants are marked with much more consistency than in the specimen prepared by Mr. DeSmet where I have restored them from Muṇḍārī and Santālī. Thus I have written *tuluck'* instead of his *tulu'*; *amak'ak* instead of his *amaa'*, thine, and so on.

Though the two specimens in question do not partake of all the peculiarities of the other Korwā specimens there can be no doubt that they represent a closely connected form of speech. Thus we find *anamak'*, thine; *hopon-tō*, the son; *idun-a*, is; *hulīn-wad-kin-a-e*, he divided to them; *bana-en-a*, they do; *hulīn-aei(ch')*, the younger, and so on. Mr. DeSmet states that 'you two' is *aban* as in Asurī. In his specimen we find forms such as *mak'-uwa-kad-ko-a*, he caused them to kill. We have no instances of a causative verb in the other specimens.

According to Mr. DeSmet the negative particles are *ban* and *ka*. The Hazaribagh specimen, on the other hand, has *menei*, *men*, as in the other Korwā specimens.

For further details the specimens themselves should be consulted.

[ No. 31.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN IV.

(Rev. J. M. DeSmet, S.J., 1898.)

(STATE SARGUJA.)

Mit' hoṛ-ren bar hopon-kin idan-kin-ā. Hurin-i(ch') hopon-te apa-to  
*One man-of two sons were-they-two. Small-the son-the father-his-he*  
 met-ad-e-a, 'aba, iñ ñam-e-a khurji hañin-aiñ-mo.' Apa-t-do hañin-  
*said-to-him, 'father, I shall-get property divide-to-me.' Father-his divided-*  
 wad-kin-a-e. Hurin din-re hurin-i(ch') hopon-te sanama(k') jawar-ked-te  
*to-them-two-he. Few days-in small-the son-the all collected-having*  
 sañin desom-e sen-yen-a. Han-re aoh'-a(k') khurji eṭkan kami-re chaba-parchi-  
*distant country-he went. There his property bad deeds-in finished-com-*  
 ked-a-e. Ar sanama(k')-o chaba-ke-ate hana disum marañ raṅga-kan-a,  
*pletely-he. And all finished-having that country much famine-stricken-was,*  
 ar raṅge(ch')-ed-e-a. Ar-e chalao-en-a ar hana disum-ren mit' hoṛ thao-re-e  
*and it-hungred-him. And-he went and that country-of one man place-in-he*  
 doho-ken-a. Huni-do ach'-a(k') ot-re sukri gupi-e kul-ked-e-a. Ar sukri-ko  
*stayed. He his field-in swine to-feed-he sent-him. And swine*  
 jom-ad-e-a(k') lupu-te lach' bi-o(k')-a-o ñam-la(k')-e, ar okoe-ho bañ-ko  
*eating husks-with belly shall-be-filled-he wished, and anyone not-they*  
 em-ad-e-a. Ar-e uṛu-keate-e men-ked-a, 'apu-iñ-a(k') oṛa(k')-re timin  
*gave-to-him. And-he reflected-having-he said, 'father-my-of house-in how-many*  
 dasi-ko-a(k') pura lad men-a, iñ-do nẽ-re raṅge(ch')-tiñ goch'-tan-a. Birid-ko(k')-  
*servants-of much bread is, I here hunger-with-I dying-am. Arise-shall-*  
 a-iñ apu-iñ thao-iñ sen-o(k')-a ar, "e baba," met-ai-a-iñ, "sirima-  
*I father-my place-I go-shall and, "O father," say-to-him-shall-I, "heaven-*  
 rea(k') ar am thao-re eṭka-ked-a-iñ; taiom-to-do am-reni(ch') hopon loka  
*of and thy presence-in sinned-I; henceforth thee-of son like*  
 iñ-do na-lage. Am-reni(ch') dasi lekan-to doho-ka-iñ-me." Ar-e  
*I-indeed not-at-all. Thee-of servant like keep-me-thou." And-he*  
 birid-yan-a ar apa-t-e sen-ñam-ked-e-a-e. Oṛo pura sañin-re apa-te-e  
*arose and father-his-he went-found-him-he. And great distance-at father-the-he*  
 ñel-ñam-ked-e-a, oṛo daia-wad-e-a, oṛo ñir-daram-ked-e-a-o oṛo hambud-ked-e-a-e, oṛo  
*see-got-him, and pitied-him, and ran-met-him-he and embraced-him-he, and*  
 cho(k')-cho(k')-ked-e-a-e. Hopon-te koṛa-do, 'e baba,' met-ad-e-a-e, 'sirima-rea(k')  
*repeatedly-kissed-him-he. Child-the boy, 'O father,' said-to-him-he, 'heaven-of*

ar am thao-re etka-ked-a-iñ; taiom-te-do am-reni(ch') hopon leka iñ-do na-lage.  
*and thy presence-in sinned-I; henceforth thee-of son like I not-at-all.'*

Apa-te-do ach'-ren dasi-ko-e met-ad-ako-a, 'sob-ate bugi lija(k') agu-tab-pe,  
*Father-the his servants-he said-to-them, 'all-from good cloth bring-quickly-ye,*  
 oro lija(k')-e-pe; oro ti-re mūdām, oro kaṭa-re juta tusiñ-ai-pe, oro  
*and clothe-him-ye; and hand-on ring, and foot-on shoe put-on-him-ye, and*  
 hormo-akad-e bachru agu-e-pe, ma(k')-goj-e-pe; jom-ñu-ka-te-hun susun-a.  
*fattened calf bring-it-ye, cut-dead-it-ye; eaten-drunk-having-we dance-shall.*

Ni hopon-iñ kora goch'-len-a-e, oro jivid-ruar-kan-a-e; ad-len-a-e, oro  
*This child-my boy died-had-he, and alive-retuned-has-he; lost-was-he, and*  
 ñam-ruar-kan-a-e.' Ar-ko jom-ñu-susun-ked-a.  
*found-again-has-been-he.' And-they ate-drunk-danced.*

Marañ-ni(ch') kora hopon-do ot-re-e dohon-kan-a. Oro-e ruar-kan-a ora(k')  
*Great-the boy child field-in-he was. And-he returned house*  
 japā(k')-re liju(k')-lén-a-e, oro sereñ-kan susun-kan-ko-a(k') saṛi-e añum-ked-a.  
*near came-he, and singing dancing-men-of sound-he heard.*

Huni-do mit' dasi-e ra(k')-ked-e-a oro, 'chet'-ko bana-en-a?' men-te  
*He one servant-he called-him and, 'what-they do?' saying*  
 kuli-ked-e-a-e. Dasi-do, 'boko-m kora huch'-kan-a-e,' met-ad-e-a-e,  
*asked-him-he. Servant, 'younger-brother-thy boy come-has-he,' said-to-him-he,*  
 'apu-m-do asul-akan bachra-e mak'-aka-wad-e-a; boko-m bugi-bugi  
*'father-thy fatted calf-he killed-has-for-him; younger-brother-thy well-well*  
 ñam-ruar-kan-a-e, men-te.' Marañ-ni(ch') hopon-do kise-yen-a-e oro ora(k')  
*found-again-is-he, saying.' Big-the son angry-became-he and house*  
 bolo(k')-te ka-e ñam-la(k'). Apa-t-do uruñ-khon-to ini-e hinti-ad-e-a.  
*enter-to not-he wished. Father-his come-out-having him-he remonstrated-to-him.*

Huni-do apa-te-e met-ad-e-a, 'ñele-me, iñ pura sirima-re ama(k')-iñ kami-  
*He father-the-he said-to-him, 'see, I many years-in thy-I work-*  
 agu-ad-a, oro ama(k') miat' kaji-hō ka-iñ taram-ked-a. En-re-o iñ  
*carried-on, and thy one word-even not-I transgressed. That-in-even I*  
 gati-ko tuluch' iñ khusina men-te mit' merom hopon ka-m em-ad-iñ-a.  
*friends with I might-feast saying one goat young not-thou gavest-to-me.*

Ne hopon-me-do etkan kuṛi-ko tuluch' ach'-a(k') khurji jom-chaba-keate  
*This son-thy bad women with own property eat-finished-having*  
 huch'-kan-re, miat' moṭao-ked-i bachru ini men-te-m ma(k')-awa-kad-ko-a.'  
*come-having-in, one fatted calf him saying-thou to-kill-causedst-them.'*

Apa-t-do, 'e hopon,-e met-ad-e-a, 'am-do sab dine iñ thao-re-m dohon-a,  
*Father-the, 'O son,-he said-to-him, 'thou all days my place-in-thou art,*  
 oro sab iña(k')-a(k') sab ama(k')a(k'). Marañ jojoma(k') bano oro  
*and all mine all thine. Big feast to-prepare and*

khusi-o(k')-do huch'-len-a. Ni boko-m goch'-len-a-e, oro ji-  
*to-feast came. This younger-brother-thy died-had-he, and alive-*  
 vid-ruar-kan-a-e; ad-len-a-e, oro ñam-ruar-kan-a-e, men-te.'  
*returned-has-he; lost-was-he, and found-again-is-he, saying.'*

[ No. 32.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN V.

(Messrs. S. P. Shaw and S. Bajray, 1898.)

(DISTRICT HAZARIBAGH.)

Mia(t')-hoṛ hoṛ bare-goṭa koṛa choṇḍich' hopon-wan-a. He-kin-te  
 One-person man two boy children sons-were-to-him. These-two-in  
 huḍiñich' hopon-to apat-tet'-e kahri-wad-e-a, 'apa ho, amak' dhan-  
 small-the son father-his-the-he said-to-him, 'father O, thy property-  
 me-se iñ-ak' hisa haṭiñ-wañ-me.' Ena-wari-do anech-rak' dhan-e  
 in-from my share divide-to-me-thou.' Then self-of property-he  
 haṭiñ-wat'-kin-a. Bonum din-do menci doho-gan-a, huḍiñ-acich' hopon-tu  
 divided-to-them-two. Many days not passed-for-him, small-the son  
 tamani jama-ket'-te saṅgiñ des-e chalao-yen-a, aur hanto-re luchpan-  
 all collected-having distant country-he went, and there riotousness-  
 te dhan-tae-do-e urao-ted-a. Taman dhan-e urao-hani-ked-a, hena-  
 with property-his-he spent. All property-he spent-wasted, that-  
 wari-do hina des-re akal-ted-a-e, aur meni garib-yen-a. Aur men  
 after that country-in famined-he, and he destitute-became. And he  
 mia(t') hoṛ thao sen-ka-te doho-tan-a-e. Meni hoṛ-do anech'-ra(k') khet-re  
 one man place gone-having stayed-he. That man self-of field-in  
 sukri charawu kol-ted-e-a. Aur meni hoṛ-do sukri jomeyat'-ware busu(p')-tu  
 swine to-feed sent-him. And that man swine eating-from husks-the  
 jom-gi sane-ad-e-a. Aur kanac hoṛo men-ko ow-ae-tan-a. Hena-  
 to-eat wish-seized-him. And any man not-they giving-to-him-were. That-  
 wari hani hoṛ-do chet'-do pakṛao-en-a aur meni hoṛ-do kāhri-ted-a-e, 'iñak'  
 after that man mind caught' and that man said-he, 'my  
 apu-ñ-ren-ko timin nokar-ko jome-a(k') wari-do adik-te-ko ñame-yat'-a,  
 father-my-of-they how-many servants food from more-they get,  
 aur iñ-do reñgech'-te-ñ gujuk'-tan-a. Iñ rim-kok'-te apu-ñ-thao iñ senuk'-a.  
 and I hunger-in-I dying-am. I arisen-having father-my-place I go-shall  
 aur iñ tebog-e-a, "apa ho, iñ-do Bhagwan marañ-re aur am marañ-re-ñ  
 and I say-to-him-shall, "father O, I God before and thee before-I  
 pap-ket'-a, aur iñ-do am hopon ghaite-do mene-ñ bujhaok'-tan-a. Aur iñ-hō  
 sinned, and I thy son worthy not-I feel-myself. And me-also

nokar-ko hai-to rakhao-tad-iñ-mc."'' Hena-wari rim-ken-te apa-t tha-re  
*servants like keep-me-thou."*'' *That-after arisen-having father-his place-he*  
 son-en-a-e. Aur sangiñ-wari ñel-ñam-ked-i-te apa-t-do-e ach'  
*went-he. And distance-at to-see-got-having-him-on father-his-he himself*  
 moh-wae-tan-a, aur ñir-sen-ken-to hotok'-tu-re kharri-ked-i-te ach'  
*pitied-him, and run-gone-having neck-on embraced-having-him-on himself*  
 chok'-yad-e-a-e. Aur hopon apa-t-tu kãhri-wad-e-a, 'apa ho, iñ-do Bhagwan  
*kissed-him-he. And son father-his said-to-him, 'father O, I God*  
 marañ-re aur am marañ-re-iñ pap-ke't'-a, aur iñ-do am hopon ghaite-do mena-ñ  
*before and thee before-I sinned, and I thy son worthy not-I*  
 bujhaok'-tan-a.' Hena-wari-do apa-t-do nokar-ko-tac kãhri-wat'-(ko)-a-e, 'sagro chirak'  
*feel-myself.' That-after father-his servants-his said-to(them)-he, 'all clothes*  
 wari chikana chirak' 'niwar-ka-te ak-ke-te dhuti-y-e-pe; aur meni ti-re  
*from good cloth taking-out bringing put-on-him-ye; and his hand-on*  
 angthi aur kata-t-ro panahi tusiñ-wae-pe; aur abo-do-bo jomok'-a, ar-bo  
*ring and foot-his-on shoe put-on-him-ye; and we-we shall-eat, and-we*  
 kusik'-a, chele-lagit', iñ hopon-do goch'-yan-a, phin-e jiwaok'-  
*shall-make-merry, what-for, my son died-for-me, again-he alive-*  
 kan-a; at'-len-a, phin-e ñam-keyen-a.' Hena-wari-do sagro-ko kusi-yen-a.  
*became; lost-was, again-he' found-has-been.' That-after all-they merry-made.*

Bade-aci(ch') hopon-tu-do khet-re-e doho-tan-a. Ena-wari-e hijuk'-tan-a  
*Elder-the son field-in-he was. That-after-he came*  
 orak'-i teyak'-bañchao-ke't'-a, hena-wari-do baja-e añjom-ke't'-a, ar-ko cnech'-  
*house-he near-came, that-after music-he heard, and-they dancing-*  
 tan-a, hina gul-i añjom-ke't'-a. Aur anech'-renich' mia(t') hor nokaru-do-e  
*were, that sound heard. And self-of one man servant-he*  
 rak'-ked-i-te ach' homori-yad-e-a-e, 'noa-do-ko chele-yen-a?' Hini  
*called-him-having him asked-him-he, 'these-things what-are?'* He  
 kãhri-tet'-a-e, 'amak'-ai(ch') bhac-do-e me(ch')-ken-a, aur amak'ai(ch') apu-m-do  
*said-he, 'thy brother-he come-has, and thy father-thy*  
 jakar jakar khaena-e isin-ke't'-a, en-te meni-do hesmi pao-ke't'-a-e.' Hana-  
*good good food-he cooked-his, this-for him well received-he.' That-*  
 wari-do-e khĩs-en-a, aur bhitar-do mene-i bolo-gan-a. Hena-wari-do  
*on-he angry-became, and inside not-he entered. That-on*  
 apa-t-do baher-ro uduñ-ken-te manao-ted-e-a-e. Meni apa-t-tet'-e kãhri-  
*father-his outside come-out-having entreated-him-he. He father-his-he said-*  
 wad-e-a, 'ñel-eñ-me apa, namin baris-do-iñ sewa-yet'-me-a, aur kabhi  
*to-him, 'look-at-me-thou father, so-many years-I serve-thee, and ever*  
 amak' kãhri-do mene-ñ tarao-gat'-a. Aur am-do kabhi mia(t')-tan merom  
*thy word not-I broken-have. And thou ever one goat*  
 hopon-hõ mene-m em-gad-iñ-a je gate-ko sudha-ñ kusien menu(k').  
*young-even not-thou given-hast-to-me that friends with-I merry might-be.*



Nei hopon-me-do, chinari-ko sudha amak' dhan-do-e jom-ket'-a, hāi  
*This son-thy, harlots with thy property-he devoured, he*  
 mejuk'-mejuk'-to chikan-chikanak' khaena-em taiyar-ket'-a.' Apa-t meni  
*coming-coming-on good-good food-thou preparedst.' Father-his him*  
 kāhri-wat'-a, 'o beta, namen dinu in huda-m dolon-tan-a. Aur je  
*said-to-him, 'O son, so-many days me with-thou art. And what*  
 in-ak' idana-do anam-ak'-a. Hena-wari-do jarur-me kusi-kok'-te-m dolon-a,  
*mine is thine-is. That-on proper-thou merry-making-thou should-be,*  
 chele-lagit', am-ak' bhae-do-e goch'-len-a, phin-o jiwao-ken-a; ach' at'-  
*what-for, thy brother-he died-had, again-he alive-became; he lost-*  
 len-a-e, phin-o nam-ken-a.'  
*had-been-he, again-he found-was.'*

## ERŅĀ OR SINGLĪ.

The Erņās are a sub-tribe of the Korwās. In Sarguja they are stated to be divided into two sub-castes, the Biranjhās and the Tisias.

Erņā has only been returned as a separate dialect from the Jashpur State. Local estimates give 500 as the number of speakers. At the last Census of 1901, 173 speakers were returned, *viz.*, 18 in Ranchi and 155 in the Chota Nagpur Tributary States.

The specimens forwarded from the Jashpur State are not good enough to allow us to arrive at certainty about all details. This much, however, is certain that the Erņā of Jashpur is essentially identical with the so-called Korwā of that State. We find the same use of *ō* instead of *ā* or *ē* in verbal tenses, and the same change of *t* to *d*, *ḍ*, *r*, and *ṛ*. Thus, *misā-en-ā-yō*, he joined; *emek'-wad-i-ā-yō*, he has given a feast for him; *kasūr-ṭeḍ-ā*, I sinned; *tātān-kiṛ-iñ-ā*, Santālī *tetan-keḍ-iñ-ā*, I became thirsty; *maṛāo-tir-i-yā*, he placed him. Compare further *waich'*, come; *wātu*, village; *ñir*, run; *ñām*, get, etc.

The inflexion of nouns and pronouns is the same as in Korwā. Compare *mit' hōṛ-reckenā*, one man-of; *rāij-ō*, in the country; *am-rak'* and *anam-rak'*, thy; *apā-t*, his father; *apa-tam*, thy father; *boho-tukū*, their sister; *apā-tō*, the father, and so forth.

With regard to demonstrative pronouns we may note *hāe*, *māc*, that; *manā*, this thing; *hānā*, that, etc. 'Who?' is *iyeck'*, and 'what?' *chilak*.

The conjugation of verbs is the same as in Korwā. Thus we find the same dropping of the final *n* of verbal tenses. Compare *īdān-ā* and *īdā*, is; *dōhō-tā*, was. *Idā* is further abbreviated to *dā*, when used as a copula. Thus, *Kaśmīr tumīn laukak'-dā*, how far is Kaśmīr? *am babā oṛak'-rē tumīn bēṭā-kū-dā*, how many sons are there in your father's house?

The suffix *tan*, *tā*, is commonly used to form a present or future. Thus, *sen-tā*, I go, I shall go; *jōm-tan-ā-ing*, I shall eat. A form such as *katāwō-ki-y-ā*, I shall be called, seems to contain the conjunctive suffix *ke*. *Wā*, *āwā* is the well-known Aryan causative suffix.

The various suffixes denoting past time are used as in Korwā. The set *et'*, *at'*, *en*, *an*, occurs in forms such as *sen-eḍ-ā*, he went; *duduk'-aṛ-i-yā*, he suckled him; *hāṭing-ōḍ-ō*, i.e., *hāṭing-wad-ā*, he divided; *mesā-en-ā-yō*, he joined; *ukik'-yan-ā-yō*, he got angry; *bajhāo-yen-ā*, he was ensnared; *goch'-nen-ā*, he died.

The *k*-suffix is likewise in common use. Compare *waich'-ki-yā-yō*, he came; *tātān-kiṛ-iñ-ā*, I am thirsty; *duṛup'-kiy-ā*, he is sitting; *ñām-gaḍ-ō*, he got; *bōlō-gan-ā*, he entered. The initial *g* of such suffixes is, however, perhaps often miswritten for *y*.

The following are instances of the *t* suffix, *kasūr-ṭeḍ-ā*, I have sinned; *katā-ṭeḍ-ā*, *katā-ter-ā*, he said; *ṭurāo-tar-ā*, he collected, and so forth.

Compare further forms such as *sōdōr-len-ā*, he arrived; *tōrāyō* and *tōrāyā*, he went; *tōrā-kū*, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject; thus, *rakhāw-ing*, keep me; *ñāw-ā-ing*, seek for me. Note forms such as *jōm-bū*, let us eat; *tusiñ-gōḍō*, put on him.

Different verbal bases are apparently formed as in Santālī and Mundārī. Compare *jōjōm*, eat; *tik'l* and *til*, cover, etc.

The negative particle is *mē* as in Korwā.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son. The second is a popular tale. I have corrected obvious mistakes and tried to introduce consistency in the spelling. In other respects I have left the specimens as I got them.

[ No. 33.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN I.

ERŅĠĀ OR SINGLI DIALECT.

(STATE JASHPUR.)

Mit' hōṛ-reenā bar hōṛ-king dōhō-tā. Hurīng bēṭa-t apat-tē  
*One man-of two sons (sic.) were. Small son-his father-his-to*  
kat-ter-ā-yō ki, 'ē abā, dē itādō hahāṭīng hāṭīng-wā-īng-mē.  
*said that, 'O father, please this-all share divide-to-me-thou.'*  
Lāich'-kū apā-tō hāṭīng-ōḍ-ō. Lēsan dinō hurīng bēṭa-t jhārī turao-tar-ā  
*Sons father-the divided. Few days-in small son-his all collected*  
tahā jabar laṅka-e sen-eḍ-ā-e, āṛ jhārī jōm-kū hāṭīng-sābā-gō-ted-ā. Jhārī  
*and very far-he went-he, and all eatables distribute-finished. All*  
sābāō-tē hanā rāij-ō jabar akāl-en-ā. Rangech'-ā, guju(k')-tā. Nihu-do  
*spent-in that country-in heavy famined. Starved, died. Then*  
hāe hanā rāij-rī mit'-hōṛ hōṛ sānge mesā-en-ā-yō. Tab hāe hāe-ya(k')  
*he that country-in one-man man with joined-was-he. Then he his*  
sukri sarāwā lōyōng-rē wār-wōn-eḍ-ī-ō. Tab sukri-kū jōm-kē-ā, hanā hēṛē  
*swine to-tend field-in sent-him. Then swine ate, those husks*  
nām-rē-dō jōm-kē-ā. Mē nām-gaḍ-ō. Taem-tē-dō ōngōl-ted-ā-yō ach'-mē man-  
*getting-in ate. Not got. Afterwards came-to-senses his mind-*  
rē katā-ted-ā, 'āiṅ hābā-ra(k')-kū haṛwāhā-kū jabar-kō pāwā-tā-kū jōm-tā.  
*in said, 'my father-of-they servants much-they get-they eat.*  
Ing-dō raṅgā-īng gujuk'-tā. Ing rim-u(k')-tā-īng āṛ apā-ṅg-kā-īng sen-  
*I hunger-I die. I arise-shall-I and father-my-near-I go-*  
tā āṛ hāe-kā-īng katā-e-tā, "Bhagwān-kā-īng kasūr-ted-ā-īng āṛ  
*shall and him-to-I say-to-him-shall, "God-to-I sin-did-I and*  
ām met'-tē. Ām bēṭa chelēmā-ṅg katā-wā-ki-y-ā? Ing ām am-a(k') haṛwāhū  
*thy eye-in. Thy son how-I can-be-called? Me thou thy servants*  
madhē-rē mit'-hōṛ rakhāw-īng." Hāe rēm-nen-ā-yō apā-tākū tōrāyō.  
*among one-man keep-me." He arose father-near went.*  
Hāe-ya(k') āpa-t jabar laṅkā-te nīl-li-yā-yō. Nīl-li-yā, khān-ō sōgā-wad-  
*His father very far saw-him. Saw-him, then pity-came-*  
i-yā, nīr-sen-eḍ-ā-yō tēmtō hōṭō-tē sab-tar-ā-yō māik'-yōk'-āiyok'-aḍ-i-yō.  
*to-him, ran-went then neck-on seized him-kissed.*

[ No. 34.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN II.

ERŪGĀ OR SINGLĪ DIALECT.

(STATE JASHPUR.)

## A POPULAR TALE.

Bārah bahin-kū dohon-en-ā. Tō bārh-ō bahin akū salah-nen-ā, 'dō-bū  
*Twelve sisters were. Then twelve-the sisters they agreed, 'well-we*  
 pahār, bās-pahār-bū sen. Hēlēt-bū dech'-ā-bū jōm.'  
*mountain, bamboo-mountain-we shall-go. Sprouts-we gather-shall-we to-eat.'*  
 Dech'-dech'-tē jamā-ku olōk' pērēch'-ān. Tō bārah bahin-rē mit'-hōr olō-  
*Gathering-in all baskets were-filled. Then twelve sisters-in one-person child-*  
 rē dohon-ā. 'Dō-bū niḥu-dō ora(k')-bu dōwēr. Tahā-dō niḥu olōk'-bū rēm.'  
*with was. 'Well-we now home-we shall-go. Then now baskets-we raise.'*  
 Chhēdōlā bolio-tuku-ērā jāwā-janamē-ān. Akū sen-ā. 'lūg olōk'-pē  
*Youngest sister-their-female was-delivered. They go. 'My basket-you*  
 rēm-got', dāi. Rēm rēm. 'Nā-rē rēm ānā-dō ērō,' katā-teḍ-ā. 'Tō  
*raise-quickly, sister. Itaise raise. 'Now raise that yourself,' said. 'Then*  
 hēlēt-ing go(k')-lē-kan-rē-dō ing jōm-tan-ā-ing. Nak'yō bālak ḍembā-ing  
*sprouts-I carry-if I eat-shall. This young baby-I*  
 go(k')-lē-kan-rē-dō raṅgā-ing gūjuk'-tā. Hēlēt-sōklā-rē-dō tik'l-ātu-ing.'  
*carry-if hunger-I die-shall. Sprouts-husks-in shall-cover-outright-I.'*  
 'Til-tir-i-kān tōrā-kū. Boi-rē sāil dōhōn-ā. Tō sāil katā-teḍ-ā,  
*Covering-it-when went-they. Wood-in bison was. Then bison said,*  
 'rahā rē pāwan rājā, matak'-ā chilā sabad?' Sarā-najikāo-nen-ā, tō  
*'hold-hard O wind king, hear what sound?' Graze-approach-did, then*  
 āyum-ñām-teḍ-ā, 'manwā hōn urī āi-rē. Lutur-tē-ing gok'-gi-ing. Nā-ing  
*to-hear-got, 'man child like Oh. Ear-with-I carry-shall-I. Now-I*  
 asul-ī.' Bathān-rē maṛāo-tir-i-yā-dō, sāil sarā-tōrā-yā. 'Tuwā tatañ-kir-iñ-ā  
*will-keep-it.' Cattle-pen-in put-it, bison graze-went. 'Milk thirsty-made-me*  
 tirrī āyā.' Sōnkēmā bāswū. Khūr khūḍē sīngh jhātē ḍār tōṭāyā ot  
*O mother.' Golden flute. Hoofs trampled horns shook branches broke earth*  
 ḍolāon-o bārah gūt pahār ghās ae sarāo-len-ā, bārah pukri dak' nū-teḍ-ā,  
*shook twelve piece mountains' grass he grazed, twelve ponds' water drank,*  
 sōdōr-len-ā, ḍembā-kā duduk'-āṛ-i-yā. Ae hārā-len-ā. Aīng ghōk-tiḍ-i-yā, 'ē āyā,  
*came, child suckled. He grew-up. Mother said, 'O mothe*

pairi ñaw-ā-ing, tusingē-tā; sōnhē kijā-wā-ing, sōhē-tā-ing.' Sāil  
*pairi seek-for-me, shall-put-on; clothes buy-for-me, shall-wear-I.' Bison*  
 sarā-tōrāyā. Hānā tāyam-tē sāil dē-hōr-tē hōr sōdōr-len-ā. Bairi  
*graze-went. That after bison following man came. Enemy*  
 hōr lōhā suṛi tulā-teḍ-ā-ē. Chār khūṭ kunti rōpā-teḍ-ā-ē. Rak'-tiḍ-i,  
*man iron nails made-he. Four corners nails fastened-he. Called-him,*  
 'tirri āyā.' Sōn-kēr murli āyum-teḍ-ā-ē. Sāil sōdōr-len-ā. Sagrō pākhi  
*'O mother.' Golden flute heard-he. Bison came. All sides*  
 kindrā, kārā pākhi durā-tō. Sāri-ō khūṭ ret'-yan-ā. 'Ing-dō, āyā,  
*went-round, which side entrance. Four corners shut-were. 'Me, mother,*  
 sōr hōr ret'-kiḍ-iñ-ā, harāo-kiḍ-iñ-ā sāṇḍāl hērēl ghumāo-kiḍ-iñ-ā.' Hinmin-rē  
*thief man shut-in-me, stole-me base man hemmed-in-me.' That-time-in*  
 engā-t sāil dak'-yan-āik (sic.) lōhā-sūṛi-rē bajhāo-yon-ā. Tāyam-tē-dō  
*mother-his bison entangled-being iron-nails-in ensnared-was. Afterwards*  
 lebḍā-yen-ā. Hānak'-rā ērā lāñi katāy-ā, 'bolok'-waich'-mē sāṇḍāl  
*fell-down. This-on female child says-to-him, 'enter-come base*  
 hērēl. Engā-ing-dō ñet'-kiḍ-i-yā. Ab-dō asul-ing-mē, nā-lāgā, engā-ing-rā  
*man. Mother-my killedst-her. Now keep-me-thou, this-for, mother-my-of*  
 jiu harāo-go(ch')-teḍ-ā.'  
*life took-killedst.'*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time twelve sisters agreed to go to the mountain and gather bamboo shoots to eat. So they did so, and their baskets were all filled. One of the twelve sisters was with child. When they were going to take their baskets and return home, the youngest sister was delivered, and asked them to take her basket, but they told her to do so herself. She reflected, 'if I take the basket with me, I shall have something to eat; if I take the child, I shall die from hunger. I will cover it with shoots and husks.' After having covered the child they went off.

Now there was a bison in the forest. He said, 'O wind-god, what is the sound I hear?' He came nearer grazing, and he heard, 'it is like a child; I shall take and carry it on my ears, and tend it.' He placed it in an enclosure and went to graze. The child cried, 'I am thirsty, O mother, and want some milk.' He gave him a golden flute.<sup>1</sup> With trampling hoofs, shaking its horns, breaking the branches of the trees, and shaking the earth, the bison grazed up the grass of twelve mountains and drank up the water of twelve ponds, and then came and suckled the child. It grew up and said to the mother, 'O mother, go and look out for a Pairi for me, I will put it on; go and buy clothes for me, I will wear them.' The bison went to graze, and a man came after it. The wicked man made iron spikes and fixed them at all the four corners of the enclosure. The child called, 'O mother.' The bison heard the sound of the golden flute. He came and went to all corners to look for the entrance, but they were all shut. Said the child, 'a wicked man has shut me up and hemmed me in.' Then the bison was entangled in the spikes and fell down. Said the child, 'enter, O wicked man; you have killed my mother, and now you must keep me, because you have taken my mother's life.'

<sup>1</sup> The text is wrong. The sense seems to be that the bison gave the child a golden flute which it blew when it wanted call the bison.

## KŪRKŪ.

The Kŭrkŭs are the westernmost Muṇḍā tribe. Their dialect is spoken by about 100,000 individuals.

The word *Kŭrkŭ* is the plural of *kōrō*, a man, which word is identical with Muṇḍārī *hāṛā*, Santālī *hāṛ*, a man. The dialect is occasionally called  
 Name of the dialect. *Kōrō pārsī*, the Persian (*i.e.* non-Indo-Aryan language) of the *Kōrōs*.

The home of the Kŭrkŭs are the Satpura and Mahadeo Hills. Proceeding from the west we find them in the south of Nimar and in the Kalibh  
 Area within which spoken. and Rajaborari forests in the south-west of Hoshangabad, and further in the district of Betul, where they are most numerous in the western portion of the Tapti. Farther east they are found in the Mahadeo Hills in the north of Chhindwara. From the south-eastern corner of Betul the frontier line crosses into Berar, where Kŭrkŭs are thinly scattered in the Morsi taluka of Amraoti, while they are found in considerable numbers in the Melghat Taluka of Ellichpur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kŭrkŭs were originally returned from the Sarguja State in Chota Nagpur under the name of Kōrkŭ. It has already been mentioned that Kōrkŭ is, in this case, a miswriting for Kōrā-kŭ, one of the names used to denote the Korwās.

There is only one sub-dialect of Kŭrkŭ, the so-called Muwāsī, spoken in Chhindwara.  
 Dialects. It does not differ much from ordinary Kŭrkŭ. The Nahālī dialect of Nīmar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the dialect was related to Kŭrkŭ, and Nahālī will therefore be dealt with in connexion with this language. It is different from Nāharī, a broken form of Hal'bī spoken in the Kanker State, and from Naharī, a Bhīl dialect spoken in Nasik and Sargana.

The number of speakers of Kŭrkŭ has been estimated for the purposes of this

Number of speakers. Survey as follows:—

## Central Provinces—

Hoshangabad and Makrai	.	.	.	.	.	.	.	25,300
Nimar	.	.	.	.	.	.	.	5,700
Betul	.	.	.	.	.	.	.	31,400
Chhindwara	.	.	.	.	.	.	.	8,360

TOTAL CENTRAL PROVINCES . 70,760

## Berar—

Amraoti	.	.	.	.	.	.	.	450
Akola	.	.	.	.	.	.	.	1,434
Ellichpur	.	.	.	.	.	.	.	35,010

TOTAL BERAR . 36,924

GRAND TOTAL . 107,684

The Nimar figures include the speakers of Nahālī.

The Muwāsī sub-dialect was returned from Chhindwara. The number of speakers has been estimated at 4,000. By adding that figure to those given above for Kūrkū we arrive at the following total :—

Kūrkū proper . . . . .	107,684
Muwāsī . . . . .	4,000
<b>TOTAL . . . . .</b>	<b>111,684</b>

The corresponding figures at the last Census of 1901 were as follows :—

<b>Central Provinces—</b>		
Mandla . . . . .	14	
Hoshangabad . . . . .	10,039	
Nimar . . . . .	17,220	
Betul . . . . .	21,973	
Chhindwara . . . . .	1,766	
Nagpur . . . . .	12	
Makrai . . . . .	1,646	
<b>TOTAL CENTRAL PROVINCES . . . . .</b>	<b>52,670</b>	
<b>Berar—</b>		
Amraoti . . . . .	668	
Akola . . . . .	594	
Ellichpur . . . . .	27,080	
Basim . . . . .	1	
<b>TOTAL BERAR . . . . .</b>	<b>28,343</b>	
<b>Central India—</b>		
Bhopal Agency . . . . .	41	
Bhopawar Agency . . . . .	1	
<b>TOTAL CENTRAL INDIA . . . . .</b>	<b>42</b>	
Assam . . . . .	208	
Muwāsī of Chhindwara . . . . .	6,412	
<b>TOTAL . . . . .</b>	<b>87,675</b>	

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Kŭrkū has no written literature, but many old songs have been preserved. The Gospel of St. Mark has been translated into the dialect by the Rev. John Drake.

Kŭrkū is a dialect of the same kind as Kharjā and Juāṅg. It has not, however, been influenced by Aryan dialects to the same extent as those forms of speech, and is more closely related to Kherwārī than they are.

Since the appearance of Mr. Drake's grammar Kŭrkū is a comparatively well-known dialect, and I shall therefore only draw attention to some few characteristic points. For further details Mr. Drake's book should be consulted.

**Pronunciation.**—The phonetical system is, broadly, the same as in Santālī. *E* and *o* have two sounds each, as is also the case in Santālī. Thus, *hej-āg-āten*, coming from, after he had come; *kōrō*, a man; *mī-kār*, someone. In these examples *ā* denotes the open sound of *ai* in 'pair,' and *e* the sound of *a* in 'table'; *ā* is the *a* in 'all,' and *ō* the *o* in 'bone.' There is also a deep guttural *a* which apparently corresponds to the neutral *a* of Santālī. It is represented by the sign *a*; thus, *a-a*, yes.

Short and long vowels are often interchanged, and it is said to be frequently difficult or impossible to decide which should be considered correct.

There does not appear to be anything like the law of harmonic sequence observed in Santālī. There are, however, some traces which seem to show that Kŭrkū has once, in this respect, agreed with Kherwārī. Compare *gach'* and *gujuk'*, die; *kūr-kū*, men, from *kōrō*, a man. The form *kōrō* closely corresponds to Muṇḍārī *hārā*, man. Instead of *ō* we find *ā* in *mī-kār*, one man, someone.

The class consonants are the same as in Santālī. In addition to the palatals the dialect possesses the sounds *ts* and *dz*; thus, *chōtō*, how much? *tsō*, to prick. This state of affairs is probably due to the influence of Marāṭhī.

Kŭrkū further possesses a *zh*, an *r*, an *rh*, and the same set of semi-consonants as Santālī. The semi-consonants have the tendency to be replaced by the corresponding soft consonants that has been observed in connected dialects. Thus, *chōch'*, what? genitive *chōj-a*; *bibit'*, rising, genitive *bibid-a*; *kākap'*, to bite, present *kākab-bā*, and so forth. In many cases, however, the semi-consonant is no more heard and is only observable before vowels and consonants when it has been changed to the corresponding soft consonant. Thus, *ūrā*, house; *ūrāg-ā*, of the house.

A *k* often corresponds to an *h* in Kherwārī. Thus, *kōrō*, Muṇḍārī *hārā*, man; *kōn*, Muṇḍārī *hān*, son; *kāṭin*, Muṇḍārī *hāṭin*, share; *kōrā*, Muṇḍārī *hōrā*, way, and so forth. It will be noticed that the Kŭrkū form is more closely related to Muṇḍārī than to Santālī.

Dental and cerebral sounds are very commonly interchanged. Thus *s* and *sh* are very difficult to distinguish. Other specimens commonly write *t* and *d* instead of Mr. Drake's *t* and *d*, and so forth.

*Ņg* often becomes *m* before *b*; thus, *baṅg*, not; *bam-bā*, is not.

**Nouns.**—There are two genders, one denoting animate beings, and the other denoting inanimate objects. The two genders are, however, often confounded.



The natural gender is indicated in the usual way, by means of different words, or by adding words meaning 'male' and 'female' respectively. In *kōn-jē*, daughter; *bōkō-jē*, younger sister; and so forth, we have apparently a female suffix *jē*. Compare Santālī *aji-t*, his younger sister.

There are three numbers, the singular, the dual, and the plural. Number is only marked in the case of animate nouns. The suffix of the dual is *kiṅg*, and that of the plural *kū*. In Akola we find *kī* instead of *kiṅg*, and in most specimens there is a tendency to replace the dual by the plural. This state of affairs is due to Aryan influence.

**Case.**—The cases of the direct and indirect object are often left unmarked. Usually, however, the postposition *ken* is added; thus, *kōn-ken*, to the son. Instead of *ken* we also find other forms such as *kē*, *khēn*, *khē*, *khin*, *kan*, and, in Hoshangabad also, *ko*. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is *a*; thus, *raṅgech'*, hunger; *raṅgej-a*, of hunger. According to Mr. Drake *ā* is used instead in such cases where a final *k'*, which is no more sounded, becomes *g* before the genitive suffix. Thus, *dūg-ā*, of water, from *dā*, Muṇḍārī *dāk'*, water.

The suffix *kā* (in *tūpō-kā*, of ghoe; *popā-kā*, of the hole, etc.) is probably Aryan.

The genitive suffix is commonly dropped after vowels. Thus, *abā*, of the father.

The suffix of the ablative is *ten*, which is usually added to the genitive; thus, *kōn-a-ten*, from the son. Instead of *ten* we also find *tan* and *te*.

A locative is formed by adding *en*, or after vowels, *n*; thus, *gāw-en*, in the village; *khiti-n*, in the field.

The suffix *tē*, which probably corresponds to Santālī *tāt'*, is apparently used as a definite article. Thus, *bā-tē-ken*, to the father.

**Adjectives.**—Adjectives do not change for gender, number, or case. Comparison is effected by putting the compared noun in the ablative. Thus, *inī kōrā dī kōrā-ten sārka kā*, this road that road-from straight is, this road is straighter than that road.

**Numerals.**—The numerals are given in the list of words. Higher numbers are counted in twenties; thus, *upūn isā*, eighty; *mono isā*, five twenties, hundred. Aryan forms are, however, commonly used instead.

**Pronouns.**—The following are the personal pronouns:—

	Singular.	DUAL.		PLURAL.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person, nom.	<i>iṅg.</i>	<i>ā-liṅg.</i>	<i>ā-laṅg.</i>	<i>ā-lē.</i>	<i>ā-buṅg.</i>
„ gen.	<i>iṅgya.</i>	<i>ā-liṅg-a.</i>	<i>ā-laṅg-a.</i>	<i>ā-lē(-ya).</i>	<i>ā-buṅg-a.</i>
„ suffix	<i>iṅg.</i>	<i>liṅg.</i>	<i>laṅg.</i>	<i>lē.</i>	<i>buṅg.</i>
2nd person, nom.	<i>am.</i>		<i>ā-piṅg.</i>		<i>ā-pē.</i>
„ gen.	<i>am-a.</i>		<i>ā-piṅg-a.</i>		<i>ā-pē(-ya).</i>
„ suffix	<i>mī, am.</i>		<i>piṅg.</i>		<i>pē.</i>
3rd person, nom.	<i>dich'.</i>	<i>dī-kiṅg.</i>		<i>dī-kū.</i>	
„ gen.	<i>dij-a.</i>	<i>dī-kiṅg-a.</i>		<i>dī-kū.</i>	
„ suffix	<i>ech'.</i>	<i>kiṅg.</i>		<i>kū.</i>	

The suffix forms of the personal pronouns are used in order to denote the direct and indirect object with verbs. See below.

The suffix *kā* can be added to the personal pronouns in order to emphasize; thus, *ing-kā*, I myself.

Demonstrative pronouns are *inī*, this; *in-king*, these two; *in-kū*, these; *dīch'*, that (animate being); *dī*, that (inanimate object); *nijū*, this very; *hujū*, that very. Other forms are *ihī*, this; *minī*, that, both recorded from Akola. *Minī*, dual *min-king*, plural *min-kū*, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, *ād-jen-minī*, the lost one; *urāg-en-min-kū kār-kū*, house-in men, the men in the house. Instead of *minī* we often find *ītaich'* or *ech'*; thus, *bīt'-ken-ītaich'*, one who has risen; *dīch' enen-ech' dān*, he here-man was, he was here.

Interrogative pronouns are *yē*, who? *chōch'*, what? *tōnēch'* (animate), and *tōtō* (inanimate), which? *chōtō*, how much? how many? and so forth. *Amāe*, who? and *antūne*, who? have been recorded from Betul. Indefinite pronouns are formed by adding *kā* to the interrogative ones; thus, *tōnēch'-kā*, someone; *yē-kā*, anybody.

There are no relative pronouns. The various tenses and the nouns of agency are used instead.

**Verbs.**—The conjugation of verbs is simpler than in Kherwārī. Thus there are no traces of the categorical *a*; the direct and the indirect objects are not distinguished, and, in a similar way, the same form is used to denote the passive and middle voices; the number of inflexional bases is more restricted; and the subject of the verb is not indicated by means of pronominal suffixes. On the whole, however, the conjugational system is the same as in Kherwārī, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in *ing tich'-kān-ing* and *ing tā-kān-ing*, I am, *ing* is commonly added as in Kherwārī. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb *tich'-kā* or *tā-kā*, to be; thus, *dī-kū tich'-kā-kū*, they are. According to Mr. Drake such forms are only used in the third person. Other sources also give forms such as *ābung tā-kā-kū*, we are.

The direct and indirect objects are usually, but not always, indicated by adding the suffix forms of the personal pronouns. No suffix is added if the object is an inanimate thing. The suffixes are usually dropped in the reduplicated form of the base, and there is apparently a strong tendency to discard them altogether.

In such forms as end in a vowel a consonant is inserted before suffixes beginning with a vowel. Thus the suffix of the first person singular in such cases becomes *nīng*, and that of the third person *nech'* or *dīch'*. *Dīch'* is identical with the full form of the pronoun. The initial *d* is, however, probably due to the existence of an old final *t'* in such tenses, which has been preserved under the influence of the pronoun. The *n* which is inserted before *ing* and *ech'* is perhaps also derived from an old *t'*. Compare the tendency stated to exist in Mundārī to pronounce the semi-consonants through the nose. It is, however, also possible that the use of *n* in such cases is due to a confusion between the transitive and intransitive forms of the verb.

A few examples will be sufficient to show how the pronominal suffixes are used in Kŭrkū. Compare *dīch' tōl-mī-bā*, he binds thee; *ing tōl-ē-dīch'-bā*, I bind him; *dīch' ing-*

*ken tōl-kā-n-ing*, he bound me; *sāhibō ing-ken inām iw-ā-n-ing dān*, the sahib gave me a present; *am-a kaurē dīch'-ken ghāl-ech'*, show him thy shoes, and so forth.

**Conjugational bases.**—The active and passive voices are distinguished as in Kherwārī. The suffix of the passive base is *ū* or *yū*; thus, *guj-ū*, to die; *mū-yū*, to enter; *kūl-yū*, to be sent; *tol-yū*, to be bound. Forms such as *dug-ūg-en*, into appearing; *tōl-yūg-a*, of the binding, and so forth, show that the final *ū* has originally been followed by a guttural semi-consonant *k'*. Compare Kherwārī *ok'*, *uk'*, *og-ok'*.

Reduplicated bases are of frequent occurrence. Thus, *bī* and *bī-bī*, to fill; *jōm* and *ju-jum*, to eat; *kūl* and *ku-kul*, to send; *bīt'* and *bi-bīt'*, to rise.

The use of the infix *p* in order to form reciprocal bases is less common than in Kherwārī; thus, *āraṅg*, to abuse; *ā-pa-raṅg*, to quarrel.

Causative bases are formed by prefixing *ā* or by suffixing *kī*. Thus, *nū*, to drink; *ānnū*, to give to drink; *bīt'*, to rise; *bi'-kī*, to raise.

A transitive force is usually also attached to the *ē* which is often added to the original base; thus, *ōl* and *ōlē*, to write. Compare, however, *bīt'* and *bīd-ē*, to rise; *hē* and *hejā*, to come, and so forth.

**Inflexional bases.**—The various inflexional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical *a* exists to show that such forms are used in the function of a verb.

**Future and indefinite present.**—The simple base is used as a kind of subjunctive. Thus, *dīch' bīt'*, he may, or should, rise; *dīch' shene*, he may go. A suffix *bā* is usually added in order to form a present or future base. Thus, *dīch' bīd-bā*, *dīch' bīd-ē-bā*, *dīch' bi-bīd-bā*, he rises, he will rise. In Hoshangabad we find *wā*, *ō*, or *wō* instead. Thus, *bhanē-wō*, I shall say; *kumā-ō*, I shall strike; *ḍōḍ-ō*, he sees, and so forth.

**Past time.**—As in Kherwārī, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with *k*, and the third beginning with *l*. The *l*-suffix only occurs in forms such as *ō-len*, *ō-lā*, went; *sā-lā*, brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the *k*-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with *e* or *ye*, instead of which some specimens have *ya*. *Jen* is sometimes substituted for *yen*, especially after consonants. Thus, *soḍ-yen* and *soḍ-jen*, fallen.

The past suffixes have one form ending in *en*, which is used with an intransitive or passive sense, and another form ending in *ā*, which corresponds to Kherwārī *et'*, and is used with an active or transitive meaning. It has already been remarked that an *n* is added to *ā* before suffixes beginning with vowels. Compare *dīch' gō-en*, he died; *dī awal-yen*, it was good; *dīch' tōl-yen*, he was bound; *dīch' bīd-jen*, he rose; *īng gō-ā-kū*, I killed them; *dīch' bī-ā-n-ing*, he forsook me; *dīch' bīt'-ken*, he rose; *dīch' tōl-kā-pīng*, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find *kin*, *kan*, *khen*, *khan* instead of *ken*, and so forth. Compare also *dīj-ā ṭī tōl-ē-khō*, his hands we bound, in the third specimen.

Compound tenses are formed by combining the inflexional bases with auxiliaries. The most common auxiliary is *tīch'-kā* or *tā-kā*, is. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of

the copula is *kā*, past *dān*; compare Santālī *kan*, is, Asurī *ī-dān*, is, and so forth. Other auxiliaries are *sen*, which is used like *kā*, and *lap-ken* or *lap-jen*, began. Thus, *dīch' bīt'-ken kā*, he has risen; *dīch' bibīt'-dān*, he was rising; *dīch' dān-sen*, he has been; *dīch' bīt'-lap-ken*, he is rising. Instead of *dān* we sometimes find *jā*; thus, *gū-yan-jā*, had died.

The various bases are also used as imperatives; thus, *bīt'*, *bīd-ē*, *bibīt'*, rise; *tolyū*, be bound; *tōl-kī*, bind; *ī-lē*, give, and so forth. The suffix *ē* is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs, *kī* is preferred.

The negative imperative is formed by prefixing *bakī* to the base; thus, *bokī totol*, do not bind.

The **negative** particle is *baṅg* or *hē-baṅg*, which sometimes precedes and sometimes follows the principal verb. Thus, *dīch' baṅg tōl*, he does not bind; *dīch' baṅg tōl-dān*, he was not binding. *Baṅg* can, of course, be inflected as a verb; thus, *dī awa-baṅg-ū*, that is not good; *baṅg-en*, was not; *awal-yen baṅg* or *awal baṅg-yen*, it was not good, and so forth. In the past tense, however, it is more common to add *dun* to the base; thus, *dīch' baṅg bīt'-ken* or *dīch' bīt'-dun*, he did not rise.

For further details the student is referred to Mr. Drake's grammar and to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Ellichpur for which I am indebted to the Rev. J. Drake. The second is a short tale in the Kŭrkū dialect of Nimar; the third is the deposition of a witness, forwarded from Akola, and the fourth is a short tale from Hoshangabad. The fourth specimen is rather corrupt. A list of Standard Words and Phrases from Amraoti will be found below on pp. 242 and ff. It did not originally contain all the forms printed below. The missing ones have been supplied from other lists, and they have been printed within parentheses.

[ No. 35.]

## MUNḌĀ FAMILY.

KŪRKŪ.

## SPECIMEN I.

(Rev. John Drake, 1897.)

(DISTRICT ELLICHPUR.)

Miā kōrō-ken bāriā kōn-king dān. Dō shanī-ītaich' hej-a bā-tē-ken  
*One man-to two sons were. And younger-the own father-his-to*  
 māndī-wā-n-ech', 'abā, māl-a ātā ing-ya dāū-bā, dī ing-ken ilē.  
*said-to-him, 'father, property-of share my shall-be, that me-to give.'*  
 Dīch' hej-a māl kāting-kā. Ghōnōch' dīn dā-dūn tē shanī kōn  
*He own property divided. Many days became-not then young son*  
 shabō-kā gōlā-kā, dō kālaṅg-kā dēsh-ōn ō-len. Dō dēn hej-a māl  
*all-whatever gathered, and distant country-in went. And there own property*  
 būrā chāl-ten bid-kā. Dō dīch' shabō shiā-kāgāten, dī dēsh-ōn  
*evil behaviour-in squandered. And he all spent-from, that country-in*  
 kād kāl bōchō-en, dō dīj-en kamtiyū endā-en. Dō dī dēsh-ō  
*heavy famine befell, and him-in to-starve begun. And that country-of*  
 miā thār-ītaij-a mēran dīch' milāting-yū ō-len; dō dīch' hej-a khiti-n  
*one dweller-of near he to-be-joined went; and he own field-in*  
 sukari-kū-kēn gugupī antin dīch'-ken kūl-kā-n-ech'. Dō sukari-kū jujum  
*swine tending for him sent. And swine eating*  
 dān, dī sālī-ten dīch' lājō bibī takū dān; dō dīch'-ken yē-kā  
*were, those husks-from he belly to-fill wishing was; and him-to anyone*  
 īw-ech' baṅg dān. Dīch' usār-en, ma-khan dīch' mhen-en, 'ingya  
*giving-him not was. He became-sensible, then he said, 'my*  
 abā mērā chōtō bhagiya-kū-ken kē ātā ghatā-ū-bā, dō sarāc-yū ētō  
*father near how-many servants-to enough bread is-got, and to-be-saved so-much*  
 ghatā-ū-bā, dō ing raṅgej-a mār gujū lap-ken. Ing bid-bā, dō  
*is-got, and I hunger-of on-account dying am. I shall-arise, and*  
 abā mēran shenc-bā, dō dīch'-ken māndī-wech'-bā, "abā, agāsō samman  
*father-of near shall-go, and him-to shall-say-to-him, "father, heaven before*  
 dō am-a samman ing pāpō dā-kā. Dō sutū-ken am-a kōn māndiyū  
*and thee-of before I sin did. And hereafter thy son to-be-called*  
 lēkān ing baṅg-ū. Ing-ken am-a miā bhagiya lēkān dōk-ing." Dō dīch'  
*worthy I not-am. Me thy one servant like keep-me."* And he  
 bid-jen, dō bā-tē mēran kē-en. Mētin dīch' kādilin dān, dī khendōn  
*arose, and father-his near went. But he far was, that time*

dij-a bā-tē dīch'-ken dō-kā-n-ech'; dō līrābārā-en, dō sarub-jen, dō dij-a  
*his father him saw-him; and pitied, and ran, and his*  
 kōirin gūti-en, dō tōtō i-lā. Dō kōn-tē dīch'-ken māndī-wā-n-ech', 'abū,  
*neck-on fell, and kiss gave. And son-the him-to said-to-him, 'father,*  
 ing agāsō samman dō am-en dug-ūg-en pāpō dā-kā, dō am-a kōn-tē  
*I heaven before and thee-with presence-in sin did, and thy son*  
 māndī-yū lēkān ing sutūken baṅg-ū.' Mētin bā-tē hej-a bhagiya-kū-ken  
*to-be-called worthy I henceforth not-am.' But father-the own servants-to*  
 māndī-wā-kū, 'awal-ten awal lījā sālī, dō dīch'-ken ugūr-kī, dō dij-a  
*said-to-them, 'good-from good cloth bring, and him-on put, and his*  
 tīn mūndī uri-kī, dō dij-a nāngān kaurē uri-kī. Dō ābuṅ jujun  
*hand-on ring put, and his feet-on shoes put. And we shall-eat*  
 dō aiya-kū; inī iṅgya kōn gō-ēn dān, dō ētā jītā-en; dīch' ād-je;  
*and make-merry; this my son dead was, and again became-alive; he lost*  
 dān, dō ghatā-en.' Dō dī-kū aiya-ū lap-ken.  
*was, and was-found.' And they merry-making were.*

Mētin dij-a kād kōn khitīn-ech' dān. Dō dīch' hejā lap-ken, dō ūrā  
*But his big son field-in-man was. And he coming was, and house*  
 mēran hādīr-ū lap-ken, dī khendōn dīch' bājā-sādī dō chusun āñjum-kā.  
*near arriving was, that time he music and dancing heard.*

Dō bhagiya-kū mī-kār-ken dīch' kon-yān-ech' dō kōkōmarā-en, 'inī māndī  
*And servants-of one-man he called-him and asked, 'this matter*  
 chōch'?' Dō dīch' dīch'-ken māndī-wā-n-ech', 'am-a bōkō-tē hē-en;  
*what?' And he him-to said-to-him, 'thy younger-brother-the came;*  
 dō dīch' awal-sajā-ten ghatā-en, inī lagin am-a bā-tē bhānā i-kā.' Dō  
*and he good-well was-found, this for thy father-the feast gave.' And*  
 dīch' khijū-en, dō tālān shenē tak-ū dun dān. Inī bārā dij-a bā-tē  
*he got-angry, and inside go wishing not-being was. This for his father-the*  
 dārūm-en hē-ēn, dō dīch'-ken bintī-kā-n-ech'. Dō dīch' māndī-irā-dōnē  
*outside came, and him entreated-him. And he said-back-having*

bā-tē-ken māndī-wā-n-ech', 'dōgē, ētō ōrōsō-ten am-a kāmō ing dāē-lap-ken,  
*father-the-to said-to-him, 'see, so-many years-from thy work I doing-was,*  
 dō am-a hukūm ing tōnē-kā khendōn dēj-dun. Mētin iṅgya kibilī-kū  
*and thy order I any time transgressed-not. But my friends*  
 gelen ing aiya-ū lagin am ing-ken miā shirī kōn-ken-tai i-dun.  
*with I merry-making for thou me-to one goat young-up-to gavest-not.*  
 Mētin butānī-kū gelen am-a māl jōf-en, inī am-a kōn hē-en, dī-kā  
*But harlots with thy property wasted, this thy son came, that*  
 khendōn am dij-a antin bhānā i-kā.' Dō dīch' dīch'-ken māndī-wā-n-ech',  
*time thou his for-sake feast gavest.' And he him-to said-to-him,*

'kōn, am shabō-kā din ing gelen perīā-kū lap-ken, dō ing-ya shabō-kā  
 'son, thou all days me with staying art, and my all  
 am-a kā. Aiyā-ū dō āri-yū awal dān. Am-a bōkō-tē gō-en  
 thine is. To-make-merry and to-be-glad good was. Thy younger-brother dead  
 dān, dō ētā jītā-en; dō ād-jen dān, dō ghatā-en.'  
 was, and again became-alive; and lost was, and was-found.'

[No. 36.]

## MUNḌĀ FAMILY.

KŪRKŪ.

## SPECIMEN II.

(DISTRICT NIMAR.)

## THE HISTORY OF RAN-JĪ OF GOGAIPUR.

Ī-yā jōmō Ran-jī dī ing Junāpānī Berār-en pēdāken dān. Ing Ī-yā umar bāng  
*My name Ran-jī and I Junāpānī Berār-in born was. I my age not*  
 hādē. Mēten ing-khen yādu-n tākhā, Ī-yā ābā ing-khen miyā hēpā-n māṇḍī-dān,  
*know. But me-to \*memory-in is, my father me-to one time-at said,*  
 ing khaṭ baṇḍoko munoy ōrsō tāwen dāken-dān.  
*I big mutiny five years behind born-was.*

Dikhen-dō ing gal ōrsō dān, Ī-yā ābā ing-khē Ī-yā bārī sānī bōkō-kū,  
*When I ten years was, my father me my two small younger-brothers,*  
 aphaī sānī bōkō-jāi-kū dī Ī-yā māy bāynē-dō gō-en. Ālē āyambālā miyā  
*three small younger-sisters and my mother leaving died. Our ancestral one*  
 sānī-sāng tichā khēṭī dān. Mēten inhi Ī-yā ābā miyā bohrā Ī-yā khaṭ dādā biyābā  
*small plot land was. But this my father one Bohra my big brother marriage*  
 aṇṭin, dī Ī-yā ābā gōjūg-ā bārī sāl sutū mēri-n gō-en, rupyā kolāwen hōtā  
*for, he my father(-of) death-of two years before cholera-in died, money raising for*  
 girwā dō-khē-dān. Bā gō-en-lā-kā bohrā jhaṭṭō karjō pār ilī.  
*mortgage done-had. Father died-after Bohra immediate deb' payment demanded.*  
 Ī-yā māy karjō adgiyō laykō bāng, ēṭhā khēṭī kāmāy lāykō bāng dān; dī-  
*My mother debt paying able not, and cultivation doing able not was; there-*  
 ghalyā dīj dī-khen khēṭī uwā-sākhnē. Mēten ālē palāṭiyā lāykō bāng-en. Bhāgiyā  
*fore she him-to field-to-take-allowed. But we support able not-were. Service*  
 dō jojomā ghataijā aṇṭin gāw babāy bocho-ken. Pahilā alē Kēkrā jūmō gāw-en  
*and food-of getting for village to-leave fell. First we Kēkra named village-in*  
 bastī-ken. Dēn ing dō Ī-yā māy miyā gauḷī ṭhām-en bhāgiyā dō-en, ēṭhā  
*resided. There I and my mother one Gouli with servants became, then*  
 dhin-ṭen ālē pōsāng ēṇḍā-on. Ī-yā mālikō (aphai isā gal) biṭkhil dān;  
*so we to-support began. My master(-of) three-scores-ten she-buffaloes were;*  
 dīj-ā dēkhrēkhō Ī-yā kāmō dān.  
*their tending my duty was.*

En-on adrūg-ā bārī sāl bāṭon ālē-lēn khaṭ phijitō dā-en. Ī-yā bārī  
*Here arriving-of two years after us-upon big misfortune became. My two*  
 bōkō-king miyā mahinā ṭālān gō-en, ēṭhā mēten ālē dī-kū  
*younger-brothers-they-two one month within died, and then we them(-of) \**



bakhērān dāu, ī-yā̃ sab-kō-ten sānī hōkō-jāi-ken kōrō-jujum kula miyā̃ din  
*mourning-in were, my all-from small younger-sister man-eating tiger one day*  
 tulliyenē-ḍo sāynē. Ḍi-ghalyā ḍi gāw kharābō men-ḍo ālē phōran babāy  
*carrying-away was. Therefore that village bad saying we at-once to-leave*  
 takkō-ken. Mēten ālē inhī gāw-on hai-en, ḍē-ten āyē ṭhārṭwā.  
*decided. Then we this village-in came, where now live.*

### FREE TRANSLATION OF THE FOREGOING.

My name is Ran-ji, and I was born in Junapani in Berar. I do not know my age, but I remember my father telling me that I was born five years after the great mutiny. My father died when I was ten years old, leaving me, two younger brothers, three younger sisters, and my mother. We had inherited a small plot of land, but this had been mortgaged by my father to a Bohrā in order to raise money for my eldest brother's marriage. He died of cholera two years before my father. The Bohrā demanded immediate payment of the debt after my father's death. My mother was neither able to pay nor to carry on the cultivation, and therefore she allowed him to take the land. We were now left without any means of subsistence, and we had to leave the village in search of employment and food. We at first settled in a village called Kokra, where I and my mother got employment under a Gowli, and were thus able to support ourselves. My master had seventy buffaloes, and it was my duty to tend them. Two years after our arrival there a great misfortune befell us. My two younger brothers died within the interval of a month, and while we were still mourning for their loss, a man-eating tiger one day carried off my youngest sister. We therefore thought that the place was unlucky and decided to leave it at once. We next went to the village where we are at present residing.

[ No. 37.]

## MUNḌĀ FAMILY.

KŪRKŪ.

## SPECIMEN III.

(DISTRICT AKOLA.)

## DEPOSITION OF A WITNESS.

Imān-ten ing māṇḍī-bā kī andājon pandharā din dā-yen, Śukar-wārā rātō,  
*Oath-on I say that about fifteen days became, Friday night,*  
 ing japāy bārī jāpini-kī giṭi-ken. Bārī pār rātō andājon ī-yā japāy ing-khē  
*I wife two children slept. Two watches night about my wife me*  
 jyāttā-yan māṇḍī-āndā-ken kī, 'urāgā tālā-n thādā-bhogana sādi-ken. Mēten  
*awaked saying-was that, 'house-of middle-in vessels sounded. And*  
 kōrō chālā āñjimū-bā; ḍikān-tin biḍ-ē.' Inkā-ānti ing biḍ-jen; ḍhipī āngān  
*man-(of) sound is-heard; therefore get-up.' Thereupon I arose; wall towards*  
 ing dō-khē, ma-khan in-khē popā dō-khen. Inkā-ānti ī-yen iphin kī  
*I saw, then me-to hole appeared. Then me-in was-thought that*  
 urā phadī-kē, urāg-ā 'tālā-n ṭōnē-kēgarē hē-en. Urāg-ā tālā-n  
*house broke, house-of middle-in someone came. House-of middle-in*  
 diwā bāng-dā. Ī-yā biṇḍilā itān āngār-peṭi tākhā-dān. Dētokā ōkhaṭ-ōn āngār-peṭi  
*lamp not-was. My bed under match-box placed-was. That time-at match-box*  
 waṭ-khē nō lāp-khē. Inī chōr ḍhipi popā-khē mērā sēnē-āndā-ken, ī-yā najar dijen  
*took-out and lighted. This thief wall hole-to near to-go-began, my sight that-in*  
 ōlen, dō ing di-khē uṭhā-yene di-yā ṭi uṭhāe; ing māṇḍī-on-ē(ch'), 'chōr  
*went, and I him caught-having his hand caught; I said-to-him, 'thief*  
 ām tōgām sene-bā?' Di-gon ī-yā khūp tāpān dā-yen. Ing urāg-ātēn hākwā  
*thou where goest?' Him-with my heavy wrestling became. I house-from shouts*  
 dā-yen. Sītārām dō Viṭhōbā ḍikkū hē-en. Dētog-en ī-yā japāy diwā  
*made. Sītārām and Viṭhōbā those came. Then my wife lamp*  
 lāp-khē urāg-ā tālā-n sakadī kōlā-khē; īni kōrō urāg-ā tālā-n  
*lighted house-of middle-in chain unfastened; these men house-of middle-in*  
 hē-en. Mē-ten īyen jōr hē-en, inī chōr-ā mērā-n. dō-khē; manoya  
*came. Then me-in strength came, this thief-of near saw; five*  
 khandō waṭ-ken. Di khandō aphē rupyā molā tākhā-dān. Di ī-yā  
*pieces came-out. Those pieces three rupees worth were. Those mine*  
 tākhā-dān; japāy-ā gāthi-n-kō tākhā. Di gāthi jāti mērā khubḍi mērā  
*were; wife-of bundle-in is. That bundle mill near pots near*  
 dō-ken. Inē-ten jādā māl sen-dun. Ālō āph-kōr di-jā ṭi  
*was-put. This-from more property went-not. We three-men his hand*

tōlē-kho. Dētoḡen pēṭēl-ā mērā-n sā-ya-n-e(oh'). Mēten dī māṇḍi l'ēṭēl-khē bound. Then Paṭēl-of near brought-him. Then that tale Paṭēl-to ghāl-len-ē. Mēten pēṭēl chaukidār-ā ṭi-n chōr-khē i-khin-ē(oh'). Bidī-phajer told. Then Paṭēl Chaukidār-of hand-in thief gave-him. Morning-time polis stāsān-en Bārśi-Ṭākālī idī-khēn-ē(oh'). Chōr ṭonē-kā gāw-ā dij-ā police station-in Barsi-Takli sent-him. Thief which village-of his jumu iṅg bāṅg dhādē. Dī ālē gāw-ā bāṅg. Diwā lā-lāb-ā āntin āṅgār-kāḍi name I not know. He our village-of not. Lamp lighting for match woṭ-khen. Di-khento popā-kā mērā-n chōr dō-ken. Di-āntin diwā iṅg lāb-du-kā. rubbed. That-time hole-of near thief saw. Therefore lamp I lighted-not. Dhīp-ten popā-ten kōrō baḍā muskul-ten ōṭ-bā. Kachēri-n sālō Wall-from hole-from man great difficulty-from comes-out. Court-in brought khilā dī khilā-ten dhīpi-khē popā-khē. Dī ṭyen popā-kā mērā-n andhulī spike that spike-with wall-to hole-made. That me-to hole-of near bath jagā-n ghaṭā-ken. room-in found-was.

#### FREE TRANSLATION OF THE FOREGOING.

I declare upon my oath, that on a Friday night, about a fortnight ago, I was sleeping with my wife and my two children. About midnight my wife roused me and said that she heard a sound of jars in the house, and that she also heard a man moving about. She therefore asked me to get up. I did so and looked at the wall. I saw a hole and concluded that some one had broken into the house. There was no lamp burning, and I therefore took a match-box from under my bed and lighted a match. I saw this thief close to the hole and I seized his hand and asked what he was about. He began to struggle with me and I raised a cry. Then Sītārām and Viṭhōbā came. My wife had now lighted the lamp and unfastened the chain of the door, and the men entered. I got courage and examined the thief. I found five pieces of cloth, worth three rupees. They belong to me, and had been kept in a bundle belonging to my wife, in a pot near the flour mill. I did not find anything more. We three bound his hands and brought him to the Paṭēl, and informed him of the matter. He handed the thief over to the Chaukidār, and the following morning he was sent to the police station at Barsi Takli. I do not know the thief's name and village. He is not of our village. I rubbed a match in order to light the lamp, and then I saw the thief. I did not, therefore, light the lamp. The hole in the wall had been made with the iron spike which has been produced in court. I found it in the bath-room near the hole.

[No. 38.]

## MUṆḌĀ FAMILY.

KŪRKŪ.

## SPECIMEN IV.

(DISTRICT HOSFANGABAD.)

## THE KING AND THE FOUR PRISONERS.

Miyā din rājā jahal-khānā dōḍō ō-lan. Uphon kōr-kū kāmā ō-lan.  
*One day king prison seeing went. Four men work-on went.*  
 Rājā ētā sāmhpē ṭigan-kanē an kumorā-baj-jā, 'kēwdā chōj-ā ō-lan?'  
*King them before-himself placed and asking-is, 'prison what-for went?'*  
 Miyā kaidi māṇḍi, 'mahārāj, khōṭ kām dai-dun. Kūr-kū lawar gawāi  
*One prisoner said, 'Sir, evil deed did-not. Men false witness*  
 bhartigā an iṅ-khē pasāṭiṅ-nī.' Bār-pā kaidi māṇḍi-wā, 'adāwa-tan  
*bore and me entangled.' Second prisoner says, 'enmity-from*  
 kaidō wachō-khanē.' Aphyā kaidi māṇḍi-wā, 'iṅ dusaryā badlyā uṭhā-in.'  
*prison came.' Third prisoner says, 'I other-of instead was-caught.'*  
 Aph kōr-kū chhuṭṭi arā-kē-kū. Rājā aph kōr-kū jawāb i-dun, an uphon  
*Three men leave wanted-they. King three men answer gave-not, and fourth*  
 kumorā-achhur-en, 'am chōya ō-lan kaidam?' Kaidi māṇḍi-kan, 'apnā  
*to-ask-turned, 'thou why wentest prison?' Prisoner said, 'your*  
 chādyā rupyā ṭhēlā churuw-en.' Rājā jahal-darogā hukm wāynē, inī-chā vēṛi  
*new money purse stole.' King jailor order gave, his handcuffs*  
 māki-arā-kē. Jhūṭhā māṇḍi-dun-ē ētā pāp badāṭiṅ-nū.  
*leave-set-free. False said-not then fault increased-not.'*

## FREE TRANSLATION OF THE FOREGOING.

One day a king went to see the prison, and he saw four men going to work. He had them put before him and asked them why they had come into prison. The first said, 'I have not committed any fault, I was sentenced on false evidence.' The second said 'I came into prison through the intrigues of my enemies.' The third said, 'I was caught for another.' All the three wanted to be set free. The king did not return any answer, but asked the fourth why he had come into prison. He said that he had stolen his purse of money. The king then ordered the jailor to release him, because he had not increased his fault by telling lies.

## MUWĀSĪ DIALECT.

A considerable number of the Kūrkūs of Chhindwara have been returned under the head of Muwāsī. There are also Muwāsīs in Hoshangabad, where they live in the Ner-budda valley about Bairi and Punghat. The Hoshangabad Muwāsīs have given up their native tongue and claim to be Rajputs. In Chhindwara, on the other hand, they speak Kūrkū. The number of speakers as estimated for this Survey was 4,000. At the last Census, of 1901, 6,412 speakers were returned.

The Muwāsī dialect is almost identical with ordinary Kūrkū. The vocabulary sometimes differs, and the Aryan element is stronger than in the purest Kūrkū. In most other respects, however, the dialect is the same.

The tendency to cerebralise dental sounds does not appear to exist. Compare *dī*, he; *dā-khe*, did.

An *a* is commonly used in suffixes where most Kūrkū dialects have *e*. Thus, *māl-tan*, from the property; *din-an*, in a day; *ḍo-wan*, saw. The same is also the case in the Kūrkū of Hoshangabad. There are no traces of the semi-consonants in the specimen. Compare however writings such as *chōi*, i.e. *chōch'*, what? *goi* and *gōjō*, to die, etc.

The inflexion of nouns and pronouns is mainly regular. The plural is, however, very commonly used instead of the dual, and we even find *bār-kū*, two. Forms such as *bā-san*, to the father, are due to Aryan influence. *Abu-ā*, his, is perhaps derived from *āpnā*. *Āpē*, you, is also used in the meaning of 'thou' and 'thou and he.'

The conjugation of verbs is almost the same as in the Kūrkū of Hoshangabad. The suffix of the present and future is *wā*. It is apparently also used in the past tense; thus, *māndi-wā*, said. This form is, however, identical with *māndi-wan*, said.

The verb substantive is *kā*, past *dan*. The form *takhāne*, is, should be compared with Santālī *tahā-kon-a*, was.

The only point in which Muwāsī really differs from Kūrkū is in the formation of the negative verb. Forms such as *bañ-khāne*, I am not, are also found in ordinary Kūrkū. In most cases, however, the negative verb is formed by adding *len-kā* or *lan-kā* to the base. Thus, *i-len-kā*, gavest not; *se-lan-kā*, did not go. It seems probable that the *len* of *len-kā* is the Dravidian negative *illa*, to which the verb substantive *kā* is added. If this explanation is the right one, we can perhaps infer that Kūrkū *dun* is also a Dravidian loan. Compare Kōlāmi *tōten*, and *todī* in the Dravidian Bhili of Berar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

## MUṆḌĀ FAMILY.

KŪRKŪ.

MUWĀSĪ DIALECT.

(DISTRICT CHHINDWĀRĀ.)

Miyā̃ ḍhoke bārī gaṇḍā dā-ken. Nānd-tan dī sāni gaṇḍā abu-ā  
*One man-of two sons were. Them-from that small son his*  
 bā-san māndi-wā, 'he bā, māl-tan ī-yā āṭā ta-khāne, in-khan illi'  
*father-to said, 'O father, property-from my share is, me-to give'*  
 Mē-tan dī kōrō dī-khū-kan abu-ā māl kāṭhīn-khō. Thōrēkā din-an sāni  
*Then that man them-to his property divided. Few days-in small*  
 gaṇḍā abu-ā sab māl juḍā-yan nō dusrā des-khen lā-yan, nō dēn dī  
*son his all property collected and other country-to went, and there he*  
 abu-ā māl kharāb chāl-tan barbād dā-khe. Mē-tan dī sab kuchh  
*his property evil behaviour-with wasted made. Then he all whatever*  
 barbād dā-khe mē-tan dī dēsun barā kāl bachō-kan, nō dī kaṅgāli-yan  
*wasted made then that country-in big famine fell, and he wretched-became*  
 nō dī dī dēsun kōr-kū mērān dumā-aṭaiy-yan, nō dī kōrō dī-khan abu-ā  
*and he that country-in men near to-stay-began, and that man him his*  
 kheti-n sukarī chā-chārā kul-khe. Dī kōrō khūb raṅgai-yan kī sukrī chārā  
*field-in swine to-feed sent. That man much hungered that swine food*  
 jojunuā-nāyane tiyār huā. Mē-tan dī kōrō-kan iyē-kā jojun-ā-nāyane i-len-kā.  
*eating-for ready was. And that man-to anyone eating-for gave-not.*  
 Mē-tan dī abu-ā hōsan haiy-yan nō māndi-wā, 'ī-yā bā-tē mērān iddā kōrō  
*And he his sense-in came and said, 'my father near how-many men*  
 ta-khāne kī dī-kū-khan achhā-tarahāse āṭā ghatā-wā, nō ing raṅgai-tan  
*are that them-to enough bread is-got, and I hunger-from*  
 gōjō-ṭaiyan.' Nō dī abu-ā manan māndi-wā kī, 'ing ī-yā bā-tē mērān seno-wā  
*dying-am.'* And he his mind-in said that, 'I my father near shall-go  
 nō māndi-wā kī, "hē bā, ām-ā samman nō Parmesur samman āpē bār-kū-kā  
*and shall-soy that, "O father, thee-of before and God before you both*  
 tālān ing pāp dā-khe, nō ing ām-ā gaṇḍā māndi lāykhū bañ-khāne. In-khan  
*between I sin did, and I thy son to-say worthy not-am. Me*  
 miyā̃ majurōn hisāb-an dumā-dhā-wā." Nō dī iddā māndi-wā abu-ā bā mērān  
*one servants-of like to-stay-make."* And he so said his father near  
 lā-yan. Mē-tan dī galle atā dan, mē-tan diyā bā-tē dō-wan nō sarūb-an nō dī mulākāt  
*went. And he very far was, and his father saw and ran and he meeting*  
 dā-wan, nō dī gaṇḍā bā-san māndi-wā kī, 'ing ām-ā samman nō Parmesur  
*made, and that son father-to said that, 'I thee-of before and God ,x*

samman pāp dā-khe, nō ām-ā gaṇḍā māndi lāykhū bañ-khāno.' Mē-tan bā abu-ā before sin did, and thy son to-say worthy not-am.' And father his naukarōn-tan māndi-wā ki, 'achhā aṅgā sā-lī nō di-khan uri-kē. Chhallā diyā servants-to said that, 'good robe bring and him-to put. Ring his ti-yan uri-kē nō diyā janggan penhai uri-kē. An-then achhi-tarah-sō jojumūā nō hand-on put and his foot-on shoe put. And good-way-in shall-eat and achchī-sukhī-wan. Ī-yā gaṇḍā goi-an dan, mētan dī bileri-yan; dī ad-jan dan, well-happy-shall-be. My son dead was, and he alive-became; he lost was, nō mē-tan dī ghatā-yan.' Nō dī-khā bahot khusī-wan. and then he was-found.' And they much happy-were.

Inhī bakhat diyā bare kōn-tē khēti-n dan. Mē-tan dī urā mērān hai-wan, This time his big son field-in was. And he house near came, mē-tan di-khan siringā āwāj diyā lutūr-an hai-wan. Diyā miyā naukar-khan and him-to music-of sound his ear-in came. His one servant-to hākoī nō māndi-wā, 'inī chōī bāt ōy?' Dī naukar māndi-wan ki, 'ām-ā called and said, 'this what matter is?' That servant said that, 'thy sānī dādā hai-wan, nō ām-ā bā mējwānī dā-khe, mē-tan dī di-khan small brother came, and thy father feast made, and he him chaṅgāpan ghatā-wan.' Mē-tan di-khan gussā ā-yin nō dī bhitrā se-lan-kā. safe found.' And him-to anger came and he inside went-not. Diyā bā-tē bākran haikkan nō di-khan āyal-tan māndi-wā. Mē-tan dī His father outside came and him-to entreaty-with spoke. And he abu-ā bā-san māndi-wā, 'hē bā, āpē sēwā itnā din dā-yē, nō ām-ā his father-to said, 'O father, thy service so-many days did, and thy hukūm uṭāl-lan-kā. Mē-tan āpē miyā sērī pillā in-khan Ī-yā dōstō songan order broke-not. And you one goat young me-to my friends with huñjū-nāyane i-lan-kā. Mē-tan āpē dī gaṇḍā hajewā, mē-tan āpē āyal playing-for gaved-not. And your that son comes, then you great mējwānī dā-khe, ki mē-tan āpē sab dhan japāy-kū songan udāo-ke.' feast made, that then your all wealth women with squandered.' Diyā bā māndiwan ki, 'jo-kuchh Ī-yā mērān ta-khāne, so ām-ā-kā His father said that, 'whatever my near is, that thine wē. Āmbū-khan inhī bakhat khusī-manāti-an, mē-tin ām-ā dī sānī is. Us-to this time merry-should-make, that-for thy that small dādā goi-an dan, so ghatā-yan; dī ad-jan-dan, so ghatā-yan.' brother dead was, he was-found; he lost-was, he found-was.'

## NAHĀLĪ.

The Nahāls are mentioned in old documents as hill robbers. According to the Nimar Settlement Report, ‘ “Nahal, Bheel, Kolee” is the phrase generally used in old documents for hill plunderers, who are also all included in the term “Mowassee.” The Raja of Jeetgurh and Mohkote has a long account in his genealogy of a treacherous massacre by his ancestor, in the time of Akbar, of a whole tribe of these Nahals, in reward for which he got Jeetgurh in Jageer. Indeed they seem to have been inveterate caterans, whom nothing but extermination could put down. They do not now exist as a tribe, but only in scattered families, who are mostly in the position of hereditary village watchmen.’

According to the same authority the Nahāls then, in 1870, spoke Kūrkū. It is probable that this is still the case with many Nahāls. Others, however, use a mixed form of speech, which will be dealt with in what follows. This latter dialect is the so-called Nahālī, *i.e.*, the language of the Nahāls. It is spoken by the Nahāls of Nimar, but no information is available as to the number of speakers, the Nahāls having been included under the head of Kūrkū in the local estimates and in the last Census reports.

Nahālī is different from the Nāharī dialect of Kanker, which is a broken Halbī, and also from Naharī, a Bhil dialect of Nasik and Sargana. Like both, however, it is strongly Aryanised, and probably on its way towards becoming an Aryan form of speech. The base of the dialect is probably a Muṇḍā language of the same kind as Kūrkū. Then there is an admixture of Dravidian, and finally an Aryan superstructure. It is of interest to note that Nahālī is spoken in a part of the country in which remnants of Muṇḍā and Aryan tribes still meet each other. To the north and west we find a continuous chain of dialects, *viz.*, the various Bhil dialects, which are now Aryan but are spoken by tribes who must have been of the same stock as the Nahāls.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Nahālī have been received from Nimar and will be reproduced below. They are the basis for the remarks which follow, and which do not make any pretension to completeness.

**Nouns.**—There is apparently no grammatical gender and no dual. The usual plural suffix is *ṭā* ; thus, *ābā-ṭā*, fathers.

There is apparently great confusion in the use of the various case suffixes. *Kē* or *kī* apparently corresponds to *ken* in Kūrkū and denotes the dative and the locative. Thus, *ābā-kē*, to the father ; *khēṭ-kē*, in the field.

The suffix *kun* corresponds to Hindī *sē*, from, to ; thus, *māl-kun*, from the property ; *hāl-kun*, to the servants (he said).

The genitive is formed by adding one of the suffixes *kē*, *kū*, *n*, *nē*, and *kū*. Thus, *mānchu-kē*, of a man ; *ābā-n* and *ābā-kū*, of the father ; *ḍhol-kā*, of drums.

The case of the agent is apparently formed by adding *n* or *nē* ; thus, *bāchuran*, by the younger ; *ābā-nē*, by the father. The use of the case of the agent, and the suffixes by means of which it is formed, are distinctly Aryan.

**Numerals.**—The numerals are given in the list of words. It will be seen that *irā*, two ; *moṭho*, three ; *nālo*, four, are Dravidian. *Bidī*, one, perhaps corresponds to



**Kherwārī mit'**, one. Compare Khassi *wei, wi*, one. Sir George Campbell gives *bi*, one, from the Lakadong Khassi dialect. The remaining numerals are Aryan.

**Pronouns.**—The pronoun *jo*, I, is peculiar to the dialect. *Ingē*, and *in*, my, seem to be Munḍā forms. *Nē*, thou, on the other hand, is Dravidian. The final *mā* in *hundār-kā-mā*, preparedst, on the other hand, looks like the suffixed form of the Munḍā pronoun of the second person. Other pronouns are *ho*, *hoytarē*, *ētarē*, he ; *iḷi*, *hoiḷi*, that ; *ibniḷi*, own ; *nānī* and *nēnī*, who ? *nānko*, what ?

**Verbs.**—The verb substantive is *kā* as in Kūrkū. In the third person *tanke* is recorded. It is perhaps the same word as Santālī *tahā-kan*. The past is given as *o*, third person *ēthē*. In the specimen, however, we find *tā*, was, wore. The distinction between the first and second persons on the one side and the third on the other is probably artificial.

The **present tense** of finite verbs is formed by adding *gā* ; thus, *ughāin-gā*, lives ; *koṭṭe-gā* and *koṭṭo-gā*, strikes. Instead of *gā* we also find *kā* ; thus, *jērē-kā*, it is got. Compare also *tan-kē*, he is. Compare Kūrkū *kā*, is.

A **present definite** is formed by adding *kādinī* or *kēdinī* ; thus, *koṭṭo-kādinī*, I am beating ; *charāw-kēdinī*, he is grazing. This form is, however, also used as a past ; thus, *ghain-kēdinī*, they made merry.

The **future** seems to be identical with the present. The suffix *gā* or *kā* also occurs as *gēn* or *kēn*. Thus, *ēr-gā*, I shall go ; *koṭṭo-kēn-kā* and *koḥaṭu-kēn*, will strike ; *ṭē-ēkēn*, we shall eat ; *ugāin-gēn*, we shall become. Note also *kāynēkē*, I shall say.

The **past time** is expressed by means of several suffixes. In the case of transitive verbs there is a tendency to introduce the passive or impersonal construction usual in Aryan languages. Thus, *hoytarē-n dhan-māl aṭāyā*, him-by property was divided. The suffix *yā* in *kamāyā*, was done ; *aṭāyā*, was divided, is perhaps also Aryan.

The most common suffixes of past time are as follows :—

*Ē* or *ī* is used in forms such as *ṭē-ē*, ate ; *pāṭ-ī*, came ; *māṇḍī*, said. It is apparently identical with Kūrkū *ā*, *en*. If this suffix originally ended in *n*, it is perhaps identical with *nu* or *nī* in *kāi-nu*, *kāi-nī*, said. Compare the common *n* suffix in Bhilī and Khāndēśī.

A suffix *jan* or *jā* occurs in *nan-gāy-jan*, he became destitute ; *khijī-jā*, he got angry, and so forth. It seems to have a passive or intransitive force. Compare Kūrkū *en*, *jen* and *jan*, Munḍārī *jan* and *yan*.

A *k* suffix is used in forms such as *uḍātin-kā*, spent ; *char-kē*, came ; *ṭok-kī*, kissed. Similar forms are common in Kūrkū and other Munḍā dialects.

Other forms with the meaning of a past tense are *ṭē-gadā*, they were eating ; *harpī-dā*, he was lost ; *ṭākogā-ṭā*, he was filling ; *beṭṭirī*, he had died ; *ādirī*, he reached ; *ghāṭājērā*, he was found ; *koṭṭojērē*, I had beaten, and so forth. Note also *hundār-kā-mā*, preparedst.

The **imperative** is formed by adding the suffixes *ē* or *kē* ; thus, *ēr-ē*, go ; *bē-kē*, give. *Pēhēnātin-kā*, put on, looks like a future. Note the reduplicated form *bē-bē*, give.

The various tenses are apparently also used as participles. Compare *gōlāya*, having collected ; *hērē*, spending ; *chēr-gē*, running ; *pāt-kēdinī*, while coming ; *bē-kē*, having risen (Santālī *beret'-ko-tū*) ; *uḍātin-kā-mā*, when he had spent, and so forth.

**Verbal nouns** are *chain-kā*, to make merry ; *chādāk-kē*, in order to tend ; *mūṇḍi-ang*, to say.

The **negative particles** are *bē*, *bēḷā*, *bēḷē*, and *hōḷē* ; thus, *bēko*, no ; *bēḷā-bē*, did not give ; *bēḷē-hēḷē*, I am not ; *hōḷē-jīrē*, did not pass. In *nānkatarhōḷbē*, didst not give. the negative particle is probably *hōt*, and *nānkatar* perhaps means 'any even.'

The preceding remarks will have shown the peculiar character of the dialect. It gives the impression of a mechanical mixture of Muṇḍā, Dravidian, and Aryan elements. The same impression is left by the vocabulary which contains words belonging to all three families, and also some which cannot with certainty be identified.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 212 and ff. Both have been printed as I have got them.

[ No. 40.]

## MUṆḌĀ FAMILY.

NAIĀLĪ DIALECT.

(DISTRICT NIMAR.)

Bidi mānchu-kī ir lānā tā. Hoytarē-ṭā-kun bāchura-n ābā-kō  
*One man-to two sons were. Them-from the-younger-by father-to*  
 kāynū, 'yē ābā, awal māl-kun ingē hiechā indē mā.' Bhāṭē  
*it-was-said, 'O father, good property-from my share me-to give.' Then*  
 hoytarēn hoytarē hiṅgē dhan-māl aṭāyā. Ghanē din hoṭē-jirē  
*him-by them his wealth was-divided. Many days became-not*  
 bāchē-gitā sab dhan-māl-na golāya bhāgā dēch-kī yēdē, hāṭikoyērī  
*young-son all property having-collected distant country-to went, there*  
 hoytarēn āndphand-kī din hērē ibnijē dhan uḍātinkā. Bhāṭē  
*him-by riotously days spending his-own property was-spent. Then*  
 hoytarēn sab uḍātinkā-mā itī dēch-kē kāl charkē, hoytarē naṅgāy-  
*him-by all spent-in that country-in famine came, he destitute-*  
 jān. Bhāṭē ho hoitī dēch-kē māntāminār-kē bidi mānchu-kē awār-kē  
*became. Then he that country-in inhabitants-in one man-of house-in*  
 ugāyaṅgā. Hoytarē khēt-kī chogumṭā chāḍāk-kē pūrī. Itān jogumṭā  
*lived. He field-in sowing grazing-for sent. Which swine*  
 ṭegadā ētlān chhēngā-kē ēngū pōpō āgan-kā ṭākogāṭā. Ētarēn  
*eating-were those husks-with his belly fire to-satisfy-wanted. Him-to*  
 nānikā nānkā bēṭābē. Bhāṭē ētarē-kō akal pāti do ētarē kāinī, 'ēngē  
*anyone anything not-gave. Then him-to sense came and he said, 'my*  
 ābā-kū ghanē hāl-kun popo-chēn ghanē chhokdān jērē-kā, jo chāṭ-kū  
*father-of many servants-to belly-from much food got-is, I hunger-of*  
 bēṭo-gā. Jo bēi-kē ēngō ābā-ṭhā-kē or-gā ētarē-kē kāynēkē, "ē ābā,  
*die. I arisen-having my father-near shall-go him-to shall-say, "O father,*  
 joo Bhagwān-bihoṭ-chhāgo nē ābā sāmnē pāp-karm kamāyā. Jo nē  
*me-by God-against and father before sin was-done. I thy*  
 pālisorongā māṇḍī-raṅg jāgā bēṭē hēlē. Jo nē bhāgyāraṅgo-kī bidī okibē."'  
*son say-to worthy not am. Me thy servants-among one consider."'*  
 Bhāṭē bī ētarē ēngā ābā-ṭhā-kē ērkēdinē. Hoytarē dhāwā-kidā ētarē  
*Then arising he his father-near went. He far-was his*  
 ābā-nē arāyē-ku kiwu pāddī, chērgē ēridkā ṭuī do ṭokkī.  
*father-by having-been pity was-felt, having-run went embraced and kissed.*  
 Iānā hoytarēn māṇḍī, 'ē ābā, jo Bhagwān-bihoṭ-chhāgo do ābā sāmnē  
*Son him-to said, 'O father, I God-against and father before*  
 pāp-karm kamāyā. Bhāṭē jo nē pālisorongā māṇḍī-raṅg jāgā bēṭē-hēlē.'  
*sin did. Then I thy son to-say worthy not-am.'*

Do ābā apnā naukar-huṅgo kāinī, 'sabī-kun awalkā kuprā phēr-kē  
*And father his servants-to said, 'all-from good cloth taking-out*  
 ētarē-kē pēhēnā-tīnkā, ētarēn bāko-kē mūndī do khudī-nē khāwdē urībē.  
*him-to dress, his hand-on ring and feet-on shoes put.*  
 Jo tēekēn majā ugāingēn. Ingē pālīchho bēṭṭīrī jīwatā, harpidā  
*We will-cut merry will-be. My son dead-was lives, lost-was*  
 ghāṭājīrā.' Bhātō hoytarē chain-kedīnī.  
*found-is.' Then they merry-made.*

Ētarēn bhāgā bēṭā khēt-kī tā. Pāt-kēdinī āwār-barī ādīrī hoytarē  
*His elder son field-in was. Coming house-to reached he*  
 dhol-kā do chananā chalaṅg chikuī. Ētarēn ētarē bhāṅgyānījār-kē  
*drums-of and dance-of sound heard. Him-by his servants-of*  
 bidārī-nā mirā-kī ulāchhī bichāwē, 'nān-kādinī?' Hoytarē kadinī, 'nēn  
*one-to new was-called asked, 'what-is-going-on?' He said, 'thy*  
 dāyarē pāti, nēn ābā-rē awal-ka chhokḍā hundārē, itarē-kē awalkā  
*younger-brother came, thy father good food prepared, him good*  
 awalijā.' Ētarē khijijā bhūtar-kē bēṭē hēḍjā. Itarē-ghālajā ētarē ābā  
*found.' He got-angry inside not went. Therefore his father*  
 bāharē-kē pāti ētarēn manojē. Ētarēn ēṅgā ābā-nē kāinī, 'arābē,  
*out came him entreated. Him-by his father-to it-was-said, 'see,*  
 jo himwat warso ninē chākārī kamāyā, na jo nē māṇḍī hotānēkā.  
*I so-many years thy service did, and what you said was-done.*  
 Nē hīṅgan-bārē mēṇḍhān palīchho nānkatar-hōt-bē hīṅgē dēśo-bhāi  
*Thou me-to sheep-of young any-not-garest my friends-with*  
 chain-gā. Nē hiyēngī rāṇḍī-muṇḍinā paisā tē-ē inē pāt sagā-nīkā  
*might-feast. And who harlots-with money etc he coming all-of*  
 awalkā khānā hundar-kā-mā.' Ābā-nē māṇḍī, 'ē pālīchho, nē ingē  
*good food preparedst.' The-father-by it-was-said, 'O son, thou me*  
 mērēpā, jo ibnījī bī nē-kā. Nē chainkā maujkā ugāijā,  
*near-art, what my-own is thine-is. Thou to-feast to-make-merry was-fit,*  
 irkēnē nē bāśīgītā bēṭṭīrī, jīwatā; jo harpidā, ghāṭājīrā.'  
*because thy brother dead-was, lives; who lost-was, was-found.'*

## KHARĪĀ.

Khariā is the dialect of a cultivating tribe in Chota Nagpur. The number of speakers is about 80,000.

Khariā is properly the name of the tribe, and not of the language. We do not know the original meaning of the word. It is possible that it has something to do with the common word for 'man' in the Mundā languages, Santālī *hāṛ*, Kūrkū *kōrō*. We are not, however, in a position to settle the question.

The Khariās are found over a wide tract of country, from Bankura in the east to the Chhattisgarh Foudatory States in the west. They are divided into several sub-tribes, and are mainly cultivators. We do not know anything with certainty about their origin and old wanderings.

Many Khariās have abandoned their original language for some Aryan or Dravidian form of speech. The territory within which Khariā is spoken does not, therefore, coincide with the home of the tribe.

The stronghold of the Khariā language is the south-western corner of Ranchi and the adjoining portions of Jashpur and Gangpur. Speakers are also scattered over Udaipur, Raigarh, and Sarangarh. The Khariās of the Orissa Tributary States, of Bonai and Sambalpur, and probably also those in Bamra, Rairakhol, and Patna, speak Kurukh. Those living in Manbhum and Bankura speak a corrupt Bengali, and those in Sarguja Chhattisgarhī. The members of the tribe living in the Sarguja State, however, are able to translate some words into Mundārī which they apparently consider as their old home-tongue.

Some of the Khariās of the Jashpur State have been returned under the head of Bīrhār, *i.e.*, 'wood-men.' Their language is, however, Khariā, and Bīrhār is probably the name given to them by their Mundā neighbours. Their own word for 'man' is *lebu* as in Khariā.

Khariā is a dying language, and it is probably very corrupt in those districts where it is only spoken by very few individuals. In Ranchi, Jashpur, Raigarh, and Sarangarh, the dialect is everywhere the same.

The number of speakers has been estimated as follows for the purposes of this Survey :—

## A.—Spoken at home—

## BENGAL PRESIDENCY—

Bankura . . . . .	156
Ranchi . . . . .	68,321
Jashpur State . . . . .	2,500
Udaipur State . . . . .	79

TOTAL BENGAL . 71,056

## CENTRAL PROVINCES—

Sarangarh . . . . .	496
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TOTAL . 71,552

**B.—Spoken abroad—****ASSAM—**

Darrang . . . . .	260
Lakhimpur . . . . .	420
	<hr/>
TOTAL . . . . .	620
	<hr/>
GRAND TOTAL . . . . .	72,172
	<hr/>

Of the 2,500 speakers enumerated in the Jashpur State, 500 were reported to speak Bīrbhār. See above. The 156 Kharīās in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Survey was carried through the press, and the figures have therefore been shown in this place. No speakers were returned from Raigarh.

The corresponding returns at the last Census of 1901 were as follows :—

**BENGAL PRESIDENCY—**

Bankura . . . . .	224
Hooghly . . . . .	135
Jalpaiguri . . . . .	3,779
Darjeeling . . . . .	137
Rangpur . . . . .	1
Bogra . . . . .	210
Sonthal Parganas . . . . .	8
Angul and Khondmals . . . . .	17
Rauchi . . . . .	49,784
Singbhum . . . . .	330
Kuch Bihar . . . . .	1
Chota Nagpur Tributary States . . . . .	23,798
	<hr/>
TOTAL BENGAL PRESIDENCY . . . . .	78,424

**CENTRAL PROVINCES—**

Raigarh . . . . .	1,758
Sarangarh . . . . .	1
Bamra . . . . .	238
Rairakhol . . . . .	124
Patna . . . . .	41
	<hr/>
TOTAL CENTRAL PROVINCES . . . . .	2,162
Andamans and Nicobars . . . . .	1
Assam . . . . .	1,919
	<hr/>
GRAND TOTAL . . . . .	82,506
	<hr/>

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurukh and not Kharīā. The same is probably the case with those returned from Bamra, Rairakhol, and Patna. The returns from the districts in the Bengal Presidency where no mention of Kharīā was made in the local estimates should probably be shown under Bengali. No further information has, however, been available, and I have therefore simply reproduced the Census figures. I have only excluded the Kharīās returned from the Orissa Tributary States, because they certainly speak Kurukh.

**AUTHORITIES—**

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[LYALL, (SIR) A. J.]—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part iii, pp. 80 & ff., contains a Kheria vocabulary.

DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Contains a Kharria vocabulary by Rakhal Das Halder.

DRIVER, W. H. P.,—*Notes on some Kolarian Tribes.* *Journal of the Asiatic Society of Bengal*, Vol. lvii, Part i, 1889, pp. 15 & ff. (The Kharīyās); and Vol. lx, Part i, 1891, pp. 28 & ff. (The Pahariyā-Kharīās.)

GAGAN CHANDRA BANERJEE, B.A.,—*Introduction to the Kharīā Language.* Calcutta, 1894.

Kharīā grammar has all the characteristics of a language which is gradually dying out and being superseded by dialects of quite different families. The vocabulary is strongly Aryanised, and Aryan principles have pervaded the grammatical structure. Kharīā is no longer a typical Muṇḍā language. It is like a palimpsest, the original writing on which can only be recognized with some difficulty.

Grammar.

A full account of the dialect has been given by Mr. Banerjee in the work quoted under authorities. It has been used for the remarks which follow, and it should be consulted for further details, though it is far from being satisfactory.

**Pronunciation.**—The semi-consonants are not consistently marked in any specimens, and I have only been able to restore them in a few places. Mr. DeSmet often marks them by means of a ' after the preceding vowel, and Mr. Banerjee by means of a ^ above the vowel. Thus, *o'o* and *ō*, a house. I have written *ok'*. The genitive is *og-a*, of a house. The change of the semi-consonant to *g* shows that, in this case, it is a *k'*. The same is the case with *dak'*, written *da*, water, ablative *daga-tei*, and so on.

The semi-consonant *ch'* can be restored in words such as *mī*, i.e., *mich'*, aunt; genitive *mij-a*; *tai*, *tak'* and *taj*, i.e., *tach'*, distribute; *orei*, i.e., *orech'*, a cow; *lai*, i.e., *lach'*, a belly; *goi*, i.e. *gach'*, die, and so forth.

The semi-consonant *t'* is probably sounded in words such as *mod*, or *mond*, i.e., *mot'*, eye; *moi*, *moyod*, *moing*, *muḍu*, one; *betod'* and *betot*, i.e., *betot'*, hunger.

The semi-consonant *p'* is probably meant in words such as *kuṇḍabn*, *kuṇḍam*, or *kuṇṛab*, back, and so forth.

It will be seen that Kharīā uses these sounds in the same way as other Muṇḍā dialects. They have also the same tendency to be changed to soft consonants or else to nasals, which we have observed in the case of the various dialects of Kherwārī. I have not, however, ventured to make any attempt at restoring them. They are marked in the Jashpur specimen, but in a very arbitrary and inconsistent fashion. I have therefore in this respect left the specimens as I have got them, and have only corrected obvious mistakes.

In many cases a *k* corresponds to an *h* in Kherwārī, as is also the case in Kūrkū, Juāṅg, etc. Thus, *konon*, Muṇḍārī *hon*, small; *kouḷu*, Muṇḍārī *hon*, child; *koloṅg*, Muṇḍārī *holoṅg*, flour, and so forth. *Kar*, which occurs in pronouns such as *u-kar*, this person, is perhaps identical with Santālī *hār*, a man.

**Nouns.**—Kharīā has apparently given up the distinction between the animate and inanimate genders. There is, so far as I can see, only one gender, and there is no difference in the verb if the subject is inanimate. The natural gender is distinguished in the usual way. Thus, *koṭa solo*, a dog; *kuṭi solo*, a bitch; *sār*, an ox; *orech'*, a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar.

There are three numbers as in Kherwārī, the singular, the dual, and the plural. The suffix of the dual is *kijār*, *kiyār*, or *jār*, and that of the plural is *ki*. It is evident that the dual suffix is formed from the plural suffix by adding *ār*. *Ki* is the old dual suffix.

**Case.**—Kharīā has abandoned the Muṇḍā practice of expressing the cases of the direct and the indirect object in the verb. It has therefore become necessary to indicate those cases by adding postpositions to the noun. We have already seen how a similar tendency has begun to make itself felt in some forms of Kherwārī. It is due to the influence of Aryan and Dravidian vernaculars.

The usual case suffixes in Kharīā are :—

*te*, for the accusative, dative, and locative ;

*tei*, for the ablative ;

*ā*, for the genitive.

Thus, *lebu-te*, the man ; to the man ; in the man ; *lebu-tei* or *lebu-ā-tei*, from the man, or from the man's. The accusative suffix is often dropped ; thus, *timsaṅ ol-e*, bring fire.

The genitive suffix *ā* is often written *ak'* in the Jashpur specimens. It is identical with Muṇḍārī *ak'*. Double genitives such as *abagak'*, of the father, also occur. Mr. DeSmet also gives an accusative and dative suffix *ge* ; thus, *aba-ge*, to the father. It is probably the Kurukh postposition *gē*.

**Adjectives.**—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, *āpā ādhro-tei māhā āi*, father child-from great is, the father is greater than the child.

**Numerals.**—The numerals are given in the list of words. It will be seen that the first six correspond to those in use in other Muṇḍā dialects. The numerals for 'seven,' 'eight,' and 'nine', on the other hand, correspond to Savara *gul-jī*, seven ; *tam-jī*, eight ; *tiñ-jī*, nine. Compare the remarks in the introduction to this volume, pp. 12 and 24 above.

The higher numerals are counted in twenties as in other Muṇḍā languages.

**Pronouns.**—The following are the personal pronouns :—

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person . . .	<i>iṅ</i>	<i>iñjār</i>	<i>ānāṅ</i>	<i>ole</i>	<i>āniṅ</i>
2nd person . . .	<i>am</i>		<i>ambār,</i> <i>amār</i>		<i>ampe</i>

The form *ānāṅ*, thou and I, corresponds to Kherwārī *ālāṅ* ; and *ele*, they and I, to Kherwārī *ālā*. *Aniṅ*, you and I, corresponds to the inclusive dual *āliṅ*, thou and I, in Kherwārī. *Iñjār*, he and I, is formed by adding the usual dual suffix *jār*. *Ambār* or *amār*, you two, is apparently formed from *am*, thou, by adding the numeral *bār*, two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix *jār* as derived from *bār*. The initial *b* of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns ; thus, *iṅ-ā* or *iñ-ā*, my ; *am-ā* and *amāg-ā*, thy ; *ampā*, your ; and so on. In Jashpur we find forms such as *iñā*, my ; and in the Sarangarh specimens *iyā* is written for *iñā*, i.e., *iñak'*.



For the third person the pronoun *aḍi* or *aṛi*, he, she, is used. The corresponding dual is *aṛ-kiyār*, and the plural *aṛ-ki*. *Aḍi* is apparently a Dravidian loan-word. Compare Telugu *vāḍu*, he; Kurukh *aḍi*, she.

Pronominal suffixes are used with verbs in order to denote the person of the subject. They are as follows:—

Person.	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
First . . .	<i>iṅ</i>	<i>jār</i>	<i>nāiṅ</i>	<i>le</i>	<i>niṅ</i>
Second . . .	<i>m</i>		<i>bār</i>		<i>pe</i>
Third . . .	<i>i</i>	<i>kiṛ</i>		<i>ki, me, mai</i>	

The pronominal suffix is very commonly dropped in the third person singular. Mr. Banerjee mentions a suffix *æ* for the first person, and a suffix *p'* for the second person singular which he says are added to the *o* of past tenses. Thus, *ol-o*, brought; *olæ*, I brought; *olop'*, thou broughtest. I have not found any such forms in the specimens.

Pronominal suffixes are also used after nouns of relationship. They are *iṅ* and *nāiṅ* for the first; *nom* for the second; and *ḍom* for the third person. Thus, *māiṅ* or *mānāiṅ*, my mother; *mānom*, thy mother; *māḍom*, his, or her, mother; *ela āp nāiṅ*, our father, and so forth. In the Jashpur specimens we find *ṛom* instead of *ḍom*. The *ḍu* in *kuṇḍu*, son, is probably another form of *ḍom*.

There are no pronominal infixes.

The demonstrative pronouns are *u*, this; *ho*, that; *han*, that far off. They are used as adjectives. In Jashpur we also find *hin* and *hē*, this, and in Sarangarh *ye*, this. Demonstrative nouns are formed by adding *je* to the demonstrative bases for animate and inanimate objects, and *kaṛ* for persons. *Kaṛ* is probably the same word as Santālī *hār*, a man. Thus, *u-je i lebu heke*, this which man is? *han-je io-e*, that see; *u-kaṛ*, this person. The dual and plural of *u-kaṛ* are *u-kiyār*, *u-ki*, respectively.

The interrogative pronouns are *ber*, who? *ata*, which? *i*, what? Thus, *am ber heke-m*, who art thou? *ata po'da-te au-ta-m*, in what village do you live? *i daru-ā*, of what tree?

*Ber* usually remains unchanged in the dual and the plural. In the dual we sometimes find *ber-jār* or *ber-ār* for the first; *ber-hār* for the second; and *ber-kiār* for the third person. Thus, *amār ber-hār heke-bār*, who are you two? *Ber* apparently corresponds to Gōṇḍī *bōr*, who? The Gōṇḍī *bōr* is also inflected in person. Compare the remarks under the head of Gōṇḍī on pp. 483 and ff. below.

**Verbs.**—In the conjugation of verbs Khariā has been much influenced by its Aryan and Dravidian neighbours. The direct and indirect objects are no longer expressed in the verb; there is no particle which changes the base of a certain tense to a finite tense, and the pronominal suffixes are usually added to the verb. Moreover, the language is no longer able to distinguish between the various stages of verbal action with the same precision as in the case of Kherwārī. Khariā conjugation is, therefore, much simpler and more in accordance with Aryan principles.

**Person.**—The person of the subject is expressed by adding the pronominal suffixes mentioned above. They are often dropped when the subject is a personal pronoun. Final *e* and *i* of verbal tenses are dropped before the *i* of the first person. Thus, *ole*, shall bring; *ol-ing*, I shall bring. The final *o* of past tenses is, however, retained; thus, *olo-ing*, I brought. There are two suffixes of the third person plural, *viz.*, *ki* and *me* or *mai*. *Me* or *mai* is used after tenses formed by adding the suffixes *si*, *ke* or *ki*; in the imperative; and in the present tense of *ao-nā*, to be. *Ki* is used in all other cases.

**Voice.**—The passive voice is formed by adding *dom* to the base. Thus, *jore-dom-ki*, he was joined. Instead of *dom* we find *jom* in *io-jom-tā*, it is seen; *pig-jom-tā*, it is broken, and so forth. The base of such verbs probably ends in *ch'*; compare *pij-e*, break; *pij-si*, he has broken. The original passive suffix accordingly appears to be *om* which can perhaps be compared with Kherwārī *ok'*.

**Tenses.**—The bases of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is inflected like an intransitive.

The **future** and **indefinite present** is formed by adding *e* in transitive, and *nā* in intransitive verbs. Thus, *ole*, he will bring; *oling*, I shall bring; *gil-dom-nā-ing*, I am struck. The suffix *nā* is perhaps connected with the *en* in Mundārī *abuṅ-en-a-ing*, I wash myself.

The **definite present** is formed by adding *tā* or *te*; thus, *ol-tiṅ*, I bring; *ol-te-ki*, or *ol-tā-ki*, they bring. The suffix *tā* corresponds to Mundārī *tan*.

The simple **past** is formed by adding *o* in transitive and *ki* in intransitive verbs; thus, *ol-o*, brought; *chol-ki*, went; *chol-ki-mai*, they went. Before *o* a *ɟ* becomes *th*, and in some other cases a *chh* or *kh* is inserted. Thus, *goɟ*, an intensive auxiliary, past *gotho*; *soi*, i.e. *soch'*, learn, past *sochho*; *remā*, call, past *remakho*, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Santālī *gāt'*, quickly, with the intensive verb *goɟ*.

The suffix *o* is perhaps connected with the suffixes *et'* and *at'* in Kherwārī; *ki* probably corresponds to Mundārī *ken*.

The **perfect** is formed by adding *si*, which often becomes *siɟ* before the pronominal suffixes of the first and second persons; thus, *ol-siɟ-ing*, I have brought; *chol-si-mai*, they have gone. *Si* is probably derived from *siɟ'*. It seems to be an auxiliary and is perhaps connected with Santālī *siɟ'*, to be finished; thus, *jām-siɟ'-krā-a-ko*, oat-finished-they, they ate up all.

The *si* which is added in the perfect has a transitive past *sikho* and an intransitive past *siki*, which are added to the base in order to form a pluperfect. Thus, *ol-si-kho-ing*, I had brought; *ɟel-si-kiṅ*, I had come.

The **imperative** is formed like the future; thus, *ol-e*, bring; *dam-nā*, come. In the third person *guḍu* is added; thus, *ol-guḍu*, let him bring; *ol-guḍu-kiār*, let them two bring; *ol-guḍu-mai*, let them bring; *dam-guḍu*, let him come. Other forms are supplied from the future.

The **verbal noun** is formed by adding *nā*; thus, *ol-nā*, to bring. Note *cho-nā*, to go; *ɟe-nā*, to come, from the bases *chol* and *ɟel*; *lemen-nā*, to sleep, from the base *lemed*, and so on.

The simple or reduplicated base is used as a past **relative participle**; thus, *iṅ-ā · soṅg-soṅg ramkub*, my bought rice; *ɟoko-ɟoko lebu*, sitting men. The base of *tl* 𑂔𑂱

present tense is similarly used as an adjective; thus, *tomling-tā gai*, a milk-giving cow.

There are no **conjunctive participles**. As is also common in Kurukh, the Khariās say *adi uje ol-o oro chol-ki*, he this brought and went, having brought this he went, and so on.

**Auxiliary verbs and verb substantive.**—The simplest form of the verb substantive is *ke* or *ki*. Thus, *o-ki Khariā-ge-ki-mai*, they are Khariās. Compare Santālī *kan*. By adding this *ki* to *hoi-nā*, to become, we get the common verb *hek-ing*, I am.

The present tense of *au-nā*, to be, is formed as follows :—

Person.	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
First	<i>āj-ing</i>	<i>āi-nāng</i>	<i>āi-jār</i>	<i>āi-niṅg</i>	<i>āi-le</i>
Second	<i>āj-em</i>	<i>āi-bār</i>		<i>āi-pe</i>	
Third	<i>āi, āj-e</i>		<i>āi-kiār</i>		<i>āi-māi, āi-me</i>

The base is apparently *ach'*; compare the pronoun *ach'*, self, in Kherwārī. The past tense is regular; thus, *au-kiṅg*, I was.

Several auxiliaries are often added to the base, apparently without changing the meaning. Such auxiliary verbs are *god'* (imperative *gore*, past *gotho*); *kan*, *san*, *ṭu*, and *kai*. Thus, *ter-gor-e*, give, *gock'-god-ki*, he died; *ol-kan-nā*, to bring; *chol-san-ki*, he went, and so on.

Causatives are formed by prefixing *ab*, *o*, or the first vowel of a word, or else by inserting an infix *b*. Thus, *ab-goch'*, to cause to die, to kill; *o-gur* and *u-gur*, to cause to fall; *ḍibṣā*, to make distant (*ḍisā*), and so forth.

A prefix *a* is used in a similar way in Kherwārī and Kūrkū. Compare above pp. 39 and 172.

**Negative verb.**—The negative particle is *om*, to which the pronominal suffixes can be added. Thus, *iṅg om(-iṅg) ol-e*, I did not bring. The negative particle with imperatives is *ābu*; thus, *ābu ol-e*, don't bring. There is a separate negative verb substantive *amboḍij-ing*, or *ārij-ing*, I am not.

**Interrogative particle.**—An interrogative particle *nu* is sometimes used in the same way as in Dravidian languages. Thus, *am ol-ta-m nu*, art thou bringing? *songol ol-na chol-ki-mai nombo*, have they gone to fetch firewood or not?

For further details Mr. Banerjee's grammar should be consulted.

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**KHARĪĀ SKELETON GRAMMAR.**

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I.—NOUNS.—*Lebu*, man.

Nom.		Acc. and Dative.	Ablative.	Genitive.	Locative.
Sing. . . .	<i>lebu</i>	<i>lebu-te</i>	<i>lebu-ī-tei</i>	<i>lebu-ā</i>	<i>lebu-te</i>
Dual . . . .	<i>lebu-kijār</i>	<i>lebu-kijār-te</i>	<i>lebu-kijār-ī-tei</i>	<i>lebu-kijār-ā</i>	<i>lebu-kijār-te</i>
Plur. . . . .	<i>lebu-ki</i>	<i>lebu-ki-te</i>	<i>lebu-ki-ā-tei</i>	<i>lebu-ki-ā</i>	<i>lebu-ki-te</i>

Postpositions.— *bāṅg*, with, from ; *ā-te*, near ; *thām*, for the sake of, etc.

II.—PRONOUNS.—*Iṅ* I ; *am*, thou ; *aḷi*, he, she.

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person					
Nom. . .	<i>iṅg</i>	<i>iṅjār</i>	<i>ā-nāṅg</i>	<i>ele</i>	<i>ā-niṅg</i>
Gen. . .	<i>iṅg-ā</i>	<i>iṅjār-ī</i>	<i>ā-nāṅg-ā</i>	<i>el-ā</i>	<i>ā-niṅg-ā</i>
Suffix . . .	<i>iṅg</i>	<i>jār</i>	<i>nāṅg</i>	<i>le</i>	<i>niṅg</i>
2nd person					
Nom. . .	<i>am</i>		<i>am(h)ār</i>		<i>ampe</i>
Gen. . .	<i>am-ā</i>		<i>am(h)ār-ī</i>		<i>amp-ā</i>
Suffix . . .	<i>m</i>		<i>bār</i>		<i>pe</i>
3rd person					
Nom. . . . .	<i>aḷi</i>	<i>aḷ-kijār</i>		<i>aḷ-ki</i>	
Gen. . . . .	<i>aḷi-ā</i>	<i>aḷ-kijār-ā</i>		<i>aḷ-ki-ā</i>	
Suffix . . . . .	<i>i</i>	<i>kijār</i>		<i>ki</i>	

Demonstrative pronouns.—*u*, this ; *ho*, that ; *han*, that far off ; *u-kaḷ*, this person ; *u-kijār*, these two persons ; *u-zi*, these persons ; *u-je*, this person or thing. Similarly *ho-kaḷ*, *ho-je*, *han-kaḷ*, *han-je*, etc.

Interrogative pronouns.—*ber*, who ? *ata*, which ? *i*, what ? *aḷe*, which ?

TON GRAMMAR.

III.—VERBS.

A.—Verb substantive.—*au-nā*, to be; *hōi-nā*, to be.

	PRESENT.		PRESENT NEGATIVE.		Past.
	I.	II.	I.	II.	
Sing. 1 . .	<i>he-kiñg</i>	<i>āj-iñg</i>	<i>amboḍi-j-iñg</i>	<i>āṛi-j-iñg</i>	<i>au-kiñg</i>
2 . .	<i>he-ken</i>	<i>āj-em</i>	<i>amboḍi-j-em</i>	<i>āṛi-j-em</i>	<i>au-kim</i>
3 . .	<i>he-ke</i>	<i>āī, āj-i</i>	<i>amboḍi</i>	<i>āṛi</i>	<i>au-ki</i>
Dual					
1 excl. .	<i>he-ke-jār</i>	<i>āī-jār</i>	<i>amboḍi-jār</i>	<i>āṛi-jār</i>	<i>au-ki-jār</i>
1 incl. .	<i>he-ke-nāñg</i>	<i>āī-nāñg</i>	<i>amboḍi-nāñg</i>	<i>āṛi-nāñg</i>	<i>au-ki-nāñg</i>
2 . .	<i>he-ke-bār</i>	<i>āī-bār</i>	<i>amboḍi-bār</i>	<i>āṛi-bār</i>	<i>au-ki-bār</i>
3 . .	<i>he-ke-kiār</i>	<i>āī-kiār</i>	<i>amboḍi-kiār</i>	<i>āṛi-kiār</i>	<i>au-ki-kiār</i>
Plural					
1 excl. .	<i>he-ke-le</i>	<i>āī-le</i>	<i>amboḍi-le</i>	<i>āṛi-le</i>	<i>au-ki-le</i>
1 incl. .	<i>he-ke-niñg</i>	<i>āī-niñg</i>	<i>amboḍi-niñg</i>	<i>āṛi-niñg</i>	<i>au-ki-niñg</i>
2 . .	<i>he-ke-pe</i>	<i>āī-pe</i>	<i>amboḍi-pe</i>	<i>āṛi-pe</i>	<i>au-ki-pe</i>
3 . .	<i>he-ke-mai, he-ke-me</i>	<i>āī-mai, etc.</i>	<i>amboḍi-mai, etc.</i>	<i>āṛi-mai, etc.</i>	<i>au-ki-mai, etc.</i>

*Hoi-ki*, was, is conjugated as *au-ki*.

B.—Finite Verb.—*ol-nā*, to bring; *cho-nā*, to go.

	Future.		Present.		Past.		Perfect.
Sing. 1 . .	<i>oliñg</i>	<i>cho-nā-iñg</i>	<i>ol-tiñg</i>	<i>ol-o-iñg</i>	<i>chol-kiñg</i>	<i>chol-siḍ-iñg</i>	
2 . .	<i>ol-em</i>	<i>cho-nā-em</i>	<i>ol-tīm</i>	<i>ol-o-em</i>	<i>chol-kim</i>	<i>chol-siḍ-em</i>	
3 . .	<i>ol-a</i>	<i>cho-nā</i>	<i>ol-tā</i>	<i>ol-o</i>	<i>chol-ki</i>	<i>chol-si</i>	
Dual							
1 excl. .	<i>ole-jār</i>	<i>cho-nā-jār</i>	<i>ol-tā-jār</i>	<i>ol-o-jār</i>	<i>chol-ki-jār</i>	<i>chol-si-jār</i>	
1 incl. .	<i>ole-nāñg</i>	<i>cho-nā-nāñg</i>	<i>ol-tā-nāñg</i>	<i>ol-o-nāñg</i>	<i>chol-ki-nāñg</i>	<i>chol-si-nāñg</i>	
2 . .	<i>ole-bār</i>	<i>cho-nā-bār</i>	<i>ol-tā-bār</i>	<i>ol-o-bār</i>	<i>chol-ki-bār</i>	<i>chol-si-bār</i>	
3 . .	<i>ole-kiār</i>	<i>cho-nā-kiār</i>	<i>ol-tā-kiār</i>	<i>ol-o-kiār</i>	<i>chol-ki-kiār</i>	<i>chol-si-kiār</i>	
Plural							
1 excl. .	<i>ole-le</i>	<i>cho-nā-le</i>	<i>ol-tā-le</i>	<i>ol-o-le</i>	<i>chol-ki-le</i>	<i>chol-si-le</i>	
1 incl. .	<i>ole-niñg</i>	<i>cho-nā-niñg</i>	<i>ol-tā-niñg</i>	<i>ol-o-niñg</i>	<i>chol-ki-niñg</i>	<i>chol-si-niñg</i>	
2 . .	<i>ole-pe</i>	<i>cho-nā-pe</i>	<i>ol-tā-pe</i>	<i>ol-o-pe</i>	<i>chol-ki-pe</i>	<i>chol-si-pe</i>	
3 . .	<i>ole-ki</i>	<i>cho-nā-ki</i>	<i>ol-tā-ki</i>	<i>ol-o-ki</i>	<i>chol-ki mai</i>	<i>chol-si-mai</i>	

*Chol-tiñg*, I go, is conjugated as *ol-tiñg*. The *tā* of this tense is often replaced by *te*.

*Ol-siḍ-iñg*, I have brought, is conjugated as *chol-siḍ-iñg*.

Imperfect.—*ol-nā-lā-si-kiñg*, I was bringing, etc.

Pluperfect.—*ol-si-kho-iñg*, I had brought, ; *chol-si-kiñg*, I had gone, etc., as in the past.

Imperative.—*ol*, bring; *ol-guḍu*, let him bring; *ol-guḍu-kiār*, let them two bring; *ol-guḍu-mai*, *ol-guḍu-me*, let them bring; *cho-nā*, go; *chol-guḍu*, let him go, etc. The first and second persons dual and plural are like the future.

Negative particle.—*om*, not; *āhu*, don't.

Causative verb.—Formed by prefixing *ab*, *o*, or the first vowel of a verb; or else by infixing *ō*. Thus, *ab-iḍ*, cause to eat (*iḍ*); *o-siḍ*, loose (*siḍ*, be lost); *u-gur*, cause to fall (*gur*); *ḍiḍsā*, make distant (*ḍiḍ*).

The three first specimens which follow generally agree with the grammatical sketch given in the preceding pages. The first is a version of the Parable of the Prodigal Son from Ranchi, for which I am indebted to the Rev. J. M. DeSmet. I have printed it as I have got it. It generally uses dental sounds where other specimens have cerebrals. The second specimen is the deposition of a witness from the Jashpur State. It distinguishes between short and long vowels, and apparently marks the semi-consonants, though in a very arbitrary way. I have corrected obvious mistakes. The third specimen is the version of a well-known tale from Sarangarh. The beginning of a version of the Parable from Bankura will be added as a fourth specimen. It has no more anything to do with Khariā.

The dialect spoken in Raigarh, Gangpur, and Udaipur is apparently the same as in Jashpur and Ranchi. No specimens are, however, available, but I have made use of short vocabularies which, in all essential points, agree with the dialect described in the grammatical sketch.

A list of Standard Words and Phrases, prepared by the Rev. J. M. DeSmet, will be found on pp. 242 and ff. below.

[ No. 41.]

## MUNḌĀ FAMILY.

KHARĪĀ.

## SPECIMEN I.

(Rev. J. M. DeSmet, S.J., 1898.)

(DISTRICT RANCHI.

Moi	lebu-a	baria	kundu'	au-ke-kia.	Konon	kundu
One	man-of	two	sons	were-they-two.	Small	son
apo-dom-te	gam-o,	'apa	in	kuing	khurji	in-te
father-his-to	said,	'father	I	getting	riches	me-to
						ter-e.'
Ro	apo-dom	tai-kai-o(tach'-kach'-o).	Thorek	to'te	konon	kundu'
Then	father-his	divided.	Little	after	small	son
jari-te	kaptifo	ro	der	disa	chol-ki.	Han-te
all	gathered	and	very	far	went.	There
						his
um-bes	kami-te	jari	palmai-o.	Jari-te	palmai-o	ro
not-good	works-in	all	wasted.	All	wasted	and
						han
raji-to	ajgut	betot'	hoi-ki	ro	u-ka-te	betot'-la-ta.
country-in	great	famine	arose	and	him	to-hunger-began.
Oro	chol-ki	oro	han	rajig-a	mudu	lebu-ate
And	went	and	that	country-of	one	man-with
						stayed,
adi-a	dār-te	adi-te-ga	bunui	gupa-na	daŋ-o.	Oro
his	field-in	him	swine	feed-to	sent.	And
						swine
ñeo-to-ki	kunda-hong	adi-a	laij-o	besu-na	lam-na-la'-ki,	oro
eat-they	husks-with	his	belly-even	fill-to	to-want-began,	and
ber-jo	adi-to	om-mai	ter-o.	Ro	hej-oi	oro
anyone	him-to	not-they	gave.	And	reflected	and
						said,
'apa-ñ-a	o(k)'-te	ki'te	konger-ki-a	der	kolong	ai';
'father-my-of	house-in	how-many	servants-of	much	bread	is;
in-ko	u-te	betot'-hong	goch'-ta-in.	Berod-na-in,	apa-ñ-ate	
I-on-the-other-hand	here	hunger-with	die-I.	Arise-will-I,	father-my-near	
cho-na-in	ro,	"apa,"	gam-in,	"tirib-a	ro	am-a
go-will-I	and,	"father,"	say-I,	"heaven-of	and	thee-of
						I
um-bes	karai-o,	lo'-do	am-a	kundu'	gam-na	leka
not-good	did,	henceforth	thy	son	say-to	worthy
um-bodejing;	am-a	konger	leka	in-te	un-e." "	Oro
not-am-I;	thy	servant	like	me	put." "	And
						arose
ro	apo-dom-ate	chol-ki.	Ro	der	disa-te	apo-dom
and	father-his-near	went.	And	very	far	father-his
						adi-te
						him



ioi-o, ar dhae-chol-ki, ro kadukho ro ohumai-o. Bete-dom,  
*saw, and ran-went, and embraced and kissed. Son-his,*  
 'apa,' gam-o, 'tirib-a ro am-a in um-bes karai-o;  
 'father,' said, 'heaven-of and thee-of I not-good lid;  
 lo'do am-a kundu' gam-na leka um-bodej-ing.' Apo-dom  
*henceforth thee-of son say-to worthy not-am.' Father-his*  
 konger-ki-te gam-o, 'jari-a osel lutui ol-dabe-pe ro unku-  
*servants-to said, 'all-of white cloth take-quickly-ye and put-on-*  
 gore-pe, ro ti-te mudi ro kata-te juta opsu-gore-pe,  
*him-ye, and hand-on ring and feet-on shoes put-on-him-ye,*  
 ro mo'to bachru-te olo-pe, ro de-goje-pe. Neo-ud-o-ning  
*and fat calf bring-ye, and cut-kill-ye. Eat-drink-will-we*  
 ro lere-na-ning; iñ-a kundu' goch'-si-ki, ro borol-ki;  
*and merry-will-be-we; my son died-had, and came-alive;*  
 sid-si-ki, ro koi-ki.' Ro ñeo-kho-ki ud-tho-ki ro  
*lost-was, and found-was.' And ate-they drank-they and*  
 lere-koi-ki-mai.  
*merry-made-danced-they.*

Maha kundu' dār-te au-ki. Ro del-ki ro o(k)'  
*Big son field-in was. And came and house*  
 hepad-te along ro koi-ki-a ondor-o. Ro moi konger-te  
*near singers and dancers-of heard. And one servant*  
 rembakh-o ro, 'ho-ki i-ta-ki?' jung-o. Konger-ko, 'konon  
*called and, 'those what-do-they?' asked. Servant-on-his-side, 'small*  
 bhai-nom del-si,' gam-o, 'ap-nom mo'to bachru-te adi-a  
*brother-thy come-has,' said, 'father-thy fat calf his*  
 gadn det-si; konon bhai-nom-te bes-ga koi-ki.' Maha kundu'  
*sake-for killed; small brother-thy well found.' Big son*  
 khisai-ki ro diar-na om mon-la'-ki. Apo-dom mu'-ki ro  
*angry-got and enter-to not wished. Father-his came-out and*  
 adi-te binti-apsif-o. Ho-kaŋ apo-dom-te gam-o, 'ioi-e-m, in  
*him to-beseech-began. That-man father-his-to said, 'see-thou, I*  
 der su'da-tai am-a in kamu ol-sid-ing, ro am-a  
*many years-from thy I work carried-out-I, and thy*  
 moi-o kaiom-te om-in melai-si. Tco-bhi iñ-a sursango-bong  
*one-even word not-I forsook. Yet my friends-with*  
 lere-na-gan moi merom kundu' in-te om ter-sid-em. U  
*feasting-for one goat young me-to not gavest-thou. This*  
 am-a kundu' um-bes konsel-ki-bong' ñeo-pal-tui-o ro del-si,  
*thy son not-good women-with ate-wasted and came,*  
 u-kaŋ-a tong-ga mo'to bachru-te dech'-o-m? Apo-dom-ko  
*his sake-for-indeed fat calf killedst? Father-his-on-his-side*

gam-o,	'e	kundu',	am-ko	sah-din	iñ-te-ga	au-ta-m,	ro
<i>said,</i>	<i>'O</i>	<i>son,</i>	<i>thou</i>	<i>all-days</i>	<i>me-with-indeed</i>	<i>art,</i>	<i>and</i>
jari	iñ-a	am-age-ke.	Maha	ñeo-na	ro	lero	hoi-ki;
<i>all</i>	<i>mine</i>	<i>thine-is.</i>	<i>Big</i>	<i>eating</i>	<i>and</i>	<i>feasting</i>	<i>became ;</i>
konon	bhai-nom	goch'-si-ki,	ro	borol-ki;	sid-si-ki,		ro
<i>small</i>	<i>brother-thy</i>	<i>died-had,</i>	<i>and</i>	<i>came-alive;</i>	<i>lost-had-been,</i>		<i>and</i>
koi-ki,	ho-a	gadn.'					
<i>found-was,</i>	<i>this-of</i>	<i>sake-for.'</i>					



ñimi name	Karmū <i>Karmū</i>	ao-ki, <i>was,</i>	oro <i>and</i>	murugā <i>one-of</i>	ñimi name	Chandro <i>Chandro</i>	ao-ki. <i>was.</i>	Oro <i>Other</i>
oro other	ao-ki-mai, <i>were,</i>	hin-ki-ā <i>them-of</i>	ñimi <i>names</i>	um <i>not</i>	koṅ-te-le. <i>know-we.</i>	Humne-to-gā <i>This-much-only</i>		
yok'yo-le. <i>saw-we.</i>	Iñ-ā <i>My</i>	ñimi <i>name</i>	Bandhu. <i>Bandhu.</i>	Āpā-iñ-ā <i>Father-my-of</i>	ñimi <i>name</i>	Dhīmū <i>Dhīmū</i>	ao-ki. <i>was.</i>	
Elā <i>Our</i>	jāt <i>caste</i>	Khariā. <i>Khariā.</i>	Kasturā-to <i>Kastura-in</i>	ao-tā-le. <i>live-we.</i>	Khētī-bārī <i>Cultivation</i>	karāc-kēr <i>doing-by</i>		
borol-tā-le. <i>live-we.</i>								

### FREE TRANSLATION OF THE FOREGOING.

Last Monday I went to my field to cut rice. My field is to the east of the village, and his field is to the north of mine. He was there with his sons, and the sons began to cut rice while the old one was sitting on a hedge. This Māhkūr came from the fields to the old one and said, 'this is my field.' Said the old one, 'we have always cultivated it. How did it become thine to-day.' The Māhkūr had a stick in his hand, and struck the old man three or four blows. Thereupon the sons came running, caught the Māhkūr by the top-knot and threw him down. Then the Māhkūr began to cry out loudly. On hearing his cries all the Māhkūrs of the village ran up and collected there. There were about one score Māhkūrs. We caught these here, but the rest escaped. The names of these five are Hirā, Kesbo, Lagnū, Karmū and Chandro. I do not know the names of the rest who were there. I only saw this much. My name is Bandhu, and my father's name was Dhīmū. We are Khariās and live in Kastura. We are cultivators.

[No. 43.]

## MUNḌĀ FAMILY.

KHARĪĀ.

## SPECIMEN III.

(STATE SARANGARH.)

## A POPULAR TALE.

Muñj ( <i>i.e.</i> mut')	keṇderbo	lebu	jughai	bētū	ao-ki-mai.	Hin
<i>One</i>	<i>old</i>	<i>man-of</i>	<i>several</i>	<i>sons</i>	<i>were.</i>	<i>These</i>
lebu-ki	āpas-te	jhāri	dino	laṛe-nā	lak'-ki-mai.	Āpā
<i>sons</i>	<i>self-among</i>	<i>all</i>	<i>days</i>	<i>quarrel-to</i>	<i>began.</i>	<i>Father</i>
hin-ki-te	khūb	samjhāy-o,	je-kuchhu	kām	um	ter-o.
<i>them</i>	<i>much</i>	<i>admonished,</i>	<i>any</i>	<i>result</i>	<i>not</i>	<i>gave. This-man</i>
loṭho	ari-ā	bēḍ-ḍom-ki-te	hukum	ter-o	ol-nā	gām-o
<i>at-last</i>	<i>his</i>	<i>sons-to</i>	<i>order</i>	<i>gave</i>	<i>bring-to</i>	<i>said his</i>
bō-te	muñj	bojhā	soṅgol, ro	tab .	hukum	ter-o
<i>presence-in</i>	<i>one</i>	<i>bundle</i>	<i>sticks, and</i>	<i>then</i>	<i>order</i>	<i>gave hin-ki-te</i>
muñj-muñj	achha	pāram	kar-ke	pich'-nā-tham	jahā	uje.
<i>one-one</i>	<i>good</i>	<i>strength</i>	<i>making</i>	<i>breaking-for</i>	<i>each(?)</i>	<i>it.</i>
Jhāri-gā	pichho-ki,	jē-kuchhu	kām	um	ter-o,	inā-thom
<i>All</i>	<i>broke,</i>	<i>any</i>	<i>result</i>	<i>not</i>	<i>gave,</i>	<i>because soṅgol</i>
gaske	tol-ḍom-si-kho-mai,		oro	hin-ki-te	pich'-nā-tham	muñj
<i>closely</i>	<i>tied-were,</i>		<i>and</i>	<i>them</i>	<i>break-to</i>	<i>one</i>
lebu-ā	pāram-ā	tham	bharam-lak'-ki.		Lodho	āpā
<i>man's</i>	<i>force</i>	<i>for</i>	<i>impossible-was.</i>		<i>Afterwards</i>	<i>father</i>
bhojhā-te	kāi ( <i>i.e.</i> kach')-nā-tham		hukum	ter-o	oro	muni-muni
<i>bundle</i>	<i>untie-to</i>		<i>order</i>	<i>gave</i>	<i>and</i>	<i>one-one</i>
soṅgol	āri-ā	muni-muni	bēḍ-ḍom-ki-te	ter-o,	hin	bero-gā
<i>stick</i>	<i>his</i>	<i>one-one</i>	<i>sons-his-to</i>	<i>gave,</i>	<i>this</i>	<i>time uje</i>
pich'-nā-tham	hukum	ter-o.	Jhāri	bēḍ-ḍom-ki-te	soṅgol-te	siddho
<i>break-to</i>	<i>order</i>	<i>gave.</i>	<i>All</i>	<i>sons-his-for</i>	<i>sticks</i>	<i>easily</i>
pij-got-ke.	Tab	āpā	gam-o,	'hāy	bēḍ-ḍom-ko,	muñj-hināgā
<i>broke.</i>	<i>Then</i>	<i>father</i>	<i>said,</i>	<i>' O</i>	<i>sons,</i>	<i>unity-of</i>
pāram	yōe-pe.	Inā-tham	ughai-gā	āmpe	mitāni-te	nichaṭ
<i>force</i>	<i>see-ye.</i>	<i>Therefore</i>	<i>thus</i>	<i>you</i>	<i>friendship-in</i>	<i>firmly</i>
metipate	ao-nā,	āmpe-te	bair-jo	dukh	um	ter-o.
<i>together</i>	<i>are,</i>	<i>you</i>	<i>enemies</i>	<i>harm</i>	<i>not</i>	<i>give. Pher</i>
						<i>But</i>
						<i>jab</i>
						<i>when</i>

kolej-hong	āmpe	alag-go-nā-pe	ampā	hairi-to	āmpe
<i>quarrels-by</i>	<i>you</i>	<i>divided-become</i>	<i>your</i>	<i>enemies-to</i>	<i>you</i>
tumorte-parc-na-pe?					
<i>overpowered-will-be-you?</i>					

### FREE TRANSLATION OF THE FOREGOING.

A certain old man had several sons, who were always quarrelling among themselves. He tried to remonstrate with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him. He then gave the bundle to each of them in his turn and asked them to use all their strength and break the bundle. They all tried, but in vain, because the sticks were tied very closely together, and it was beyond a single man's power to break them. Then the father asked them to untie the bundle and gave each son one stick, and asked them to break them. They now did so without difficulty. Said the father, 'behold the strength of unity. If you will live together in friendship your enemies will be unable to harm you. But if you quarrel and are disunited, you will fall a prey to your enemies.'

[ No. 44.]

## MUNḌĀ FAMILY.

KHARĪĀ.

### SPECIMEN IV.

(DISTRICT BANKURA.)

Ek	nōkar	rahinā	duiṭi	buā.	Dui	janar	maha	saru
<i>One</i>	<i>man(-of)</i>	<i>was</i>	<i>two</i>	<i>sons.</i>	<i>Two</i>	<i>men-of</i>	<i>among</i>	<i>small</i>
buā	bunitanāgaya,	'o	bābā,	ghorkannar	jo	mui	bhāg	
<i>son</i>	<i>said,</i>	<i>'O</i>	<i>father,</i>	<i>property-of</i>	<i>which</i>	<i>I</i>	<i>share</i>	
pāma	mohor	hai	de.'	Ihālō	ōhar	bābā	bhāg	kari
<i>get</i>	<i>mine</i>	<i>that</i>	<i>give.'</i>	<i>Then</i>	<i>his</i>	<i>father</i>	<i>shares</i>	<i>having-made</i>
dinā.								
<i>gave.</i>								

It has already been remarked that some of the speakers of Kharīā in the Jashpur State have been returned under the head of Bīrhār. I subjoin the beginning of a version of the Parable of the Prodigal Son in the so-called Bīrhār of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[ No. 45.]

## MUNḌĀ FAMILY.

### KHARĪĀ.

SO-CALLED BĪRHĀR DIALECT.

(STATE JASHPUR.)

Muḍu lebu-ā ubār kuṇḍu ach'-ki. Konon bēt-rom āp-rom-te gām-o,  
*One man-of two sons were. Small son-his father-his-to said,*  
 ' e appā, māl-jāl je sagre āij-e iñ-ā bātā ing-te ole.' En-tai-ko  
 ' O father, property which all is my share me-to give.' Thereafter  
 āri-y-ā jinā-te ār-ki-te tach'-gotho. Oṛo thorko dino um bite-ki ro  
*his property them-to divided. And few days not passed then*  
 konon bēt-rom mitik'tegak' kāptikh-o oṛo dher disā muluk chol-ki; oṛo  
*small son-his all collected and very far country went; and*  
 ā-tik' san-ki, hin-tigyū jhāki dhan-te urāe-gotho.  
*where went, there all property squandered.*

## JUĀṅG OR PATUĀ.

Juāṅg is the dialect of a Muṇḍā tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

The word *juāṅg* means 'man' in the dialect, and the denomination Juāṅg as the name of a language is accordingly of the same kind as Ilō, Kūr-kū and so on. The tribe is also called Patuā, from their women's habit of dressing in leaves.

The home of the Juāṅgs are the Dhenkanal and Keonjhar States. Some speakers are also found in the neighbouring tracts of Morbhanj and Pal Lahera. The Juāṅg territory forms an islet within the Oṛiyā area, and that latter language has largely influenced Juāṅg and will probably in the course of time supersede it.

The number of speakers was estimated for the purposes of this Survey as follows:—

Dhenkanal State . . . . .	7,250
Keonjhar State . . . . .	5,673
Morbhanj State . . . . .	2,345
Pal Lahera State . . . . .	429
	...
TOTAL . . .	15,697

Four thousand five hundred and ninety-one speakers in Dhenkanal and 17 in Morbhanj have been returned under the head of Patuā.

At the last Census of 1901, 10,853 speakers were returned, 10,795 of whom were found in the Orissa Tributary States. The corresponding figure for the Juāṅg and Patuā tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

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CAMPBELL, SIR GEORGE,—*The Ethnology of India.* *Journal of the Asiatic Society of Bengal*, Vol. xxxv, Part ii, 1866, Supplementary Number. Appendix F contains a vocabulary of Putoons or Juang, by Lieut.-Col. Dalton.

[LYALL, (SIR) A.,]—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part iii contains a Juang vocabulary on pp. 8 & ff.

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The Juāṅg dialect is of the same kind as Khariā. It has abandoned the most prominent Muṇḍā characteristics, and its inflexional system is more closely in accordance with Aryan principles than is the case with the Muṇḍā languages proper.

Two specimens and a list of Standard Words and Phrases have been received from the Dhenkanal State. They are not sufficient for giving a full account of the dialect. They are, however, the only basis available for the remarks which follow.



**Pronunciation.**—It is not possible to form a clear idea of Juāṅg pronunciation from the materials available. A final short *a* is apparently sounded. Compare Oṛiyā. Words such as *kathā-ra*, a tale, are, however, also written *kathār*. The short *a* is often also pronounced as the *a* in 'all.' I have not, however, been able to decide if that is the case more than in a few words.

I cannot find any indication of the existence of semi-consonants. The word *āiyā*, his own, is probably connected with Santālī *ach'*, self. The future *abhaj-e*, I shall strike compared with *abhoi-sor*, struck, seems to show that the base is *abhock'*. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Munḍā dialects.

As in Khariā a *k* corresponds in some words to an *h* in Kherwārī. I have only noted *koni*, son, corresponding to Santālī, Munḍārī, etc., *hon*.

**Nouns.**—There are several suffixes in use after nouns the meaning of which I cannot ascertain. A suffix *ra* or *r* occurs in words such as *iti* and *iti-ra*, hand; *jolā-ra*, shoes; *dipe-ra*, lamp; *buṇi-ra*, mother; *kathā-ra* and *kathā-r*, tale. It appears to add definiteness; compare Chhattīsgarhī *har*.

A suffix *ṅe* is used in words such as *koni-ṅe*, son; *kunu-niṅe*, son; *bui-ṅe*, mother. It is possible that this suffix is originally the suffixed pronoun of the first person. It is however used in a general way without reference to the first person, and it can also be compared with the Kui suffix *añju*. Compare *ābañji*, father.

A suffix *ḍe* is used in a similar way in words such as *iti-ḍe*, the belly; *ijin-ḍā-te*, on his feet. It seems to be connected with Santālī *ḍak'*, or else to be the pronominal suffix of the third person. Compare Khariā *ḍu*.

The suffix *ḍe* is often added to a suffix *m*. Thus, *boko-m-ḍe*, thy elder brother; *buin-ma-ḍā*, of the mother; *koni-m-ḍe*, the son; *kona-ma-ḍā*; of the son; *dhan-um-ḍe*, the property. The suffix *m* is used alone in words such as *boba-m-te*, to the father. It should probably be compared with the pronominal suffix *m* of the second person in connected forms of speech.

All such suffixes are used in an arbitrary way, and if the explanation given above is correct, their original meaning has been forgotten.

There are no traces of the distinction between an animate and an inanimate gender.

The dual is not used in the specimens. The suffix of the plural is *ki* as in Khariā. It is often preceded by an *r*. Thus, *loka*, a man; *loka-r-ki*, men; *juāṅg-ḍe*, a woman; *juāṅg-ḍa-r-ki*, women; *ghoḍi*, a mare; *ghoḍi-r-ki*, mares. Compare the suffix *ra* or *r* mentioned above.

The usual case suffixes are, dative, *te*; thus, *boba-m-te*, to the father; ablative, *ta*, *tai*; thus, *bobam-ki-ta*, from fathers; *ne-tai*, from here; genitive, *ā*, *ra*, *r*; thus, *bābā-y-ā*, of the father; *bobam-ḍā*, of thy father; *dhani-ra*, of the rich man; *bobār-ki-r*, of fathers; locative *ra*, *re*; thus, *gāṅ-ra*, in the village; *kati-re*, near.

All these suffixes are well known from connected forms of speech. The genitive suffix *r* is probably derived from *ra*. Compare also Oṛiyā *ra*.

The ablative is, as in other connected forms of speech, used to denote the compared noun in comparisons. Thus, *ār boka-rar-ta kākār ati jālhing*, his sister-from brother much high, his brother is taller than his sister.

**Numerals.**—The numerals are given in the list of words. They are Aryan loan-words. Besides, however, the old Mundā words for 'one' and 'two' are also used, *viz.*, *mīn*, *mīi*, and *mīā*, one; *ban*, two. Higher numbers are counted in twenties.

**Pronouns.**—The following are the personal pronouns:—

<i>āiñ</i> , <i>āiñje</i> , I.	:	<i>ām-ḍe</i> , <i>āman-ḍe</i> , thou.	<i>ār</i> , <i>āri</i> , <i>ārii</i> , he.
<i>āñ-ā</i> , <i>āñ-jā</i> , my.		<i>ām-ḍā</i> , <i>āman-ḍā</i> , thy.	<i>ār-a</i> , <i>āi-ā</i> , his.
<i>niñ-je</i> , <i>neiñje</i> , we.		<i>hare</i> , you.	<i>ār-ki</i> , they.
<i>neiñjā</i> , our.		<i>harā</i> , your.	<i>ār-kā</i> , their.

I have not found any traces of the dual pronouns or of the double plural of the first person. In addition to *hare*, you, *āpere* is recorded from Keonjhar. *Ār*, he, should be compared with Khariā *adi*, and probably also with Kurukh *ār*, they. Other forms are *āiñche*, to me, *ār-te*, to him, etc.

It will be seen that the suffixes *ñje*, *ḍe*, and *ri* correspond to those mentioned above when dealing with nouns.

Pronominal suffixes and infixes do not appear to be used. Some traces of them have already been mentioned. *M*, *n*, and *h* are sometimes prefixed to verbal tenses in order to indicate that the subject is of the second person singular, the first person plural, and the second person plural, respectively. They are probably derived from pronominal suffixes added to the word immediately preceding the verb. Compare the remarks under the head of Verbs, below.

The interrogative pronouns are *adi*, who? *biri*, what?

**Verbs.**—The conjugation of verbs is of the same kind as in Khariā. I cannot find any traces of the categorical *a*, of the pronominal infixes, or of the rich variety of forms found in other Mundā languages.

The person of the subject is sometimes marked by means of pronominal prefixes. Thus, 'I go' is *āiñ haṇḍe*. The same form of the verb is also used in the third person singular and dual. In the second person singular, on the other hand, an *m* is sometimes prefixed, and similarly *n* is prefixed in the first, and *h* in the second person plural. These prefixes are probably originally pronominal suffixes added to the word preceding the verb. Thus, *āmḍe ma-haṇḍe*, thou goest.

So far as I can judge from the scanty materials at my disposal the various tenses are formed as follows.

The **future** is formed by adding an *e* as in Khariā; thus, *abhaj-e*, I shall strike; *gātā-e*, I shall say. Neuter verbs add *nā*; thus, *janāmal-nā*, it will be known.

The **present** is formed by adding the suffixes *ke* and *ḍe*; thus, *sara-ke*, he is grazing; *kaba-ḍe*, he is making. In *abha-ke-ki*, they strike, the pronominal suffix *ki*, they, is added. No similar instances occur in the specimens. *Kē* apparently corresponds to the copula *ke* in Khariā.

There are various suffixes denoting **past** time.

In the first place the suffixes *e* and *nā*, which usually denote the future, are occasionally used to denote the past; thus, *kib-e*, thou madest; *tonga-nā*, she stood; *ḍe-nā*, he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is *o* or *a*, to which a *y* is prefixed after vowels. It probably corresponds to Khariā *o*. A nasal sound, commonly an *n*, is often added. Thus, *an-o*, it

went; *yo-y-o*, saw, *sab-a*, seized; *gālā-y-a*, said; *duḥkhi-lai-ān*, he became wretched; *ku-y-ān*, found.

A suffix corresponding to Khariā *si* occurs in the forms *sor*, *cher*, and *chede*. Thus, *āin abhoi-sor*, I struck; *han-cher*, went; *len-chede*, I have walked.

The suffix *se-ke*, corresponding to Khariā *si-ki*, is used to denote the ordinary past. Thus, *gālā-se-ke*, said; *jin-se-ke*, I have eaten.

Other forms of the past tense are *nech-eḍ-ā*, he returned; *leb-er-a*, he slept; *pāñoh-er-a*, he devised; and so forth. They apparently contain a suffix corresponding to Santālī *et'*. *Buḍiyate*, came to a close, is formed by adding *ate*. Compare the suffix *atā* in Birhār.

The **imperative** seems to be formed as in Khariā. Thus, *ḍiṅgi* and *ḍiṅg*, give; *rue-nā*, keep. A suffix *de* is used in forms such as *hana-de*, go; *āsue-de*, put on. *Nikimā*, let us make, seems to contain an imperative particle corresponding to Santālī *mā*.

**Verbal nouns** are, *hiśnā*, to fill; *gogaḍate*, to take off; *sarāyeḍaya*, in order to feed; *nabunre*, in order to feast. I cannot analyse all these forms. *Sarāyeḍ-aya* is perhaps the past tense of a causative verb.

**Participles.**—A very common participle is formed by adding the suffix *ja*; thus, *jinuḍja*, eating; *suṅgiyāja*, smelling; *anoja*, going; *deñja*, coming; *toṅganañja*, arising. It is commonly used as a conjunctive participle. Another suffix of that participle is apparently *me*; thus, *bājime*, eating; *esidame*, having been. *Dhapat-i*, running, is Oriyā. *Dē-ḍē*, coming, is the doubled base used as an adverbial participle, as is also the case in Khariā.

The **negative particles** are a prefixed *mā* and a suffixed *je-nā*; thus, *mā ano*, he did not go; *bhūnge-je-nā*, I did not break.

The base of the **verb substantive** is *āsi*; thus, *āsi-ke*, am; *āsi-ana*, was; compare Oriyā *āchhi*. There is also a base *iḍ* or *ip*; thus, *ipe*, am, art, is, in Keonjhar, and several curious forms such as *iḍame*, am, is; *ināin*, art, etc., in the list of words.

The verb *jin*, to eat, is used as an auxiliary verb in order to form a passive. Thus, *āiñje māḍ jin-seke*, I have eaten stripes, I am struck. Such forms are of course Aryan.

For further details the student is referred to the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. Both have been forwarded from the Dhenkanal State. A list of Standard Words and Phrases will be found below on pp. 243 and ff.

[No. 46.]

## MUNḌĀ FAMILY.

JUANG OR PATUA.

## SPECIMEN I.

DHENKANAL STATION.)

Min-gā <i>One-of</i>	jodāmi <i>two</i>	kunu-niṅge <i>sons</i>	asike. <i>were.</i>	Ār-ā <i>Them-of</i>	luñ-ā <i>among</i>	s na <i>small</i>		
kunu-niṅge <i>son</i>	bā <i>father</i>	gātā-se-ke, <i>said,</i>	'e <i>'O</i>	ba, <i>father.</i>	ām-ḍa <i>thy</i>	dhan-um-ḍe <i>property</i>	bhā, <i>shares</i>	
bātāyān <i>deciding</i>	āin-cho <i>me-to</i>	ḍini. <i>give.</i>	E-tā <i>Then</i>	āyiri <i>he</i>	āi-yā <i>own</i>	dhan-um-ḍe <i>property</i>	bhāg- <i>share</i>	
bātāyān <i>dividing</i>	ar-te <i>him-to</i>	ḍin-yo. <i>gave.</i>	Beg <i>Soon</i>	sāna <i>small</i>	kununiṅge <i>son</i>	nikā <i>all</i>	ṭhulā-yā <i>collected</i>	
lenkā-bo <i>far-to</i>	an-o, <i>went,</i>	āur <i>and</i>	khachāḍā-kiba <i>wicked-became</i>	nikā <i>all</i>	dhan <i>property</i>	udāi-miṭ. <i>squandered.</i>		
E-tā <i>Then</i>	āuri <i>that</i>	gāū-ra <i>village-in</i>	baḍe <i>heavy</i>	maharagh <i>famine</i>	ā-iā, <i>became,</i>	ār <i>he</i>	dukhī-lāi-y-ān. <i>destitute-became.</i>	
E-tā <i>Then</i>	ār <i>he</i>	an-o <i>went</i>	āuri <i>that</i>	gāū-ra <i>village-in</i>	min-gā <i>one-of</i>	īyā-ra <i>house-in</i>	raī-yā. <i>stayed.</i>	Āi-ra <i>That</i>
min <i>one</i>	ar-te <i>him</i>	ghusuri <i>swine</i>	polami <i>flock</i>	sarā-yed-aya <i>to-herd</i>	bila-ba <i>field-to</i>	anāḍa-yā. <i>sent.</i>	Āur <i>And</i>	
ār-te <i>him-to</i>	āḍi <i>anybody</i>	kiechhi <i>anything</i>	mā <i>not</i>	ḍi-āi. <i>gave.</i>	Ar <i>He</i>	ghusuri-ra <i>pigs'</i>	tusha <i>husks</i>	
jimaja <i>eating</i>	itip <i>belly</i>	bishuā <i>to-fill</i>	monare-yān. <i>wished.</i>	Hochatā <i>At-last</i>	ār <i>he</i>	mono-ra <i>mind-in</i>	bhābeya, <i>thought,</i>	
gātā-ya, <i>said,</i>	'hā, <i>'alas,</i>	āiñ-ā <i>my</i>	bābā-yā <i>father's</i>	yā-ra <i>place-in</i>	buluṇa <i>many</i>	luko <i>men</i>	iti-ḍe <i>belly</i>	
bishure. <i>fill.</i>	Mātra-ka <i>But</i>	āin <i>I</i>	tilayi-goi-ke. <i>hungering-die.</i>	Āin <i>I</i>	taṅganañja <i>arising</i>	bābā-yā <i>father's</i>		
hasara-to <i>side-to</i>	ano-ja <i>going</i>	gātā-e, <i>shall-say,</i>	"o <i>"O</i>	bā, <i>father,</i>	āin <i>I</i>	Parameswar <i>God</i>	ām-ḍa <i>thy</i>	
kati-re <i>side-at</i>	pāpo <i>sin</i>	kibān. <i>did.</i>	Ām-ḍā <i>Thy</i>	kāndā <i>son</i>	holi <i>saying</i>	āin <i>I</i>	jugya <i>worthy</i>	jenā. <i>not.</i>
Ām-ḍā <i>Thy</i>	sobāsi <i>servant</i>	āin-cho <i>me</i>	ruye-nā."' <i>keep."</i>	E-tā <i>Then</i>	āyiri <i>he</i>	taṅganañja <i>arising</i>	bobā-ra-bo <i>father-to</i>	
an-o. <i>went.</i>	Mātra-ka <i>But</i>	ār-ā <i>his</i>	bōbā <i>father</i>	buluṇ <i>very</i>	lenkā <i>far</i>	ār-te <i>him</i>	yo-yo, <i>saw,</i>	bikoloi-y <sup>ḍ</sup> <i>pitie</i>

pūni <i>and</i>	dhapaṭi <i>running</i>	ano, <i>went,</i>	kuṅka <i>neck</i>	saba, <i>seized,</i>	ār-te <i>him</i>	mumuja. <i>kissed.</i>	Etā <i>Then</i>	
kāndā <i>son</i>	ār-te <i>him-to</i>	gātā-ya, <i>said</i>	'e <i>'O</i>	bā, <i>father,</i>	Parameśwar <i>God's</i>	ām-dā <i>thy</i>	kati-ro <i>side-at</i>	pāpo <i>sin</i>
kibā-n ; <i>did ;</i>	ne-tā <i>hence</i>	ām-dā <i>thy</i>	kān-dā <i>son</i>	boli <i>saying</i>	jugya <i>worthy</i>	jenū. <i>not.'</i>	Mātra-ka <i>But</i>	ār-ā <i>his</i>
bobā <i>father</i>	chākaran-te <i>servants-to</i>	gātā-ya, <i>said,</i>	'ār-te <i>'him-to</i>	ḍia <i>good</i>	sende-rā <i>cloth</i>	āsu-yede ; <i>put ;</i>	ār-ā <i>his</i>	
iti-ra-te <i>hand-on</i>	mudira <i>ring</i>	āsuyede ; <i>put ;</i>	ār-ā <i>his</i>	ijīn-dā-te <i>feet-on</i>	jotā-ra <i>shoes</i>	āsu-yede. <i>put.</i>	Bhal <i>Good</i>	
chija <i>things</i>	bājime <i>eating</i>	manjabā-kibe ; <i>let-us-make-merry ;</i>	āiñjā <i>my</i>	kunu-niṅge <i>son</i>	bash-werā, <i>was-dead,</i>	barana ; <i>lived ;</i>		
haje-sorān, <i>was-lost,</i>	ku-yā. <i>was-found.'</i>	E-tā <i>Then</i>	ār-ki <i>they</i>	khushi-basi <i>to-feast</i>	nira-yā. <i>began.</i>			
* Niñje <i>Then</i>	ār-ā <i>his</i>	kuvā-kanīṅge <i>eldest-son</i>	bil-u <i>field-in</i>	āsike. <i>was.</i>	Puni <i>Again</i>	iyā-bo <i>house-to</i>		
ḍen-ḍen <i>coming</i>	nāṭa-gobinda <i>dance-music</i>	an-ya. <i>heard.</i>	Chākaran-to <i>Servants</i>	ḍaku-ya <i>called</i>	gātā-ya, <i>said,</i>	' imiti <i>' thus</i>		
be-te <i>why</i>	hāsike ? <i>you-are ?</i>	Āyiri <i>He</i>	gātā-ya, <i>said,</i>	'ām-dā <i>'thy</i>	bokom-ḍe <i>younger-brother</i>	nechedā, <i>returned,</i>	puni <i>again</i>	
ām-dā <i>thy</i>	bobā-ra <i>father</i>	ār-te <i>him</i>	diyara <i>safe-and-sound</i>	ku-yān, <i>found,</i>	maujā <i>feast</i>	kibade. <i>makes.'</i>	E-tā <i>Then</i>	
ār <i>he</i>	rāgo-yā <i>got-angry</i>	āluṇ-ba <i>inside-to</i>	mā <i>not</i>	ano. <i>went.</i>	Ne-ta <i>Therefore</i>	ār-ā <i>his</i>	bobā-ra <i>father</i>	bāyā- <i>outside-</i>
si-ke <i>came</i>	ār-te <i>him</i>	dummi <i>much</i>	gātā-ya. <i>said.</i>	Mātra-ka <i>But</i>	āuri <i>he</i>	bobāyā-te <i>father-to</i>	gātā-ya, <i>said,</i>	
'yoyo, <i>'see,</i>	ām-dā <i>thy</i>	gātā <i>word</i>	bhāṅge <i>broke</i>	jenā, <i>not,</i>	bahani <i>many</i>	dinayān <i>days-for</i>	ām-dā <i>thy</i>	sebā <i>service</i>
kibān ; <i>did ;</i>	jātipua <i>kinsmen</i>	nābuṇ-re <i>to-see</i>	min <i>one</i>	mera <i>gout</i>	ām-ḍe <i>thou</i>	ḍiṇ-ḍiṇ <i>guest</i>	jenā. <i>not.</i>	
Ām-dā <i>Thy</i>	kunīṅge <i>son</i>	ḍāriyān <i>harlots</i>	ranān <i>keeping</i>	nikā <i>all</i>	dhan-um-ḍe <i>property</i>	uḍāyayāñ, <i>wasted,</i>	ār <i>he</i>	
ḍenā, <i>came,</i>	ār-te <i>him-to</i>	mauja <i>feast</i>	kibe ? <i>madest ?</i>	Ār-ā <i>His</i>	bobā-ra <i>father</i>	gātā-ya, <i>said,</i>	'e <i>'O</i>	kāndā, <i>son,</i>
ām-ḍe <i>thou</i>	nityāni <i>always</i>	āiñ-ā <i>my</i>	āsayāñ <i>near</i>	māsike. <i>art.</i>	Āiñ-ā <i>My</i>	dhan <i>property</i>	jetekāsī, <i>whatever,</i>	
ām-dā. <i>thine.</i>	Mātraka <i>But</i>	āiri <i>this</i>	bokum-ḍe <i>brother-thy</i>	bash-wera, <i>had-died,</i>	barana ; <i>lived ;</i>	haje-sorān, <i>was-lost,</i>		
ḍenā. <i>came.</i>	Netā <i>Therefore</i>	mauja <i>feast</i>	ni-ki-mā. <i>we-shall-make.'</i>					

[ No. 47.]

## MUNDA FAMILY.

JUANG OR PATUA.

## SPECIMEN II.

(DHENKANAL STATE.)

## A POPULAR TALE.

Muñ <i>One</i>	gāũ <i>village</i>	miã <i>one</i>	thela <i>rich</i>	loka <i>man</i>	āsike. <i>was.</i>	Ār-a <i>His-of</i>	boi-a <i>mother</i>	
āsike. <i>was.</i>	Era <i>That</i>	gāũ-ra <i>village-in</i>	thaka <i>cheat</i>	loka <i>man</i>	āsike. <i>was.</i>	Ār <i>That</i>	thaka <i>cheat</i>	dhana-i. <i>wealth-in</i>
gogadate <i>to-cheat</i>	manare-kuyā. <i>mind-in-made.</i>	Netā <i>So</i>	mana-re <i>mind-in</i>	upāya <i>means</i>	pāñchera. <i>derided.</i>	Dhanira <i>Rich-man's</i>		
buya-te <i>mother-to</i>	gātāya, <i>said,</i>	'āmdā <i>'thy</i>	koniŋge <i>son</i>	maduā. <i>drunkard.</i>	Bel-te <i>Night-in</i>	ār-ā <i>his</i>		
mora <i>mouth</i>	suŋgiyāja <i>smelling</i>	mekhame.' <i>wilt-know.'</i>	Koniŋde <i>Son-to</i>	gātāya, <i>said,</i>	'āmdā <i>'thy</i>	buŋge <i>mother</i>		
baḍa <i>great</i>	ḍaāni <i>witch</i>	boli.' <i>as.'</i>	Imiti <i>So</i>	buyira-bo <i>mother-to</i>	koṇḍa-bo <i>son-to</i>	bujhāia. <i>explained.</i>	Hachatā <i>At-last</i>	
dina <i>day</i>	budiyate. <i>sank.</i>	Koniŋge <i>Son</i>	mana-ra <i>mind-in</i>	bhābeya, <i>thought,</i>	'buinmadā <i>'mother-of</i>	kathāra <i>tale</i>		
misin <i>to-day</i>	janāmalnā.' <i>will-be-known.'</i>	Buyira <i>Mother</i>	bhābeya, <i>thought,</i>	'kōnamadā <i>'son-of</i>	kathāra <i>story</i>	misin <i>to-day</i>		
janāmalnā.' <i>will-be-known.'</i>	Hachatā <i>At-last</i>	koniŋge <i>son</i>	chāyi-nendiā <i>simulating-sleep</i>	lebera. <i>slept.</i>	Kāndā <i>Son</i>			
dipara <i>lamp</i>	mā <i>not</i>	gujira. <i>extinguished.</i>	Buyira <i>Mother</i>	ḍhenja <i>coming-slowly</i>	kōnamadā <i>son-of</i>	bichehanā- <i>bedstead-</i>		
kāṇṭha <i>near</i>	toŋganā. <i>stood.</i>	Lebera <i>Slept</i>	boli <i>as</i>	mano <i>mind</i>	kibaja <i>making</i>	koṇḍā <i>son's</i>	muāra <i>month</i>	
suŋgia. <i>smelt.</i>	Mātraka <i>But</i>	koniŋge <i>son</i>	jānia, <i>knew,</i>	'buyira <i>'mother</i>	ḍaāni <i>witch</i>	boli, <i>as,</i>	āin-che <i>me</i>	
muāra <i>mouth</i>	suŋgiya.' <i>smelt.'</i>	Ahipari <i>Thus</i>	buyira-bo <i>mother-to</i>	kon-ra-bo <i>son-to</i>	kajiā <i>quarrel</i>	lagei-kiā. <i>applied.</i>		
Hachatā <i>Then</i>	imiti <i>thus</i>	buyira <i>mother-of</i>	kathār <i>story</i>	gātāya <i>said</i>	koṇḍa-te, <i>son-to,</i>	koṇḍā <i>son-of</i>	kathār <i>story</i>	
gātāya <i>said</i>	buyira-te, <i>mother-to,</i>	dhana <i>property</i>	thakeyāja <i>cheating</i>	gogāna. <i>robbed.</i>				

## FREE TRANSLATION OF THE FOREGOING.

In a certain village lived a rich man with his mother. There was also a cheat in the same village who wanted to trick him out of his money. He thought out a way of doing so, and one day he said to the rich man's mother, 'your son is a drunkard. You will be able to ascertain the fact by smelling his mouth at night.' To the son he said, 'your mother is a great witch.' So he told both of them. When the day drew towards its close the son thought, 'to-day I shall know the truth about my mother,' and the mother thought, 'to-day I shall know the truth about my son.' At last the son pretended to go to sleep, without having extinguished the lamp. The mother came slowly and stood near his bed. She thought that he was asleep and smelt his mouth. The son, on the other hand, was convinced that his mother was a witch since she smelt his mouth. Thus he bred discord between mother and son; and eventually tricked them out of their property by telling them tales about each other.

## SAVARA.

Savara is the southernmost dialect of the Mundā family, and it is spoken by about 150,000 individuals.

Savara, or rather Sawara, is the name of a cultivating and servile tribe of Orissa, Chota Nagpur, Western Benga, Madras, and the Central

Name of the dialect. Provinces. The Savars are usually identified with the Śabarās of Vedic and Sanskrit literature, a wild forest tribe, who are supposed to be the same as the Suari and Sabarāe mentioned by Pliny and Ptolemy. One of the most famous passages in the Rāmāyanā of Tulsī Dās deals with a meeting between Rām and a Śabar with his wife.

The tribe is very widely spread at the present day. Their stronghold is the two northernmost districts of the Madras Presidency and the neighbouring districts of Bengal and the Central Provinces.

Home of the tribe. Thus we find them largely spread over the Orissa division and the Orissa Tributary States, Singhbhum, Sambalpur, Raipur, Bilaspur, Patna, Kalahandi, Sarangarh, Raigarh, and so on. Farther to the north they occur in Saugor and Damoh, and in former times they are said to have been settled in Shahabad. According to Mr. Risley, 'local tradition ascribes to the Savars the conquest of the Cheros, and their expulsion from the plateau of Shahabad, in about the year 421 of the Śāliwāhana era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savars or Suirs, who are supposed to have been driven south by the inroad of Rājputs under the Bhojpur chief, which made an end of their rule.'

Most Savars have now become Hinduised, and speak Aryan forms of speech, generally Oṛiyā. Mr. Driver remarks :—

'The purest representatives of the race call themselves Sobors, and speak a dialect of the Kolarian language which could be understood in Chhṭiyā Nāgpur. These people are only to be found in the most jungly parts of the Native States of Orissa and Sambalpur, and a few are also found in Gangpur.'

The so-called Sobors alluded to by Mr. Driver have not been returned as speaking a separate language at the last Census, and local information collected for the purposes of this Survey does not make any mention of the Savara dialect in those districts which are said to be the home of the Sobors. Mr. Driver publishes a short vocabulary which contains words from various sources, Aryan, Dravidian, and Mundā. The Sobors of Sambalpur probably speak Khariā, and those of the Orissa Tributary States some form of Kherwārī. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Vizagapatam. It is the prevailing language in the Ichchhapuram, Parlakimedi, and Sompeta taluks of the Ganjam Agency and, together with Telugu, in the Gunapur taluk of the Vizagapatam Agency. Elsewhere it is spoken side by side with other languages in the hills.

The Savaras are divided into several sub-tribes and are, accordingly, known under various names such as Sonds, Sowras, Jara Savaras, Luda Savaras, Arisa Savaras, and Tekkati Savaras. Their dialect, however, is everywhere the same.

Owing to its being spoken only in the Madras Presidency, the Savara dialect does not fall directly within the scope of the operations of this Survey, and no local estimates of the number of speakers are

Number of speakers.



therefore available. At the Census of 1891, the number of speakers was returned as follows:—

Madras Presidency	. . . . .	101,638
Central Provinces	. . . . .	401
		<hr/>
	TOTAL	. 102,039
		<hr/>

The corresponding figures at the last Census of 1901 were as follows:—

Madras Presidency—		
Ganjam	. . . . .	40,448
Ganjam Agency	. . . . .	68,689
Vizagapatam	. . . . .	340
Vizagapatam Agency	. . . . .	47,623
Central Provinces—		
Chanda	. . . . .	3
		<hr/>
	TOTAL	. 157,103
		<hr/>

The grand total at the last Census was 157,136. The remaining 33 speakers are found in the Mysore State.

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Savara has been largely influenced by Telugu and is no longer an unmixed form of speech. It is most closely related to Khariā and Juāṅg, but in some characteristics differs from them and agrees with the various dialects of the language which has in this Survey been described under the denomination of Kherwāri.

The notes on Savara grammar which follow are based on the materials printed below. They do not pretend to be more than a mere sketch of the principal features of the dialect.

**Pronunciation.**—There are no indications in the specimens of the existence of semi-consonants. Such sounds are perhaps meant in *maḷ*, eye; *to* and *toḷ*, mouth; *ū* and *ūn*, hair; *ḍā* and *ḍān*, water, etc.

In those cases in which an *h* in Kherwāri corresponds to a *k* in other Mundā dialects, Savara perhaps agrees with the latter. Hodgson's *tan-gōra*, road, seems to correspond to Kūrkū *kōrā*. In *ōn*, Santālī *hān*, child, on the other hand, the initial *k*, *h* is an old prefix and does not belong to the base.

Note also the predilection for the cerebral *ḍ* in words such as *ḍēsa*, country, etc.

In Ramagiri an *o*, i.e. probably *ā*, is often written for *a*; thus, *pasi* and *posi*, boy. A short *u* is, in the same locality, often added to words ending in a consonant; thus, *māl-u*, property; *tiñ-u*, give. This latter peculiarity is, of course, due to the influence of Telugu.

**Nouns.**—There is apparently no difference between the animate and the inanimate genders. The dual has been replaced by the plural, which is formed by adding the suffix *ji*, corresponding to Khariā and Juāng *ki*. Thus, *wāñ-ji*, fathers. *Ji* is derived from *jin*, and the final *n* is retained in the oblique cases; thus, *wāñ-jin-ba*, to fathers.

The base often ends in *n*; thus, *wāñ* and *wāñ-an*, a father. It is impossible to detect any difference in meaning between the two forms. *An* is perhaps by origin a demonstrative pronoun, and forms such as *wāñ-an* can then be compared with Dravidian forms such as Tamil *taḡappa-u*, father.

The cases of the direct and indirect object are not expressed in the verb. They are formed by adding suffixes such as *an*, in, to; *ba*, to, and so forth. Thus, *kuḍub-an*, to all; *bo wāñ-an*, to a father; *wāñ-jin-ba*, to fathers.

The suffix *ku* in *kiñchor-ku*, (he saw) a dog, and so forth, is Telugu or Oriyā.

*An* is also the suffix of the locative; thus, *siñ-an* and *siñ-leñ-an*, in the house.

An ablative is formed by adding suffixes such as *te*, *sille*, and so on. Thus, *ḍolai-bā-te*, from hunger; *wāñ-bā-sille*, from a father.

The suffix of the genitive is *a* or *na*; thus, *wāñ-an-a*, of a father; *gorgāñ-na*, of the village. This form is often used before postpositions; thus, *ḍumbā-nā-māñ*, before the Dom; *wāñ-jin-ā-san*, for the sake of fathers.

**Numerals.**—The numerals are given in the list of words. It will be seen that they agree most nearly with those in use in Khariā. Forms such as *mi*, one; *bār*, two; *yār*, three, are only used in compounds. Higher numbers are counted in twenties.

**Pronouns.**—The following are the personal pronouns:—

<i>ñēn</i> , I	<i>aman</i> , thou	<i>anin</i> , he.
<i>ñēn-a</i> , my	<i>aman-a</i> , thy	<i>anin-a</i> , his.
<i>ellen</i> , <i>-len</i> , we	<i>ambē</i> , you	<i>aniñ-ji</i> , they.
<i>ellen-a</i> , our	<i>amben-a</i> , your	<i>aniñ-jin-a</i> , their.

The specimens received from Ramagiri give *nēn*, I. A list of words forwarded from Vizagapatam has forms such as *meñe*, I; *meñā*, my; *ellen* and *mullen*, we, etc. Such forms do not occur in the specimens. *Nēn* and *nēn*, I, are due to the influence of Telugu.

*Nēn*, my, and *nam*, thy, are used as pronominal suffixes of the genitive. Thus, *tanub-ñēn*, my share; *mañ-ba-nam*, presence-in-thy, before thee.

An *a* is often prefixed to nouns, and it can then be translated as a kind of definite article. Thus, *a-wāñ-ba*, to the father; *a-doñ-an*, on the body. It is probably a demonstrative pronoun; compare Telugu *a*. Other demonstrative pronouns are *kani* and *kana*, this; *kuni* and *kuna*, that. There is apparently no difference between *kani* and

*kana* ; *kuni* and *kuna*, respectively. The forms ending in *i* were perhaps originally used to denote animate beings, and those ending in *a* to denote inanimate nouns.

Interrogative pronouns are *bōte*, who ? *jite*, and *ēte*, what ?

**Verbs.**—The Savara verb is characterized by the same simplicity that we observe in the case of Khariā. The direct and indirect objects are not expressed in the verb ; there is no trace of the many conjugational and inflexional bases of the Kherwārī verb and so forth.

The person of the verb is occasionally expressed by adding personal suffixes. The most common one is *i*, or, occasionally, *iñ*, for the first person. Thus, *apun-tā-i*, I shall say ; *kiet-t-iñ*, I shall die. In the second person we occasionally find forms such as *ḍako-l-am*, thou wast, and in the third person plural *ji* is quite common ; thus, *eḍikāle ḍako-ji*, they were merry.

There are apparently only two tenses, one for the present and future times and one for the past.

The present-future is formed by adding the suffix *te*. *Te* is derived from *ten*, and the final *n* is often retained before the suffix of the third person plural. Before the suffix of the first person the *e* of *te* is dropped or replaced by *a*, or else *tenā* is used instead. *Tenā* is probably the old suffix *ten*, corresponding to Muṇḍārī *tan*, and an *ā* which is perhaps identical with the categorical *a* of Kherwārī. Thus, *kiet-t-iñ*, I die ; *titta-i*, I give ; *it-ten-ā-i*, I shall go ; *ḍako-te-ji* and *ḍako-teñ-ji*, they are.

The corresponding suffix of the past is *le*. Thus, *pāñ-la-i*, I brought ; *il-len-ā-i*, I went ; *kiet-le*, he died ; *kiet-lē-ji*, they killed ; *pochāri-leñ-ji*, they asked. Forms such as *irrē-ji*, they went, contain the same suffix, which has become changed into *r* after *r*. In the second specimen we find *irrē-be*, we went. The final *be* has probably nothing to do with the suffix of the past. It is perhaps a pronominal suffix ; compare Kherwārī *bū*, we.

In the third person singular *ēte* is commonly used instead of *le* ; thus, *tiy-ēte*, he gave ; *jum-ēte*, he ate ; *gam-ēte*, he said, etc. Forms such as *er-āi-te*, he has come, are probably identical.

The most common suffixes of the imperative are *ā*, *ai*, *ba*, and *na* ; thus, *irā*, go ; *jum-ā*, eat ; *pāñ-ai*, and *pāñ-ai-ba*, bring ; *geṇḍa-ba* and *geṇḍā-nā*, draw water, and so on. A prefix *a* is often used. Thus, *a-ir-ba*, let us go ; *a-gu-sāi-ba*, put on ; *a-ru-ba*, put on. Note also forms such as *ḍako-ai-te*, let us become ; *jum-te-be*, let us eat ; *a-eḍikā-ten-a-i*, we should make merry ; *a-jum-be*, don't eat.

The base alone is used as a verbal noun ; thus, *a-jum-bēn*, feeding for, in order to feed ; *ḍako-ban*, being-in, to be.

Relative participles are formed by adding *a* to the bases of the present and past tenses. Thus, *set-ten-a maṇḍrā*, the man who squanders ; *kimboṇan jum-ten-a kinaman*, pigs eating husks, the husks which the pigs eat ; *aññ-len-a liki*, spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding *an* or *n* ; thus, *ḍako-n*, being ; *tid-ān*, striking. An infix *an* is sometimes used in a similar way. Thus, *ḍ-an-aku*, being ; *t-an-iḍan*, beating.

The usual conjunctive participle is formed by adding the past base to the participle ending in *an* ; thus, *iṇ-ille*, having gone ; *guān-gū-le*, having called. Forms such as *gille*, having seen ; *tub-tub-le*, having divided, are, however, also used alone.

The negative particle is apparently a prefixed *a*. Thus, *a-ḍēye*, was not; *a-til-leñ-ji*, gave not; *a-jum-a-i*, I shall not eat. *Gam-gon-in*, I say not, probably contains some negative verb meaning 'to be unworthy,' 'to decline,' or something of the kind. In the Ramagiri specimens we find forms such as *tiyājā*, I will not give; *irnatig-lagi-nā-san*, because I could not get.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Parla Kimedi in Ganjam. The second is a folk-tale which has been forwarded from Vizagapatam. The two last ones, the deposition of a witness and a popular tale, have been received from Ramagiri in Ganjam. A list of Standard Words and Phrases from Parla Kimedi will be found on pages 243 and ff.

[No. 48.]

## MUNḌĀ FAMILY.

SAVARA.

## SPECIMEN I.

(PARLA KIMEDI, GANJAM.)

Bo maṇḍrān ḍako. Anin bāgu oñēr pasin-ji ḍako-lē-ji. Bāguñji-lēnan  
*One man was. His two male children were-they. Both-in*  
 sannāri gam-ēte, 'wāñ, ellen-a ḍako-ten-a jaṇḍrum-gaṇḍra kuḷublēnan  
*small said, 'father, our being property all-in*  
 tanub-ñēn tiñ.' Anin tanub tub-tub-le tiyēte. Asui oyoñ sullen-a-tiki  
*share-my give.' He share divided-having gave. Some days past-when*  
 sanna rahalan kuḍub rukun-rukū-le ñam-le sañai ḍēsa erēte. Tettēn  
*small boy all collected-having taken-having far country went. There*  
 kuḍub lēbun añi-le assiḍēte. Kuḍub añi-len-a-tiki kuni ḍēsa-lēnan  
*all money spent-having wasted. All spent-when that country-in*  
 aīṇḍam kantāra ḍē-le. Anin ḍolaī-mar ḍēle. Kuni ḍēsa-lēnan bo maṇḍrā-bān  
*much famine became. He hunger-man became. That country-in one man-to*  
 iyān-il-le kambāri ḍē-le. Anin a-serō-bān kimboñan ā-jum-bēn apāyēte.  
*gone-having labourer became. He the-field-to swine feeding-for sent.*  
 Kimboñan jum-ten-a kinaman ñaṇ-leṇḍēn, eḍikā-le kuni ḍolaī-mar jum-te  
*Swine eating husks got-if, gladly that hunger-man eat-could*  
 biñ-ḍo moajāja kinaman ampra a-til-leñ-ji. Nami buḍḍi ñaṇ-lo ogaṇḍi-ēte,  
*but anybody husk even gave-not-they. Now sense got-having thought,*  
 'wāñ-ñēn-a sero-bān aīṇḍam baḍḍi-mar-ji ḍako-ji. A kuḍuban miḍap  
*'father-my-of field-in many working-men are. Those all-to much*  
 gaṇāga ḍako-ḍo ñēn tettēn ḍolaī-bāte kiētīn. Ejja, ñēn ḍiyan-ḍē-le  
*livelihood is-but I here hunger-from die. No, I arisen-having*  
 wāñ-ñēn-bān er-te, iyān-ille apuñ-tai, "wāñ, wāñ, Kituñ-bān, mañ-ba-nam  
*father-my-to go-will, gone-having say-will, "father, father, God-to, before-thee*  
 ersi amēlai. Untenāsan ñēn ōn-ñēn gam-goñ-iñ. Ñēn kambāri-nam  
*son did. Therefore I son-I say-not. I servant-thy*  
 ḍē-tiñ," ennegoi apuñ-tai.' Gam-le gam-ḍamnēte; tete-sitle  
*shall-become-I," thus say-shall.' Said-having say-self-did; therefrom*  
 a-wāñ-bān iyēte. Sañai-sitle a-rahalan-a ḍoñan gijan-gille amalle  
*that-father-to went. Far-from that-boy-of body seen-having recognized-having*  
 ḍuḍu-ḍuḍu-iyān-ille apasu-yam-dā-le anin koṇḍo-le korkorēte. A-wānan  
*, run-gone-having pain-feeling him embracing kissed. The-father*

gijān-gille rabāri gamēte, 'wān, maṇba-nam Kituñ-bān ampra ersi  
*seen-having boy said, 'father, before-thee God-to even wrong*  
 amēlai. Nēn ōn-ñēn gam-goñ-in.' A-wān parsamañjin guān-gū-le  
*did-I. I son-I say-not.' The-father servants called-having*  
 gam-ēte, 'aboi ambeso sindri pān-lo anin-a doñān a-gusāiba;  
*said, 'one good cloth brought-having his body cocer;*  
 a-karsin ensin arub-a, a-taljeñan pañderjān arub-a." Baran bo kari  
*the-finger-on ring put, the-foot-on shoe put. Again one fat*  
 kalloḍin tettēn pān-le kiebha; edikā-le ḍako-ai-te. Kana ōn-ñēn  
*calf here brought-having kill; glad-being we-shall-be. This son-my*  
 aman kiel-le nami baran mēñ-le; aman paḍōle, nami baran ñañ-laī.  
*before died now again lived; before lost-was, now again found-I.'*  
 Aninji edikāle ḍako-ji.  
*They glad-bring were.*

Nami a-muḍa ōn seroban ḍaku. Anin siñ aḍam-aḍam erāite  
*Now the-elder son field-in was. He house near-near came,*  
 kenkenan toñseñan saḍḍāle. Bo parsaman guān-gū-le wāllēte, 'etēnāsan  
*singing dancing sounded. One servant called-having accosted, 'what-for*  
 kana edika?' Anin apuñēte, 'ubañ-nam erāite. "Anin ulāmāta ḍako,  
*this mirth?' He said, 'brother-thy came. "He cool is,"*  
 gam-le wāñ-nam-ji 'kari kalloḍin kiellē-ji.' Muḍa-mar baṇḍrā  
*said-having father-thy-they fat calf killed-they.' Big-the angry*  
 ḍē-le, 'siñan aniyāi,' gamēte. Untēnāsan a-wāñ saṇḍān iyañ  
*became, 'house will-not-come,' said. Therefore the-father outside gone*  
 ille sagallēte. Muḍa ōn gamēte, 'ḍitto ayam maṇba-nam barāle  
*having honoured. Big son said, 'so-much time before-thee worked-having*  
 ḍako-ten-ā-i. Berna-nam aṇoija apaḍōlin. "Gaḍi-nam-ji-bāte edikānaba,"  
*am-I. Word-thy ever broke-not "Friends-thy-with. make-merry,'*  
 gam-le aboi ōn-mē soi atillin. Nami kana sannāri juñjudi-boñji  
*saying one young-goat even gavest-not. Now this young-one harlotry-women*  
 bāte jaṇḍrum-gaṇḍra kuḍub moile settena maṇḍrā anin iraiten-tāḍo  
*with property all swallowing throwing man he came-immediately*  
 anina-mele kari kallōḍi 'kielle.' A-wāñ gamēte, 'ejja, ōn-ñēn  
*his-sake-for fat calf killedst.' The-father said, 'no, son-my,*  
 aman toḍaṇ maṇba-ñēn ḍakote. Jaṇḍrum-ñēn kuḍuban amannāte.  
*thou always with-me art. Property-my all thine-is.*  
 Ubañ-nam aman kielle, nami baran mēñ-le; aman paḍō-le, nami baran  
*Brother-thy before died, now again lived; before lost-was, now again*  
 ñañ-la-i. Untenāsan ellēn a-edikātenaī.  
*found-I. Therefore we shall-make-merry.'*

[ No. 49.]

## MUṆḌĀ FAMILY.

SAVARA.

## SPECIMEN II.

(DISTRICT VIZAGAPATAM.)

## A FOLK-TALE.

Gorjānan kārja-leñ-jī. Gorjān-na maṇḍrā sabiñ-jī bontēl-bā  
*Village-in obsequies-did-they. Village-of men, all buffalo-for*  
 illē-jī. Kani gorjān-luñan aboi banāgi-mar ḍaku-le. Ani mari  
*went. That village-in one poor-man was. He also*  
 bontēl-bā iyēte. Gorjān-na maṇḍrā sabiñ-jī bontēl niyān-ñile  
*buffalo-for went. Village-of men all buffaloes bought-having*  
 pān-loñ-jī. Banāgi-mar mari lāgōḍa-bontēl aboi ḍumbānāman  
*brought. Poor-man also credit-buffalo one Dom-from*  
 pān-le. Gorjān-na maṇḍrā-jī, 'onā-sile pān-lai?' gām-le opuñ-lē-jī.  
*brought. Village-of men, 'where-from broughtest?' said-having asked.*  
 'Ijja, lāgōḍa pān-lai ḍumbānāman,' gāmēte. 'Doñ-ñēn-a saṇḍrukā-mele  
*'No, credit brought-I Dom-from,' said. 'Body-my-of well-being-for*  
 pān-lai.' Sabiñ-jī pur-pur-tubob-jī. Banāgi-mar kani usālan ḍum-  
*brought-I.' All ceremony-performed. Poor-man that skin Dom-*  
 bānāman juñjūnēte. Tañōran jumbur-maran oñji maṇḍrā sañai-  
*to carried. Way-on thief-men four men fur-*  
 sitle gillē-jī. 'Injidēn tubob-te,' gām-le usālan ṇaman-ñam-le  
*from saw. 'Now kill-will,' saying skin taken-having*  
 arān ḍajēte. Tettenā arān-el jumbur-maran gob-lē-jī. Tañkān  
*tree climbed. There tree-under thief-men sat-they. Rupces*  
 oñji maṇḍrā bantel-jī. 'Aman-ā alaḍam ñēn asūḍam,' gām-le  
*four men divided. 'Thine much mine little,' said-having*  
 ruḍi-leñ-jī. 'Aman etti-dēn bantya,' gām-leñ-jī. Batun-batun-le arānā  
*quarrelled. 'Thou then divide,' said. Feared-having tree*  
 ḍajē-tenā maṇḍrā usālan sirēte. 'Agāyi, tabḍrēlan layimtā-le,'  
*climbed-having man skin dropped. 'Oh, thunderbolt fell,'*  
 gām-le jumbur-maran tañkān omdā-le irrē-jī. Arā-liñ-na maṇḍrā  
*said-having thief-men rupees left-having went. Tree-in-being man*  
 latsōnāite. Tañkān susē-le pān-ēte usālan omdā-le. Jūlu  
*descended. Money picked-up-having took skin left-having. Then*

jumbur-maran	oñjiñji	tañkā-bā	illāji.	Tañkā-te	satta	usālan	
thief-men	four	money-for	came.	Money-from	mere	skin	
daku.	'Etenā	karma?	Tañkā-len	sille	tabḍrēlan	gām-le	irrēbe.
is.	'What	work?	Money-we	left-having	thunderbolt	said-having	went.
Mabā	a-ir-ha,'	gām-le	usālan	pān-lē-ji.	Kani	usālan	timān-
Forward	let-us-go,'	said-having	skin	took.	That	skin	sold-
tim-le	aboi	kimbu	ñiyān-ñī-le	jum-lē-ji.			
having	one	pig	bought-having	ate.			

### FREE TRANSLATION OF THE FOREGOING.

Funeral ceremonies were held in the village, and all the villagers went to fetch buffaloes. There was a poor man in the village who also wanted a buffalo. All the other ones bought buffaloes, and the poor man got a buffalo on credit from a Dom. The villagers asked him where he had got it, and he said that he had it on credit from a Dom and had brought it for the sake of his health. They all worshipped and sacrificed the buffaloes. The poor man was carrying the skin back to the Dom, and on the way he saw four thieves at a distance. Seeing them he mounted a tree with the skin, for fear that they would beat him. The thieves sat down under the tree to divide their money. They quarrelled and said, 'you take too much, and I get too little,' 'then divide yourself,' and so on. The man in the tree dropped the skin from fear. The thieves left the rupees and ran away saying, 'a thunderbolt came down.' The man descended from the tree, picked up the rupees and left the skin. The four thieves then came back to look after the rupees, and only found the skin. 'What has happened,' they said, 'we left the rupees and went away on account of the thunderbolt. Come let us go.' So they picked up the skin, sold it and bought a pig, which they ate.



[ No. 50.]

## MUNḌĀ FAMILY.

SAVARA

SPECIMEN

(RAMAGIRI, GANJAM.)

## DEPOSITION OF A WITNESS.

Mi-gal gal-ji dinā nā-jā nēn Jujusti muddāyin kulumbayi  
*Eleven ten days ago I Jujusti accused-of wife*  
 Rādhā-nā-mōṅṅ bāgu annā kub bo taṅkā-nā-saṅ bandan tillayi. Nēn  
*Rādhā-before so gold beads one rupee-for pawn gave. I*  
 taṅkān saṅ-layi-nāsaṅ Jujustin bate illenāyi. Jujustin liāri-mar;  
*rupee got-not-because Jujusti with went-I. Jujusti fisherman;*  
 lien-tinte-mar. Muddāyi-nā a-nam Bālāji Beraḍolāyi. 'Rannā-  
*moset-seller. Accused-of the-name Bālāji Beraḍolāyi. 'Gold-*  
 kub deyi-be pān-tāyi,' gam-le Bālāji Beraḍolāyi-nā suṅ illenāyi.  
*beads to-redeem shall-bring,' saying Bālāji Beraḍolāyi-of house went-I.*  
 A-bowan a-wanan muddāyin kulumbayi silēṅgan nēn tiyānu tille.  
*The-principal the-interest accused-of wife to I giving gave.*  
 'Bandan tillenāyi bitti tiṅgu,' gam-le gārleṅāyi. 'A-mālu nēn  
*'Mortgage gave-I property give,' saying demanded. 'The-property I*  
 tiyāijā; nēte pāntā,' gamēte. 'Anin bitti-nēn bowan a-wanan  
*give-not; buy take,' said. 'That property-my principal interest*  
 til-le pān-le it-ten-āyi pannā etāsaṅ nē-te pān-te?' gam-le  
*giving taking shall-go but why buy-shall take-shall?' saying*  
 apuṅ-len-āyi. Oṅji-dinā dinā-silu muddāyin a-suṅ-an aṣāyi sudā-  
*said-I. Four-days days-after accused the-house-in some good-men-*  
 mar-ji-nā-mōṅṅ a-bittin tiyyayite. Aninji, 'botanā bitti?'  
*before the-property produced. They, 'whose property?'*  
 poḥāri-leṅ-ji. 'Nēnāte,' gam-le apuṅ-len-āyi. Nēn etten apuṅ-len-āyi  
*asked-they. 'Mine-is,' saying said-I. I so said-I*  
 keḍi muddāyin nēn kuḍub-jinā-mōṅṅ tiḍ-le.  
*then accused me all-before beat.*

## FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Jujusti went to Rādhā, the wife of the accused, and pawned two gold beads for a rupee. I could not get money, and therefore I went to

**Jujusti.** Jujusti is a fisherman and deals in sweets. The name of the accused is **Bālāji Beradolāyi**. When I came to Bālāji Beradolāyi's house to redeem the gold beads I paid the principal and the interest to the accused's wife and asked for my property. She refused to give it up unless I bought it. I replied, 'I am going to pay principal and interest in order to redeem my property. Why should I buy it?' Four days after the accused produced the property in his house in the presence of some good men. They asked whose property it was, and I said that it was mine. Immediately after I had said so the accused struck me before all the men.

[ No. 51.]

## MUNḌĀ FAMILY.

SAVARA.

## SPECIMEN IV.

(RAMAGIRI, GANJAM.)

## A POPULAR TALE.

Bo dinā bo sōṭṭā posi-jannaku a-wā kenken-sun-an apāyi-le.  
*One day one lame boy his-father school-house-in sent.*

A-posi kenken-nā-san a-ḍakku-le. Dele bāroki bo posi-jannaku  
*The-boy read-to was-not-inclined. But another one boy*  
 gij-le apuñ-le, 'uban, aman nēn bate ' hokedikā gaṭāsinā.'  
*seen-having said, ' brother, thou me with a-little-while play.'*

Anin apuñ-le, 'ōṅāḍo, ōṅāḍo, nēn aḍasāmārte. Nēn konken-sun ille  
*He said, ' no, no, I am-not-disengaged. I school-house gone-having*  
 kenken-ten-āyi.' Teten-silu a-posi-ḍan bo awan-taṇu bate gij-le. Posi apuñ-le,  
*read-shall.' Thereafter the-boy one calf also saw. Boy said,*  
 'are awan-taṇu, aman nēn bate gaṭāsinā.' Awan-taṇu apuñ-le, 'nēn  
*' O calf, thou me with play.' ' Calf said, ' I*  
 aḍasante, nēn saṅgāsi agāwan gānā-gānā-san joḍā-ban itte.' Teten-silu  
*am-not-disengaged, I excellent grass eating-for river-side go.' Thereafter*  
 a-posi bo onti gij-le apuñ-le, 'ē onti, aman nēn bate jāyi, gaṭāsinēbā.'  
*the-boy one bird seen-having said, ' O bird, thou me with come, let-us-play.'*

Anin apuñ-le, 'nēn aḍasante, nēn-nā-sun barosabjanāsan asūyi alaṇu  
*He said, ' I am-not-disengaged, my-house build-to a-little straw*  
 paraṅgu-pāṇu-nāsan itte.' Posi bo kiñchor-ku gij-le apuñ-le, 'ē kiñchor, aman  
*fetch-to go.' Boy one dog seen-having said, ' O dog, thou*  
 nēn bate gaṭāsinā.' Kiñchor apuñ-le, 'ōṅāḍo, ōṅāḍo, nēn aḍasen-te, nēn  
*me with play.' Dog said, ' no, no, I am-not-disengaged, I*  
 sāwn-nēn-nā suṇu ḍuntā-ban itte.' Teten-silu posi ṭisināsan manasu a-ḍeye.  
*master-my-of house watch-to go.' Thereafter boy play-to mind not-became.*

## FREE TRANSLATION OF THE FOREGOING.

A lame boy was one day sent to school by his father. He did not wish to read, and seeing another boy he said, 'brother, play a little while with me.' He said, 'no, no, I am not disengaged, I am going to school to read.' Then the boy saw a calf and said, 'O calf, play with me.' Said the calf, 'I have no time, I am going to the river to feed on the excellent grass.' Then the boy saw a bird and said, 'O bird, come let us play.' Answered the bird, 'I have no time. I am going to bring some straw to build my nest.' The boy saw a dog and said, 'O dog, play with me.' The dog answered, 'I have no time; I am going to guard my master's house.' Thereafter the boy did not wish to play any more.

## GADABĀ.

Gadabā is spoken by about 35,000 individuals, most of whom live outside the territory included in this Survey. The dialect is not identical in all places. It has not, however, been possible to procure trustworthy materials illustrating its various forms. I am only able to give a superficial account of the dialect as spoken in the Bastar State.

The Gadabā tribe is found everywhere in Vizagapatam and the Vizagapatam Agency, and also in the Ganjam Agency, all of which are in the Madras Presidency. Some few Gadabās have also been returned from the Bastar State and Kalahandi. They do not form the prevailing part of the population in any district. They are most numerous in the Vizagapatam Agency, where 232 in every 10,000 of the population speak Gadabā. In Vizagapatam only 7 in every 10,000 are in the same position, and in other districts the relative number of speakers is quite unimportant.

I have no information about the distribution of the Gadabās on the various Taluks of the Vizagapatam Agency. In the Bastar State they are found in the east, on the frontier towards Vizagapatam. Their occupation is hunting and agriculture.

According to information collected for the purposes of this Survey Gadabā was spoken by 6,419 individuals in the Bastar State. At the Census of 1891, 29,414 speakers were returned from the Madras Presidency. We thus arrive at the following total for the dialect :—

Bastar State	.	.	.	.	.	.	.	.	.	.	.	.	6,419
Madras Presidency	.	.	.	.	.	.	.	.	.	.	.	.	29,414
TOTAL												.	35,833

The corresponding figures at the Census of 1901 were as follows :—

### CENTRAL PROVINCES—

Bastar	.	.	.	.	.	.	.	.	.	.	.	729
Kalahandi	.	.	.	.	.	.	.	.	.	.	.	94

TOTAL CENTRAL PROVINCES . 823

### MADRAS PRESIDENCY—

Ganjam	.	.	.	.	.	.	.	.	.	.	.	1,602
Ganjam Agency	.	.	.	.	.	.	.	.	.	.	.	8
Vizagapatam	.	.	.	.	.	.	.	.	.	.	.	15,015
Vizagapatam Agency	.	.	.	.	.	.	.	.	.	.	.	19,781

TOTAL MADRAS PRESIDENCY . 36,406

Andamans and Nicobars . . . . . 1

TOTAL . 37,230

It will be seen that the number of speakers in Madras has increased. This fact is, however, due to the better methods applied at the last Census, and it is impossible to decide whether there is a real increase. The estimated number of speakers in the Bastar State is probably far above the mark. The corresponding figure at the Census of 1891 was 375.

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The Gadabā dialect is very unsatisfactorily known. The old vocabularies are quite insufficient for giving a sketch of its grammar. Of the materials forwarded for the purposes of this Survey the best is the translation of the statement of an accused person in the Gadabā dialect of Bastar which will be printed as Specimen II below. It has been forwarded in Dēvanāgarī characters with an interlinear translation, but without any transliteration. It is not, therefore, quite certain that the text printed in the ensuing pages is correct in all details.

The text given as Specimen I below is the beginning of a version of the Parable of the Prodigal Son. It has been forwarded in Dēvanāgarī with a transliteration and translation. The transliteration does not, however, agree with the Dēvanāgarī text, and it has turned out to be so full of mistakes that it has been of no use whatever. The Dēvanāgarī text itself is apparently a clean copy of an original draft. It has been made by somebody who had not the slightest idea of the meaning, and who accordingly misread the original in most places. I have not therefore ventured to restore the text throughout. I have only reproduced the beginning of the Dēvanāgarī text as I have received it with a tentative restoration in transliteration.

A list of Standard Words and Phrases from Bastar will be found on pp. 243 and ff.

The dialect spoken in Vizagapatam is apparently quite different. It has not, however, been possible to get sufficient materials for describing it. The Collector has kindly forwarded an incomplete list of Standard Words and Phrases, and the beginning of a version of the Parable. The latter was, however, too fragmentary and evidently too full of mistakes to be of use. From the former I have inserted the equivalents in the list of words on pp. 243 and ff. They have been added within parenthesis.

The notes on Gadabā grammar which follow are entirely based on the Bastar specimens. The materials received from Vizagapatam have only occasionally been consulted.

**Pronunciation.**—The materials are not sufficient for deciding the various questions connected with Gadabā pronunciation. Semi-consonants are perhaps used in words such as *ḍā*, Santālī *dāk'*, water; *gōy*, Santālī *gách'*, die; *gōgō* and *gōgōb*, to tend, and so forth.

Vowels are often interchanged. Thus, *uṅgam* and *uṅgōm*, village; *āpūṅ* and *āpōṅ*, father; *sumāṅ*, *suaṅ* and *sumōṅ*, before, and so forth.

The *n* of the genitive suffix *nū* has apparently been replaced by *l* in *lāy-lū*, whose? Note also *ōn*, child, as in Savara. It is not, however, possible to bring the various irregularities under fixed rules.

**Nouns.**—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning 'many'; thus, *lōṅgā āpōṅg*, many fathers, fathers. A suffix *nēn* or *nan* occurs in forms such as *sākhī-nēn*, the witnesses; *kumbāi-nan*, women. Compare *māy-nēn* and *māy-nēṅg*, they. The Vizagapatam list gives forms such as *ayāṅgu-nī*, fathers; *koḍamlē-nī*, daughters; *lē lōk-ḍukēyi*, good men; *māḍu krutā*, many horses, horses; *kussō-ḍigan*, dogs, and so forth.

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as *nō*, *pulai*, and so forth. Thus, *Mātā-nō nōm buō-suō*, Mātā thou killedst; *bābā-pulai sunō*, father-to he-said.

The suffix of the genitive is *nō*, *nū*, or *nā*; thus, *āpāṅg-nō*, of a father; *kalār-ur-nū*, of the liquor seller. Compare Savara *nā*. The Vizagapatam texts have forms ending in *na*. In *pīlē kirtā-r khōgīr*, the white horse's saddle, we have perhaps a genitive suffix *r*.

Other postpositions are *kurūṅg*, from; *bō*, in, to, etc. Thus, *māy-nō bōbrō māy-nō tōnān kurūṅg tīr ḍugu*, his brother his sister from tall is, his brother is taller than his sister; *māy-nō āpōṅg mēyēn-kū ḍiyēn-bō ḍutu*, his father small house in lives.

**Numerals.**—The first numerals will be found in the list of words. It will be seen that Aryan loan-words are used in Bastar for the numerals seven and following. The Gadabā numerals are most closely related to those in use in Savara and Khariā.

**Pronouns.**—The following are the personal pronouns :—

<i>nīṅg, nī</i> , I	<i>nōm</i> , thou	<i>māy</i> , he.
<i>nīṅg-nō</i> , my	<i>nōm-nō</i> , thy	<i>māy-nō</i> , his.
<i>nēṅg</i> , we	<i>pēn, pēn-chā</i> , you	<i>māy-nēn, māy-nēṅg</i> , they.
	<i>pē-nū, pai-nū</i> , your	<i>māyēn-nug</i> , their.

The form *pē-nug*, our, in the list of words is probably a mistake. *Pē-nug* is apparently identical with *pē-nū*, your. A form *lē*, we, seems to occur as a verbal suffix. See below.

Datives and accusatives are apparently formed by prefixing *u* or *ō*; thus, *ō-nīṅg*, to me; *u-māy*, him; *ō-māy*, to him; *ōn ō-mai sunō*, the son said to him.

The Vizagapatam texts have quite different forms; thus, *mīṅgu*, I; *mīṅgu-na*, my; *bilāṅgu*, we; *bilāṅgu-nu*, our; *bābin*, thou; *māṅgu*, you; *no, novvān*, he; *nōyāṅg*, *nōṅgu*, they, etc.

Demonstrative pronouns are *tē*, this; *tō*, *tu*, and *nāi*, that.

Interrogative pronouns are *lai*, who? *lāy-lū*, whose? *maṅg*, what? *ā*, which? *āḍi*, how much? and so forth. The Vizagapatam list gives *mōyi*, who? *nayīḷa* and *nāyīnam*, what?

Indefinite pronouns are formed from the interrogatives; thus, *laiki*, anybody; *maṅg-sā* and *māṅg-ḍig*, anything.

**Verbs.**—The inflexion of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, *sa-saḍagū*, attached; *buk-buk*, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of Kherwārī.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of pronominal suffixes. There are, however, some

[ No. 52. ]

## MUNḌĀ FAMILY.

GADABĀ.

## SPECIMEN I.

(STATE BASTAR.)

સુય રેમરનુ વવંન ડંવાર વહુવંન । તુષા લુગનુ મેન ઓહુ અંન, વાવા, લયસુનો એવાવા, સંસારો મય હુગુ નીગં નુહુગંના તુનૂ ઓની રુઢેતેવે । મૈ તુંગ - તુંગ તેરો વેહો । લોંગા દીન હેગુ આર દુતો મેન ઓહુ ઓન મ્યુરો વોહે, મોહે મોસુ પર સવોપંગુ મીયો, તુનો ફન્દી હેગુ સુહેંગૂ હુગૂ ઓ આયો માયનુ માલ પંલાણ હહા વેહો । તેવે માયે ઓઆ, ઓતે વે માયરાજવો કુહુ લોગુ: માય ગરોવ હેંગુ । મંતુયે દેસવો લયેનુ હેનવોદ ગેસુ સુયે ફાનેં નુહેન વોમાયે હુગુ: તુરેં મલ માયેનુ લોઓંગવો ગોવી ગોગો નુવા । ઓમાય તુનૂ માય ગીવી સમ સમ હુગુ અમય સમો સુ સુલૈ વુસુ લાઓ: મય સોમ સોમ આલે । તો તેવે મયવેત લંગુ, તેવે મયે સુનો, નીગ વાવાફી એન આફી મુતો લોઅઢાર સોમ સોમ નુવો ઓંગ લઈ હુતુ, નો કુહુ ગોગોય હુતૂ નીગં મોહગૂ સુનોંગનુવાવ ઓરવો નઈ લોંગ, ઓ મય સુન તુનો એ વાવા માહા પરુ હવ્વ આર માનદ તોનો મીંવો પિનુ સમો પાણ નીંગ દેમો ।

[No. 52.]

## MUNḌĀ FAMILY.

GADABĀ.

## SPECIMEN I.

(STATE BASTAR.)

## TRANSLITERATION AND TRANSLATION.

Muy rēmar-nu vavamnambār ōḍu-ōn. Tuā-luṅ-nu mēēn ōḍi-ōn  
*One man-of were-two sons. Them-among young son*  
 bābā-[pu]lai sunō, 'ē bābā, samsārī may ḍugu, nīng-nu ḍugūna  
*father-to said, 'O father, property which is, my will-be*  
 tu-nū ō-nī indē.' Tēbē mai tuṅ-tuṅ-tērō bēḍō. Lōngā dīn-ḍegu  
*share to-me give.' Then he divided gave. Many days*  
 ār ḍu-tō, mēēn ōḍu-ōn myurō-bō ḍēmōsu par[dē]s-bō ēngu, miyō  
*not became, young son together made-having abroad journeyed, and*  
 tunō phandī-ḍēgusu ḍēngu-ḍugū, ōyau māy-nu māl-pulāē udā-bēḍō.  
*there riotous-becoming became, all his property wasted.*  
 Tēbē māy ōāō, tēbē māy rāj-bō kuḍu lōgu; māy garīb  
*Then he all, then that country-in famine arose; he poor*  
 ḍēngu. Mai tuyē ḍēs-bō layē-nu ḍēn ōi-gēsu muyē  
*became. He that country-in somebody's house gone-having one*  
 ḍānam-nu ḍēn-bō māyē ḍugu. Tu rēmal māy-nu liōng-bō gībī  
*rich-man-of house-in he lived. That man his field-in swine*  
 gōgō nuvāō. Māy tunū māy gībī sam-sam-ḍugu, a-may sam-ō-su  
*to-tend sent. He then those swine eating-were, that eating*  
 sulai busulāō. May sōm-sōm ār bē-tō. Tēbē may chēt-laṅgu,  
*belly filled. He to-eat not gives. Then he to-senses-came,*  
 tēbē may sunō, 'nīng bābā ḍiēn āḍi bhutī-liadār sōm-sōm  
*then he said, 'my father's house how-many hirelings to-eat*  
 nubō ōng-lai ḍutu, nīng kuḍu gō-gōy-ḍutū. Nīng mōḍgūsu  
*them-for belly-to-fill is, I hunger dying-am. I arising*  
 nīng-nu bāb-ōr-bō nailōng, ō-may sun-tunī, "ē bābā, mākāparū  
*my father-near will-go (?), to-him will-say, "O father, God-of*  
 hukum ār mānaītōnī miyō pi-nu samō pāp nīng ḍēmō.  
*command not obeyed and you-of before sin I did.*



[No. 53.]

## MUNḌĀ FAMILY.

GADABĀ.

## SPECIMEN II.

(BASTAR STATE.)

## STATEMENT OF AN ACCUSED PERSON.

Pai-nū uṅgam Mātā imī rilak ḍugū ?

*Thy village Mātā name Gōṇḍ was ?*

Oy, ḍugū, mātā ā urā.

*Yes, was, but now not.*

Mātā ā bō uigī ?

*Mātā now where went ?*

Bō urā uigī ; māy gōigī uigī.

*Anywhere not went ; he died went.*

Māṅ-sā saraṅg gōigī, māy-nū lāikī buō-sūḍ ?

*Any disease died, him anyone killed ?*

Māy-nū māṅ-sā saraṅg urā ḍugū. Lāikī buō-nēn, tun gōigī

*Him-of any disease not was. Somebody killed, then died**uigī.**went.*

U-māy lāikī buō-nēn ?

*Him who killed ?*

Nīṅ ēran māṅtō ?

*I how know ?*

Sākhi-nēn sun-sun ḍutū ki Mātā-nō nōm buō-suḍ. Ā nam-nū ā

*Witnesses saying are that Mātā thou killedst. Now thee-of what**san-tū ḍutū ?**saying is ?*

Nīṅ urā buō ; sākhi aāy kin-umāv. Nīṅ buḍam Mātā buḍam

*I not killed ; witnesses all are-tutored. Me with Mātā with*

māṅ-ḍig ōyōnēn urā ḍutū. Nīṅ māy māṅ-phulāy buō ?

*any quarrel not is. I him why killed ?*

Tē taṅgayā nam-nū ḍiyan-ḍi turagū ?

*This axe thy house-from was-found ?*

Oy, turagū ; 'nīṅ-nū taṅgayā ḍutū ; to-pulāi nīṅ-nū ḍiyan turagū.

*Yes, was-found ; my axe is ; therefore my house was-found.*

Tē taṅgayā-nu-bō iyaṁ saḍagū ḍutū ?

*This axe-on blood attached is ?*

Ōy, sa-saḍa-gū ḍutū. Nīng gēmē sēbō ḍugū. Māy-nū  
*Yes, attached is. I goat killed was. It-of*  
 iyam sa-saḍa-gū ḍutū.  
*blood attached is.*

Tē sēndarā pai-nū ḍiyan-ḍig tura-gū ?  
*This cloth thy house-from recovered-was ?*

Pulis havaldār nīng-nū su-maṅg tē sēndarā nīng-nū  
*Police havaldār my before this cloth my*  
 ḍiyan suō-nēn. Nīng sunō, 'tuṅḍēl, itō ā-dē-mō. Nīng-nū  
*house-in threw. I said, 'Master, this not-do. Me-of*  
 tōmāṅ-nidā pilam; mēp ō-nīng phāsi-bē-tū-m...'  
*trouble will-come; Government to-me hanging-will-gi :'*  
 Havaldār sunō, 'nōm-tō Māṭā-phulāi buō-ḍutū, āy lōk  
*Havaldār said, 'thou Māṭā-for killed-hast, all people*  
 su-tōnēn. To-phulāi tē sēndarā nīng-nū(sic) ḍi-yan suō-nīng-bēḍō.'  
*say. Therefore this cloth thy house-in thrown-I-have.'*

Nōm ḍōṅg Māṭā ili idō-ḍutū ?  
*Thou and Māṭā liquor drunk-have ?*

Nīng sab-dina iḍi-ḍutū; sēli sam-sam-ḍutū.  
*I all-days drinking-am; flesh eating-am.*

Mansā kalārñē-nū bhāṭi nōm Māṭā timē-sam-sam-ēl ili  
*Mansā liquor-seller-of shop thou Māṭā Pola-day liquor*  
 idō-ḍutū ?  
*drunk-have ?*

Timē-sam-sam-ēl nīng sulai māṁmūṅ Guṭṭā-nū ḍiyan-bō ḍutū ;  
*Pola-day I my(sic) uncle Guṭṭā-of house-in am ;*  
 Māṭā budam Mansā kalārñē-nū bhāṭi nīng urā nigī. Gulāy pand  
*Māṭā with Mansā liquor-seller-of shop I not went. All false*  
 ḍutū.  
*is.*

Māṭā-nū sērāy nōm juō ?  
*Māṭā-of dead-body thou sawest ?*

Uṅgam-kā gulāy jujū uigī; itōō nīng jujū uigī.  
*Villagers all to-see went; likewise I to-see went.*

Māṭā-phulāy māṅsā pārō ḍutū ?  
*Māṭā-to any wound was ?*

Ōy, mui-rō pārā taṅgayā-nū māy bōp-bō ḍugū, miyā-mui-ḍan  
*Yes, one wound are-of his head-on was, another*  
 māy girē ḍutū. Māy nēri-bō mui-rō sēndarā ḍugō, tunō iyam  
*his chest-on is. His body-on one cloth was, that-on blood*  
 sa-saḍa-gū ḍutū. Nīng mañ-sā urā māṅgtō.  
*attached is. I anything not know.*

## FREE TRANSLATION OF THE FOREGOING.

Did a man called Mātā live in your village ?

Yes he did, but now he is not there.

Where did Mātā go ?

Nowhere. He died.

Did he die from some disease or was he killed ?

He did not die from any disease. Somebody killed him.

Who killed him ?

How should I know ?

The witnesses all say that you have killed him. What do you say to that ?

I did not kill him. The witnesses are all tutored. I had no quarrel with Mātā.

Why should I kill him ?

This axe has been found in your house ?

Yes, it is my axe, and therefore it was found in my house.

There is blood attached to the axe ?

Yes there is. I had killed a goat and its blood is on it.

This cloth has been found in your house ?

The police officer threw it into my house in my presence. I said to him, don't do so, master, I shall get into trouble, and the Government will hang me.' The officer said. 'all people say that you have killed Mātā. Therefore I have thrown the cloth into your house.'

Had you and Mātā drunk liquor ?

I drink liquor and eat meat every day.

Had you and Mātā drunk liquor in the shop of Mansā, the liquor dealer, on the Pola-day ?

On the Pola-day I stayed with my uncle Guṭṭā and did not go to Mansā's shop with Mātā. It is all lies.

Did you see Mātā's body ?

The whole village went to see it, and I went likewise.

Had Mātā any wounds ?

Yes, there was a wound of an axe on his head and another one on his chest. He had a single garment on his body, and it was stained with blood. I do not know anything more about it.

**STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE  
MUṄḌĀ FAMILY.**

# STANDARD WORDS AND SENTENCES

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Munḍārī (Ranchi).
1. One . . . .	Mit' . . . .	Mit' . . . .	Mit', mot', miat', moyat' .
2. Two . . . .	Bār-en, bār . . . .	Bār ; bar-eā . . . .	Bar-iā, bār . . . .
3. Three . . . .	Pā-a, pā . . . .	Pā ; pā-ā . . . .	Api-ā, api . . . .
4. Four . . . .	Pōn-eā, pōn . . . .	Pōn ; pōn-eā . . . .	Upun-iā, upun (npōn) .
5. Five . . . .	Mā-pā . . . .	Mārā ; mārā-yā . . . .	Mārā . . . .
6. Six . . . .	Turūi . . . .	Turūi ; turūi-yā . . . .	Turūi . . . .
7. Seven . . . .	Ēae . . . .	Ēae . . . .	Ēae . . . .
8. Eight . . . .	Irāl . . . .	Irāl . . . .	Irāl(-ia), iril(-ia) . . . .
9. Nine . . . .	Ārā . . . .	Ārā . . . .	Āro(-n) . . . .
10. Ten . . . .	Gāl . . . .	Gāl ; gāl-eā . . . .	Gāl(-oa) . . . .
11. Twenty . . . .	Bār-gāl, isī, mit' isī . . . .	Bār gāl ; bār gāl-eā ; isī ; kūrī .	Hisi ; isī . . . .
12. Fifty . . . .	Mārā gāl, bār isī gāl . . . .	Mārā gāl-eā . . . .	Bār hisi gāl-oa . . . .
13. Hundred . . . .	Mit' sāo, mārā isī . . . .	Sāo ; mit' sāo . . . .	Mārā hisi . . . .
14. I . . . .	Īn . . . .	Īn . . . .	Aiṅg, (iṅ) . . . .
15. Of me . . . .	Īn-rān, iū-ak', etc. . . .	Īn-ak' ; iū-rak' ; iū-rē-ak' ; iū-ich' ; iū-rēn ; iū-inich' .	Aiṅg-rēn, aiū-ak', etc. . . .
16. Mine . . . .	Īn-rān, iū-ak', etc. . . .	Īn-ak', etc. . . .	Aiṅg-rēn, aiū-ak, etc. . . .
17. We . . . .	Ā-bō, ā-bō-n ( <i>inclusive</i> ) ; ā-lā ( <i>exclusive</i> ). . . .	Ā-bō(-n) ; ā-lā ; ā-līn ; ā-lān .	Ā-bū ( <i>inclusive</i> ) ; ā-lā ( <i>exclusive</i> ). . . .
18. Of us . . . .	Ā-bō-rān, ā-lā-rān, etc. . . .	Ā-bōn-ak', etc. . . .	Ā-bū-rēn, ā-lā-rēn, etc. . . .
19. Our . . . .	Ā-bō-rān, ā-lā-rān, etc. . . .	Ā-bōn-ak', etc. . . .	Ā-bū-rēn, ā-lā-rēn, etc. . . .
20. Thou . . . .	Ām . . . .	Ām . . . .	Ām . . . .
21. Of thee . . . .	Ām-rān, etc. . . .	Ām-ak', etc. . . .	Ām-rēn, etc. . . .
22. Thine . . . .	Ām-rān, etc. . . .	Ām-ak', etc. . . .	Ām-rēn, etc. . . .
23. You . . . .	Ā-pā . . . .	Ā-pā ; ā-bōn . . . .	Ā-pā . . . .
24. Of you . . . .	Ā-pā-rān, etc. . . .	Ā-pā-ak', etc. . . .	Ā-pā-rēn, etc. . . .
25. My . . . .	Ā-pā-rān, etc. . . .	Ā-pā-ak', etc. . . .	Ā-pā-rēn, etc. . . .

IN THE LANGUAGES OF THE MUNDA FAMILY.

Birhār (Sonthal Parganas).	Dhaugār (Sonthal Parganas).	Korwā (Mirzapur).	English.
Mīat', mīt' . . . .	Mīat' ; mīt' ; mīñat' ( <i>one only</i> ).	Mi(t'), Mīat'-tān . . . .	One
Bār ; bāra . . . .	Bār ; bāreā . . . .	Bārī-tān . . . .	Two.
Pā ; pā-a . . . .	Pā ; pā-ā . . . .	Pēi-tān . . . .	Three.
Pōn ; pōn-eā . . . .	Pōn ; pōn-eā . . . .	Chār . . . .	Four.
Māñā ; māñā-ā . . . .	Māñā ; māñā-ā . . . .	Pāñeh . . . .	Five.
Tūrūi ; tūrūia . . . .	Turūi ; turūi-ā . . . .	Chha . . . .	Six.
Sāt ; cāc . . . .	Sāt . . . .	Sāt . . . .	Seven.
Āt ; irāi . . . .	Āt . . . .	Āth . . . .	Eight.
Lā ; āñ . . . .	Lā . . . .	Nau . . . .	Nine
Dās ; gāl . . . .	Dās . . . .	Das . . . .	Ten.
Bīs ; bār gāl ; kārī . . . .	Mīt' īsi ; bīs . . . .	Bīs . . . .	Twenty.
Pōñchās ; bār kārī dās . . . .	Bār īsi tālā ; bār īsi dās . . . .	Pachās . . . .	Fifty.
Sāc . . . .	Sā ; māñā īsi . . . .	Saio . . . .	Hundred.
Īñ . . . .	Īñ . . . .	Iñg . . . .	I.
Īñ-ich', īñ-inich', īñ-ak' ; īñ-rēn, īñ-rinich', īñ-rich', īñ-rōak'.	Īñ-rēn ; īñ-ak' ; īñ-rōak' . . . .	Īñān, (iñg-rak') . . . .	Of me.
Īñ-ich', etc. . . .	Īñ-rēn, etc. . . .	Īñāñāñ . . . .	Mine.
Ā-bōn, ā-bō ; ā-lō . . . .	Ā-bū ; ā-lō . . . .	Alo . . . .	We.
Ā-bō(n)-ak', etc. . . .	Ā-bū-rēn, etc. . . .	Ale-ra(k') . . . .	Of us.
Ā-bō(n)-ak', etc. . . .	Ā-bū-rēn, etc. . . .	Ale-ra(k') . . . .	Our.
Ām . . . .	Ām . . . .	Am . . . .	Thou.
Ām-ak', etc. . . .	Ām-rēn, etc. . . .	Am-a(k'), (am-rak') . . . .	Of thee.
Ām-ak', etc. . . .	Ām-rēn, etc. . . .	Am-ah-āñ . . . .	Thine.
Ā-pō . . . .	Ā-pō . . . .	Apo . . . .	1. You.
Ā-pō-ak', etc. . . .	Ā-pō-rēr etc. . . .	Apc-ra(k') . . . .	1. Of you.
Ā-pō-ak', etc. . . .	Ā-pō-rēn, etc. . . .	Apc-ra(k') . . . .	1. Your.

# STANDARD WORDS AND SENTENCES

English.	Kûrkû (Amraoti).	Nabâli (Nimar).	Khariâ (Banchi).
1. One . . .	Miyâ . . . .	Bidi . . . .	Moi, moiod, mûdu . . .
2. Two . . .	Bâriâ . . . .	Irâ . . . .	Ubar, bar, bariâ . . .
3. Three . . .	Âpai . . . .	Moþho . . . .	Upo . . . .
4. Four . . .	Uphûniâ . . . .	Nâlo . . . .	I'pou . . . .
5. Five . . .	Monoyâ . . . .	Pâñcho . . . .	Moloi . . . .
6. Six . . .	Turûyâ . . . .	Chhâh . . . .	Tiburu . . . .
7. Seven . . .	Yeyâ . . . .	Sâto . . . .	Gul . . . .
8. Eight . . .	Ilariâ . . . .	Âtho . . . .	Than . . . .
9. Nine . . .	Ârô . . . .	Naw . . . .	Tomsing . . . .
10. Ten . . .	Gel; galiâ . . . .	Das . . . .	(ol . . . .
11. Twenty . . .	Isâ . . . .	Bis . . . .	Bis; êk kori . . . .
12. Fifty . . .	(Âdhâ-isâ; pachâs) . . .	Pachâs . . . .	Pachâs; dui kori das . . .
13. Hundred . . .	(Mono isâ); miâ sadi . . .	Sadi . . . .	Pañch kori; ek sai . . .
14. I . . .	Iug . . . .	Jo . . . .	Iug . . . .
15. Of me . . .	Ïyâ . . . .	Hiugê-þhâkû . . . .	Iug-a . . . .
16. Mine . . .	Ïyâ . . . .	Hiugê . . . .	Iug-a . . . .
17. We . . .	Âlô ( <i>exclusive</i> ); âbung ( <i>inclusive</i> ).	Hiugan . . . .	Aniug ( <i>inclusive</i> ); elo ( <i>exclusive</i> ).
18. Of us . . .	Âlâyâ . . . .	Hiugê-þhâkû . . . .	Aniug-a, etc. . . .
19. Our . . .	Âlâyâ . . . .	Hiugan . . . .	Aniug-a, etc. . . .
20. Thou . . .	Âm . . . .	Nê . . . .	Am . . . .
21. Of thee . . .	Âm-ñ . . . .	Nê-þhâkû . . . .	Am-a . . . .
22. Thine . . .	Âm-â . . . .	Nê . . . .	Am-a . . . .
23. You . . .	Âpê ( <i>plural</i> ); âpiog ( <i>lual</i> )	Nâkû . . . .	Ampo . . . .
24. Of you . . .	Âpê . . . .	Nâkû . . . .	Ampa . . . .
25. Your . . .	Âpâ . . . .	Nê . . . .	Ampa . . . .

# IN THE LANGUAGES OF THE MUṆḌĀ FAMILY.

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gaḍabā (Bastar).	English.
Min ; eka . . . . .	Bo ; aboi ; mi- . . . . .	Mui-rō, (bōyi) . . . . .	1. One.
Ban : du . . . . .	Bāgu ; bār . . . . .	Bār-jū, (bāgu) . . . . .	2. Two.
Tin . . . . .	Yāgi ; yār . . . . .	Ig-rō, (yāgi) . . . . .	3. Three.
Chāri . . . . .	Uñji . . . . .	Uun-rō, (vunigi) . . . . .	4. Four.
Pañch . . . . .	Molloi . . . . .	Manlēi, (manulēi) . . . . .	5. Five.
Chhao . . . . .	Tuḍru ; turru . . . . .	Tir, (tarigi) . . . . .	6. Six.
Sāta . . . . .	Gulji . . . . .	Sāt, (guligi) . . . . .	7. Seven.
Aṭha . . . . .	Tanji . . . . .	Āṭh, (bāgu punza) . . . . .	8. Eight.
Na . . . . .	Timji, tiñji . . . . .	Nou, (bāgu punza bōyi) . . . . .	9. Nine.
Daso . . . . .	Galji . . . . .	Das, (galigi) . . . . .	10. Ten.
Koḍi . . . . .	Bo koḍi . . . . .	Bis, (mika) . . . . .	11. Twenty.
Dui koḍi daso, or pachās . . . . .	Bāgu koḍi galji . . . . .	Pachas, (bāgu mika galigi) . . . . .	12. Fifty.
Pañch koḍi, or eka saha . . . . .	Bo saha ; molloi koḍi . . . . .	Sou, (monolōyi mika) . . . . .	13. Hundred.
Āiā ; āiñje . . . . .	Šēu . . . . .	Nīng, (mīngu) . . . . .	14. I.
Āiñja . . . . .	Šēu . . . . .	Nīng-nō, (bilaṅgu-na) . . . . .	15. Of me.
Āiñja . . . . .	Šēnāte . . . . .	Nīng-nō, (mīngu-na) . . . . .	16. Mine.
Niñje . . . . .	Ellen . . . . .	Nēiṅ, (bilaṅgu) . . . . .	17. We.
Niñja . . . . .	Ellen . . . . .	Pēnuṅg, (bilaṅgu-nu) . . . . .	18. Of us.
Niñja . . . . .	Ellenāte . . . . .	Pēnuṅg . . . . .	19. Our.
Āman-de, āmdē . . . . .	Aman ; ām . . . . .	Nōm . . . . .	20. Thou.
Āman-dā, āmdā . . . . .	Aman ; nam . . . . .	Nōm-nō . . . . .	21. Of thee.
Āman-dā, āmdā . . . . .	Amanāte . . . . .	Nōm-nō . . . . .	22. Thine.
Hare, (Kronjhar āpore) . . . . .	Ambē . . . . .	Nōm, (māṅgu) . . . . .	23. You.
Har-ā . . . . .	Ambenā . . . . .	Nōm-nō . . . . .	24. Of you.
Har-ā . . . . .	Ambenāte . . . . .	Nōm-nō, (bāmbina) . . . . .	25. Your.



English.	Santālī (Sonthal Parganae).	Māhlē (Sonthal Parganae).	Mupḍārī (Ranchi).
26. He . . . .	Ūn-l ; āch' ( <i>self</i> ) . . . .	Ūnī ; āch' . . . .	Āch', inl . . . .
27. Of him . . . .	Ūnī-rān, etc. . . .	Ūnī-ak', etc. . . .	Āch'-rēn, etc. . . .
28. His . . . .	Ūnī-rān, etc. . . .	Ūnī-ak', etc. . . .	Āch'-rēn, etc. . . .
29. They . . . .	Ōn-kō, ā-kō, etc. . . .	Ōn-kō, ā-kō ; ūn-kin, ā-kin	Ā-kō, ōn-kō, etc. . . .
30. Of them . . . .	Ōn-kō-rān, etc. . . .	Ōn-kō-ak', etc. . . .	Ā-kō-rēn, etc. . . .
31. Their . . . .	Ōn-kō-rān, etc. . . .	Ōn-kō-ak', etc. . . .	Ā-kō-rēn, etc. . . .
32. Hand . . . .	Tī . . . .	Tī . . . .	Tihi . . . .
33. Foot . . . .	Jaṅgā . . . .	Jaṅgā . . . .	Kaṭā . . . .
34. Nose . . . .	Mū . . . .	Mū . . . .	Mū . . . .
35. Eye . . . .	Māt' . . . .	Māt' . . . .	Māt' . . . .
36. Mouth . . . .	Mochā . . . .	Mochā . . . .	Mochā . . . .
37. Tooth . . . .	Dātā . . . .	Dātā . . . .	Dātā . . . .
38. Ear . . . .	Lutūr . . . .	Lutūr . . . .	Lutūr . . . .
39. Hair . . . .	Ūp' . . . .	Ūp' . . . .	Ūp' . . . .
40. Head . . . .	Bāhāk' . . . .	Bāhāk' . . . .	Bāk' (bāhāk') . . . .
41. Tongue . . . .	Alān . . . .	A-lān . . . .	Alān . . . .
42. Belly . . . .	Lāch' . . . .	Lāch' . . . .	Lāich' . . . .
43. Back . . . .	Dēā . . . .	Dēā . . . .	Dea, (dēyā) . . . .
44. Iron . . . .	Mārhāt' . . . .	Mārhāt' . . . .	Mārhāt' . . . .
45. Gold . . . .	Sonā . . . .	Sonā . . . .	Samrom (sonā) . . . .
46. Silver . . . .	Rupā . . . .	Rūpā ; rūpā . . . .	Rūpā . . . .
47. Father . . . .	Apāt ( <i>his father</i> ) . . . .	Bābū ; āpā . . . .	Āpū . . . .
48. Mother . . . .	Engāt ( <i>his mother</i> ) . . . .	Māo ; gō ; gō ; ōngā . . . .	Ēngā, umā . . . .
49. Brother . . . .	Boehā ; dadāt ( <i>his elder brother</i> ); bākāt ( <i>his younger brother</i> ). . . .	Bāhiā ; dadā ( <i>elder</i> ); bākū ( <i>younger</i> ). . . .	Bāū ( <i>elder</i> ); bōkō ( <i>younger</i> ). . . .
50. Sister . . . .	Misōrū ; ājit ( <i>his elder sister</i> ); bākāt ( <i>his younger sister</i> ). . . .	Didi ( <i>elder</i> ); māśāt ( <i>his younger</i> ). . . .	Misā ( <i>elder</i> ); bōkō kūrī ( <i>younger</i> ). . . .
51. Man . . . .	Hār ; hārāl ( <i>male</i> ) . . . .	Mānowā ; hār ; hāpāl ; hārār . . . .	Hārā . . . .
52. Woman . . . .	Māeju ; ainai ; kūrī . . . .	Māyā ; aemā ; ērā . . . .	Kūrī . . . .

Bīrhāt̃ (Sonthal Parganas).	Dhaugāt̃ (Sonthal Parganas).	Korwā (Mirzapur).	English.
Ūnī; āch'	Īnī; ānī; āch'	Honī	He.
Ūnī-ak', etc.	Īnī-rēn, etc.	Honī-y-ah	Of him.
Ūnī-ak', etc.	Īnī-rēn, etc.	Honī-y-añ	His.
Ā-kō; ōn-kō	Ēn-kō; in-kīn	Hon-ku	They.
Ā-kō-ak', etc.	Ēn-kō-rēn, etc.	Hon-ku-re	Of them.
Ā-kō-ak', etc.	Ēn-kō-rēn, etc.	Hon-ku-re	Their.
Tī	Tihī	Tī	Hand.
Katā	Katā	Katā	Foot.
Mū	Mū	Mū	Nose.
Māt'	Māt'	Mēt'	Eye.
Mōchā	Mōcha	Āh	Mouth.
Ḍaṭa	Ḍaṭa	Tirīn	Tooth.
Lūtūr	Lutūr	Lutur	Far.
Ūp'	Ūp'	Up'	Hair.
Bāhāk'	Bāhāk'	Bhū	1. Head.
Ālān	Alān	Alaṅg	1. Tongue.
Lāhich'	Lāhich'	Putṭi	2. Belly.
Dēā	Dāyā	Deā	3. Back.
Lohā	Lohā	Lohā	4. Iron.
Sonā	Senā	Sonā	5. Gold.
Rūpā	Rūpā	Chāndī	5. Silver.
Bobā; āpā	Bābā; āpā; āpū-ñ ( <i>my</i> ); āpū-m ( <i>thy</i> ); āp(ñ)-tēt' ( <i>his</i> ).	Appā	7. Father.
Āyā; ēngū	Ēngū	Ingā	8. Mother.
Bochā; dādā ( <i>elder</i> ); bākā ( <i>younger</i> ).	Hāgeā; bohā; dādā ( <i>elder</i> )	Bhāi; dāda ( <i>elder</i> ); boho ( <i>younger</i> ).	9. Brother.
Bochā ērā; dīdī ( <i>elder</i> ); bākā kūrī ( <i>younger</i> ).	Dīdī ( <i>elder</i> ); bākā-ñ kūrī ( <i>my younger</i> ).	Dāi ( <i>elder</i> ); misīn ( <i>young- er</i> ).	10. Sister.
Hār; hārāl	Mānwā; hārā; hār; hārāl	Hor	11. Man.
Ērā	Āemāe; ērā	Korī hon	12. Woman.

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Mupdārī (Ranchl).
53. Wife . . .	Ērā . . .	Ārak' hār . . .	Ērā . . .
54. Child . . .	Gidrā ; hār ; hāpān . . .	Gidrā ; hāpān . . .	Hār . . .
55. Son . . .	Hār ; hāpān, kōrā hāpān . . .	Kōrā hāpān . . .	Kōrā hār . . .
56. Daughter . . .	Hāpān ērā, kūṛi hāpān . . .	Kūṛi hāpān . . .	Kūṛi hār . . .
57. Slave . . .	Golām . . .	Golām . . .	Dāsī . . .
58. Cultivator . . .	Chāsā . . .	Chāsū . . .	Sik' hārā . . .
59. Shepherd . . .	Gupī . . .	Gūpī . . .	Māhrā . . .
60. God . . .	Ṭhākūr ; bōngā . . .	Ṭhākūr . . .	Sing bōngā . . .
61. Devil . . .	Mārān burū ( <i>the mountain spirit</i> ) . . .	Sōetān ; bōngā . . .	Bōngā . . .
62. Sun . . .	Sīñ chandō . . .	Sīñ chandō . . .	Sīngi, (belā) . . .
63. Moon . . .	Ñindā chandō . . .	Nindā chandō . . .	Chandūk' . . .
64. Star . . .	Ipil . . .	Īpil . . .	Īpil . . .
65. Fire . . .	Sāngāl . . .	Sāngāl . . .	Sāngāl . . .
66. Water . . .	Dak' . . .	Dak' . . .	Dak' . . .
67. House . . .	Ōrak' . . .	Ārak' ; orak' . . .	Ōrak' . . .
68. Horse . . .	Sadām . . .	Sadām ; ghōrā . . .	Sadām . . .
69. Cow . . .	Gāi . . .	Gāe ; phētān ( <i>heifer</i> ) . . .	Gāe . . .
70. Dog . . .	Setā . . .	Setā . . .	Setā . . .
71. Cat . . .	Pūsī . . .	Pūsī . . .	Pūsī . . .
72. Cock . . .	Sīm sāṇḍī . . .	Sim sūṇḍī . . .	Sāṇḍī sīm . . .
73. Duck . . .	Gādā . . .	Gārā . . .	Gādā . . .
74. Ass . . .	Gādā . . .	Gādā . . .	Gādā . . .
75. Camel . . .	Ūṭ . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Chārā . . .	Chārā . . .	Chārā . . .
77. Go . . .	Chalak' ; sānāk' . . .	Chalāk' . . .	Sān . . .
78. Eat . . .	Jām . . .	Jām . . .	Jām . . .
79. Sit . . .	Durūp' . . .	Durūp' ; dūp' . . .	Dūp' . . .

Bīrhār (Sonthal Parganas).	Dhāngār (Sonthal Parganas).	Korwā (Mirzapur).	English.
Īrā ; ōrak' hār . . .	Ōrak'-liār ; ōrā . . .	Airan . . .	3. Wife.
Hāpān ; hān . . .	Hān . . .	Chōṛī . . .	4. Child.
Kōrā hāpān . . .	Kōṛā hān . . .	Kōṛā hoponī(ch') . . .	5. Son.
Kūri hāpān . . .	Kūṛī hān . . .	Kōṛī hoponī(ch') . . .	6. Daughter.
Golām . . .	Golām . . .	Gulām . . .	7. Slave.
Chāsū . . .	Chāsū . . .	Khetiharā . . .	8. Cultivator.
Gūpi . . .	Bāgāl . . .	Gareri . . .	9. Shepherd.
Bōngā ; sīngī bōngā . . .	Sīn bōngā ; Thākūr . . .	Bhagwān . . .	10. God.
Mārān būrā ; bōngā . . .	Bōngā . . .	Marā . . .	1. Devil.
Sīngī bōngā . . .	Bēr ; sīn bōngā . . .	Ber . . .	2. Sun.
Nidā bōngā . . .	Nīdā chandūk' . . .	Baṅgo . . .	3. Moon.
Īpil . . .	Īpil . . .	Īpil . . .	4. Star.
Sēngāl . . .	Sāngāl . . .	Seṅgel . . .	5. Fire.
Dāk' . . .	Dāk' . . .	Da(k') . . .	6. Water.
Ōrak' . . .	Ōrak' . . .	Oṛa(k') . . .	7. House.
Sādām . . .	Sādām . . .	Ghoṛā . . .	8. Horse.
Gāc . . .	Gāc . . .	Gai . . .	9. Cow.
Setā . . .	Seta . . .	Kuttū . . .	10. Dog.
Pūsī . . .	Pūsī . . .	Pussī . . .	1. Cat.
Sim sādī . . .	Sādī sim . . .	Sim . . .	2. Cook.
Gāḍā . . .	Gāḍā hās . . .	Batak . . .	3. Duck.
Gādha . . .	Gādha . . .	Gadahā . . .	4. Ass.
Ūṭ . . .	Ūṭ . . .	Ūṭ . . .	5. Camel.
Chārā . . .	Chārā . . .	Titi . . .	6. Bird.
Sīnok' . . .	Sēnok' . . .	Chalao-mī . . .	7. Go.
Jām . . .	Jām . . .	Jomiārā . . .	8. Eat.
Dūrūp' . . .	Dūp' . . .	Durup'-mī . . .	9. Sit.

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Mupdārī (Banchi).
80. Come . . .	Hijuk' . . .	Hijok' . . .	Hijuk' . . .
81. Beat . . .	Dāl . . .	Dāl . . .	Dāl . . .
82. Stand . . .	Tēngō . . .	Tēngō . . .	Tīngā, (tēngō) . . .
83. Die . . .	Gujuk' . . .	Gājāk' . . .	Gājāk' . . .
84. Give . . .	Ăm . . .	Ăm . . .	Ăm . . .
85. Run . . .	Śir . . .	Nir ; dōr . . .	Nir . . .
86. Up . . .	Chētan sǎch' . . .	Chētān ; chētān . . .	Chētān . . .
87. Near . . .	Sōr . . .	Hǎnāt' ; phārā . . .	Nande, (nārōch') . . .
88. Down . . .	Latār sǎch' . . .	Lātār . . .	Lātār . . .
89. Far . . .	Pharāk ; sǎngiñ . . .	Sāngiñ ; phārāk . . .	Sāngin . . .
90. Before . . .	Lahā-rǎ . . .	Sāmān ; hǎnāt' ; mātān ; lahā . . .	Ayar . . .
91. Behind . . .	Tayām . . .	Tāyām . . .	Tāyōm . . .
92. Who . . .	Ākāe . . .	Ākāe . . .	Ākāe . . .
93. What . . .	Okū ; chēt' . . .	Chēt' ; okā ; ohekānak' . . .	Chikanak' . . .
94. Why . . .	Chēt'-iā-tǎ . . .	Chēt' khātir ; chēt' lich' ; chēt' intō . . .	Chikan mātō . . .
95. And . . .	Ār . . .	Ār . . .	Oro, at', (ar) . . .
96. But . . .	Mǎn-khūn . . .	Mǎn-khūn . . .	Mān-dā, (kin-tā) . . .
97. If . . .	—khūn . . .	Judī . . .	—rā . . .
98. Yes . . .	Hǎ . . .	Hǎ ; hǎ . . .	Hǎ . . .
99. No . . .	Bān . . .	Bān . . .	Kā . . .
100. Alas . . .	Āhā, hāe . . .	Hāe ; hāerē . . .	Hāe . . .
101. A father . . .	Mit'tān apāt . . .	Mit' apāt . . .	Āpū-tēt' . . .
102. Of a father . . .	Mit'tān apāt-rān, etc. . .	Mit' apāt-ak', etc. . .	Āpū-tēt'-rūn, etc. . .
103. To a father . . .	Mit'tān apāt-thān . . .	Mit' apāt thān . . .	Āpū-tēt' tak' . . .
104. From a father . . .	Mit'tān apāt-khān . . .	Mit' apāt-ketō . . .	Āpū-tēt'-etō . . .
105. Two fathers . . .	Bār(-eā) apāt ; apāt-kin . . .	Bār apāt ; apāt-kin . . .	Āpū-kin . . .
106. Fathers . . .	Apāt-kō . . .	Āpāt-kō . . .	Āpū-kō . . .

Birhār (Sonthal Pargannas).	Dhaṅgār (Sonthal Pargannas).	Korwā (Mirzapur).	English.
Hijuk' . . . . .	Hijūk' . . . . .	Vieh'-ken-a ( <i>came</i> ) . . . . .	1. Come.
Rū . . . . .	Dāl . . . . .	Ed-ei-mi . . . . .	Beat.
Tēngō . . . . .	Teṅgō . . . . .	Chāpā-mī . . . . .	Stand.
Gūjuk' . . . . .	Gūjāk' . . . . .	Goch'-ken-a ( <i>died</i> ) . . . . .	Die.
Ām . . . . .	Ēm . . . . .	Oai-mī . . . . .	Give.
Nir . . . . .	Nir . . . . .	Ingiriārā . . . . .	Run.
Chētān . . . . .	Chētān . . . . .	Teṅg-re . . . . .	Up.
Henāt' ; phād . . . . .	Sōrā ; nārēch' . . . . .	Thāō . . . . .	1. Near.
Lātār . . . . .	Lātār . . . . .	Tosre-y-ā . . . . .	2. Down.
Sāngiñ . . . . .	Sāngin . . . . .	Saṅgiyān . . . . .	3. Far.
Sāmān ; lāhā . . . . .	Samān . . . . .	Maṛan-re . . . . .	4. Before.
Tayām . . . . .	Tāyām . . . . .	Tayam-te . . . . .	Behind.
Ākūc . . . . .	Ākūc . . . . .	Yāwane . . . . .	2. Who.
Chelē . . . . .	Chiknak' . . . . .	Chili . . . . .	3. What.
Chelē mǎn-tē . . . . .	Chekak' ; chika nāich' . . . . .	Chili . . . . .	4. Why.
Ār . . . . .	Ār . . . . .	Aur . . . . .	5. And.
Mǎn-khān . . . . .	Mǎn-khān . . . . .	Taona . . . . .	6. But.
Judī . . . . .	-khān . . . . .	Mānne . . . . .	7. If.
Hā . . . . .	Hā . . . . .	Hā . . . . .	8. Yes.
Kā . . . . .	Kā . . . . .	Arowa, (bai) . . . . .	9. No.
Hāc . . . . .	Hāc ; hācērē . . . . .	Hāy . . . . .	10. Alas.
Miat' āpō-t . . . . .	Miat' āpō-tēt' . . . . .	Miat'-tān appā . . . . .	11. A father.
Miat' āpō-t-ak', -rēak', -rēn	Miat' āpū-tēt'-ak', etc. . . . .	.....	12. Of a father.
Miat' āpō-t thich' . . . . .	Miat' āpū-tēt' thīn ; thich' . . . . .	.....	13. To a father.
Miat' āpō-t thich'-etē . . . . .	Miat' āpū-tēt' thich' hātō ; -khān ; -khāch' . . . . .	.....	14. From a father.
Bārēā āpō-t ; āpō-t-kīn . . . . .	Bār āpū ; āpū-kīn . . . . .	Bāri-tān appuyā . . . . .	15. Two fathers
Āpō-t-kō . . . . .	Āpū-kō . . . . .	Bonom appuyā . . . . .	16. Fathers.

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Muṇḍārī (Ranchi).
107. Of fathers . . .	Apūt-kō-răn, etc. . .	Āpât-kō-ak', etc. . .	Āpū-kō-rôn, etc. . .
108. To fathers . . .	Apât-kō-ṭhăn . . .	Āpât-kō ṭhăn . . .	Āpū-kō . . .
109. From fathers . . .	Apât-kō-khân . . .	Āpât-kō-ketō . . .	Āpū-kō-etō . . .
110. A daughter . . .	Mit'ṭăn hâpân ěrā . . .	Mit' hâpân ěrā . . .	Kūṛī hân . . .
111. Of a daughter . . .	Mit'ṭăn hâpân ěrā-răn, etc. . .	Mit' hâpân ěrā-ak', etc. . .	Kūṛī-hân-rên, etc. . .
112. To a daughter . . .	Mit'ṭăn hâpân ěrā-ṭhăn . . .	Mit' hâpân ěrā ṭhăn . . .	Kūṛī-hân . . .
113. From a daughter . . .	Mit'ṭăn hâpân ěrā-khân . . .	Mit' hâpân ěrā-ketō . . .	Kūṛī hân-etō . . .
114. Two daughters . . .	Bār(-cā) hâpân ěrā ; hâpân ěrā-kin. . .	Bār hâpân ěrā ; hâpân ěrā-kin. . .	Bāriā kūṛī hân . . .
115. Daughters . . .	Hâpân ěrā-kō . . .	Hâpân ěrā-kō . . .	Kūṛī hân-kō . . .
116. Of daughters . . .	Hâpân ěrā-kō-răn . . .	Hâpân ěrā-kō-ak', etc. . .	Kūṛī hân-kō-rôn, etc. . .
117. To daughters . . .	Hâpân ěrā-kō-ṭhăn . . .	Hâpân ěrā-kō-ṭhăn . . .	Kūṛī hân-kō . . .
118. From daughters . . .	Hâpân ěrā-kō-khân . . .	Hâpân ěrā-kō-ketō . . .	Kūṛī hân-kō-etō . . .
119. A good man . . .	Mit'ṭăn bogē hâr . . .	Mit'ṭên bēs hâr . . .	Būgin hârâ . . .
120. Of a good man . . .	Mit'ṭăn bogē hâr-răn, etc. . .	Mit'ṭên bēs hâr-ak', etc. . .	Būgin hârâ-rôn, etc. . .
121. To a good man . . .	Mit'ṭăn bogē hâr-ṭhăn . . .	Mit'ṭên bēs hâr ṭhăn . . .	Būgin hârâ . . .
122. From a good man . . .	Mit'ṭăn bogē hâr-khân . . .	Mit'ṭên bēs hâr-ketō . . .	Būgin hârâ-etō . . .
123. Two good men . . .	Bār(-cā) bogē hâr ; bogē hâr-kin. . .	Bāreā bēs hâr . . .	Būgin hârâ-kin . . .
124. Good men . . .	Bogē hâr-kō . . .	Bēs hâr-kō . . .	Būgin hârâ-kō . . .
125. Of good men . . .	Bogē hâr-kō-răn, etc. . .	Bēs hâr-kō-ak' . . .	Būgin hârâ-kō-rôn . . .
126. To good men . . .	Bogē hâr-kō-ṭhăn . . .	Bēs hâr-kō ṭhăn . . .	Būgin hârâ-kō . . .
127. From good men . . .	Bogē hâr-kō-khân . . .	Bēs hâr-kō-ketō . . .	Būgin hârâ-kō-etō . . .
128. A good woman . . .	Mit'ṭăn bogē mājū . . .	Mit'ṭên bēs āemă . . .	Būgin kūṛī . . .
129. A bad boy . . .	Mit'ṭăn bariḥ' kōrā . . .	Mit'ṭên khārāp kōrā . . .	Et'kan kōrā . . .
130. Good women . . .	Bogē mājū-kō . . .	Bēs āemă-kō . . .	Būgin kūṛī-kō . . .
131. A bad girl . . .	Mit'ṭăn bariḥ' kūṛī . . .	Mit'ṭên khārāp kūṛī . . .	Et'kan kūṛī . . .
132. Good . . .	Bogē, bhagū . . .	Bās ; hāgă ; jūt . . .	Būgin . . .
133. Better . . .	-khân bogē . . .	-ketō bēs . . .	-etō būgin . . .

Bīrhār (Sonthal Parganas).	Dhaugār (Sonthal Parganas).	Korwā (Mirzapur)	English.
Āpō-t-kō-ak', etc.	Āpū-kō-ak', etc.		1. Of fathers.
Āpō-t-kō thich'	Āpū-kō thich', etc.		2. To fathers.
Āpō-t-kō thich'-etō	Āpū-kō hātō, etc.		3. From fathers.
Miat' hūpān ērā	Miat' kūṛi hān	Miat'-tān kōṛi hoponi(ch')	4. A daughter.
Miat' hūpān ērā-ak', etc.	Miat' kūṛi hān-ak', etc.		5. Of a daughter.
Miat' hūpān ērā thich'	Miat' kūṛi hān thich', etc.		6. To a daughter.
Miat' hūpān ērā thich'-etō	Miat' kūṛi hān hātō, etc.		7. From a daughter.
Bārā hūpān ērā	Kūṛi hān-kīn	Bāri-tān kōṛi hoponi(ch')	8. Two daughters.
Hūpān ērā-kō	Kūṛi hān-kō	Bonom kōṛi hopon-kū	9. Daughters.
Hūpān ērā-kō-ak', etc.	Kūṛi hān-kō-ak', etc.		10. Of daughters.
Hūpān ērā-kō thich'	Kūṛi hān-kō thich', etc.		11. To daughters.
Hūpān ērā-kō thich'-etō	Kūṛi hān-kō hātō, etc.		12. From daughters.
Miat' bōgē hār	Miat' bōgē hārā	Miat'-tān chikan kōṛā hon	13. A good man.
Miat' bōgē hār-ak', etc.	Miat' bōgē hārā-ak', etc.		14. Of a good man.
Miat' bōgē hār thich'	Miat' bōgē hārā thich', etc.		15. To a good man.
Miat' bōgē hār thich'-etō	Miat' bōgē hārā hātō, etc.		16. From a good man.
Bārā bōgē hār	Bōgē hārā-kīn	Bāri-tān chikan kōṛā hopon	17. Two good men.
Bōgē hār-kō	Bōgē hārā-kō	Bonom chikan hop-kū	18. Good men.
Bōgē hār-kō-ak', etc.	Bōgē hārā-kō-ak', etc.		19. Of good men.
Bōgē hār-kō thich'	Bōgē hārā-kō thich', etc.		20. To good men.
Bōgē hār-kō thich'-etō	Bōgē hārā-kō hātō, etc.		21. From good men.
Miat' bōgē ērā	Miat' bōgē āemāc	Chikan kōṛi hon	22. A good woman.
Miat' bājūt-kōrā	Miat' kharāp kōṛā	Mārūkh kōṛā chōṛi	23. A bad boy.
Bōgē ērā-kō	Bōgē āemāc-kō	Bonom chikan kōṛi hon	24. Good woman.
Miat' bājūt kōṛi	Miat' kharāp kōṛi	Mārūkh kōṛi chōṛi	25. A bad girl.
Bōgē; bēs; jūt	Bōgē	Chikan	26. Good.
-etō bōgē	phātō bōgē	Khāb chikan	27. Better.



English.	Kürkü (Amraoti).	Nahāli (Nimar).	Kharā (Ranchi)
107. Of fathers .	Ābū-kō-ā . . .	Ābās-tā . . .	Apa-ki-a . . .
108. To fathers .	Ābā-kō-kon . . .	Ābā-ital-kō . . .	Apa-ki-te . . .
109. From fathers .	Ābā-kō-ton . . .	Ābā-ital-kō . . .	Apa-ki-tai . . .
110. A daughter .	Kōn-jō . . .	Bidi pērijo . . .	Beṭi . . .
111. Of a daughter .	Kōn-jō-ā . . .	Bidi pērijo-kū . . .	Beṭi-n . . .
112. To a daughter .	Kōn-jō-ken . . .	Bidi pērijo-kū . . .	Beṭi-te . . .
113. From a daughter	Kōn-jō-ten . . .	Bidi pērijo-tēn . . .	Beṭi-tei . . .
114. Two daughters .	Kōn-jō-kiṅg . . .	Ir pērijā-tā . . .	Ubar beṭi-jar . . .
115. Daughters .	Kōn-jō-kō . . .	Pērijā-tā . . .	Beṭi-ki . . .
116. Of daughters .	Kōn-jō-kō-a . . .	Pērānān . . .	Beṭi-ki-a . . .
117. To daughters .	Kōn-jō-kō-ken . . .	Pērātoṅ-ko . . .	Beṭi-ki-te . . .
118. From daughters	Kōn-jō-kō-tē . . .	Pērātoṅ-ko . . .	Beṭi-ki-tei . . .
119. A good man .	Awal kōrō . . .	Bidi awalkā mānchho . . .	Bes lebu . . .
120. Of a good man .	Awal kōrō-a . . .	Bidi awalkā mānchho . . .	Bes lebu-a . . .
121. To a good man .	Awal kōrō-ken . . .	Bidi awalkā mānchho-kō . . .	Bes lebu-te . . .
122. From a good man	Awal kōrō-tē . . .	Bidi awalkā mānchho-kū . . .	Bes lebu-tei . . .
123. Two good men .	Awal kōrō-kiṅg . . .	Ir awalkā mānchhā . . .	Baria bes lebu . . .
124. Good men .	Awal kōrō-kō . . .	Awalkā mānchhā . . .	Bes lebu-ki . . .
125. Of good men .	Awal kōrō-kō-a . . .	Awalkā mānchhā-ōtēn . . .	Bes lebu-ki-a . . .
126. To good men .	Awal kōrō-kō-ken . . .	Awalkā mānchhā-thil-kē . . .	Bes lebu-ki-te . . .
127. From good men	Awal kōrō-kō-tē . . .	Awalkā mānchhā-thil-kū . . .	Bes lebu-ki-tei . . .
128. A good woman .	Awal jāpāy . . .	Bidi awalkā kol . . .	Bes konsel . . .
129. A bad boy .	Bākā pohar . . .	Bidi ējō rāṇḍā . . .	Um-bes konger . . .
130. Good women .	Awal jāpāy-kō . . .	Awalkā kolātēn . . .	Bes konsel-ki . . .
131. A bad girl .	Bākā tārē . . .	Bidi pērijāṇḍā . . .	Um-bes konsel . . .
132. Good . . .	Awal . . .	Awalkā . . .	Bes . . .
133. Better . . .	Dusaro-ton awal . . .	Awalkā . . .	Oṛo bes . . .

Jaāṅg (Dhenkanal).	Savura (Ganjam).	Gadabā (Bastar).	English.
Bābār-kir . . . .	Wān-jinā . . . .	Lōṅgā āpōṅg-nō . . . .	107. Of fathers.
Bābām-ke-te . . . .	Wān-jin-ba . . . .	Lōṅgā āpōṅg-nō . . . .	108. To fathers.
Bābām-ki-ta . . . .	Wān-jin-ba-sitle . . . .	Lōṅgā āpōṅg ṣḍōn . . . .	109. From fathers.
Muin-ḍa kan-chelāṇḍ . . . .	Ōn selo . . . .	Ōnō-ōn. (koḍamlē) . . . .	110. A daughter.
Muin-ḍar kan-chelāṇḍar . . . .	Ōn selouā . . . .	Ōnō-ōn, (nēr bōyi koḍamlē) . . . .	111. Of a daughter.
Muin-ḍe kan-chelāṇḍ-te . . . .	Ōn selon-ba . . . .	.....	112. To a daughter.
Muin-ḍe kan-chelāṇḍ-ta . . . .	Ōn selon-ba-sitle . . . .	Ōnō-ōn-ṣḍōn. (me tār koḍamlē). . . .	113. From a daughter.
Jodāmi kan-chelāṇḍ . . . .	Bāgu ōn selo . . . .	Bār ōnō-ōn, (bāgu koḍamlē) . . . .	114. Two daughters.
Kan-chelāṇḍ-ki . . . .	Ōn selon-ji . . . .	Ōnō-ōn, (koḍam-lē-nī) . . . .	115. Daughters.
Kan-chelāṇḍ-kir . . . .	Ōn selon-jinā . . . .	Ōnō-ōn-nō . . . .	116. Of daughters.
Kan-chelāṇḍ-ke-te . . . .	Ōn selon-jin-ba . . . .	Ōnō-ōn-nō . . . .	117. To daughters.
Kan-chelāṇḍ-ki-ta . . . .	Ōn selon-jin-ba-sitle . . . .	Ōnō-ōn-ṣḍōn . . . .	118. From daughters.
Muinḍ ḍia loka . . . .	Baṅsā maṇḍrā . . . .	Lēkō rēmal, (lē lōk) . . . .	119. A good man.
Muinḍar ḍia lokar . . . .	Baṅsā maṇḍrānā . . . .	Lēkō rēmal-nō . . . .	120. Of a good man.
Muin-ḍe ḍia loka-te . . . .	Baṅsā maṇḍrā-ba . . . .	Lēkō rēmal-nō . . . .	121. To a good man.
Muin-ḍe ḍia loka-ta . . . .	Baṅsā maṇḍrān-sitle . . . .	Lēkō rēmal-nō ṣḍōn . . . .	122. From a good man.
Jodāmi, or ban, ḍia, loka . . . .	Bāgu baṅsā maṇḍrā-ji . . . .	Bārjū lēkō rēmal . . . .	123. Two good men.
ḍia lokar-ki . . . .	Baṅsā maṇḍrā-ji . . . .	Lēkō rēmal, (lē lōk-ḍukēyi) . . . .	124. Good men.
ḍia lokar-kir . . . .	Baṅsā maṇḍrā-jinā . . . .	Lēkō rēmal-nō . . . .	125. Of good men.
ḍia loka-ke-te . . . .	Baṅsā maṇḍrā-ji-ba . . . .	Lēkō rēmal-nō . . . .	126. To good men.
ḍia loka-ki-ta . . . .	Baṅsā maṇḍrā-ji-ba-sitle . . . .	Lēkō rēmal ṣḍōn . . . .	127. From good men.
Muin-ḍar ḍia jraṅg-ḍo . . . .	Baṅsā selo . . . .	Lēkō kumbāi, (bōyi lē gunnī). . . .	128. A good woman.
Muin-ḍar whāḍe ḍia-jenā . . . .	Anar rabalan : gassiā rabalan. . . .	Yōrō ōn, (Lē-nāḍn araḍān) . . . .	129. A bad boy.
ḍia jaāṅg-ḍar-ki . . . .	Baṅsā selo-ji . . . .	Lōṅgā lēkō kumbāi-nan (lē gunnī-tēr). . . .	130. Good women.
Muin-ḍar loki ḍia-jenā . . . .	Anar selo pasi . . . .	Yērō ōnōn, (lē gunitēr araḍān). . . .	131. A bad girl.
ḍia . . . .	Baṅsā ; ambace . . . .	Lēkō, (lē) . . . .	132. Good.
Ati ḍia . . . .	.....	Lōṅgā lēkō, (ānār) . . . .	133. Better.

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Mupdārī (Ranchi).
134. Best . . .	Jātā-khān bogō ; bogō utār .	Sānām-ketō bēs . . .	Būgin utār . . .
135. High . . .	Usūl . . .	Dhāngā ; ūsūl ; mārān .	Salaṅgi, (ūsūl) . . .
136. Higher . . .	-khān ūsūl . . .	-ketō dhāngā . . .	-etō salaṅgi . . .
137. Highest . . .	Jātā-khān ūsūl . . .	Sinām-ketō dhāngā . . .	Salaṅgi utār . . .
138. A horse . . .	Mit'tān sādām . . .	Mit'tēn (āṛiā) sādām . . .	Sādām . . .
139. A mare . . .	Mit'tān ōngā sādām, sādām ōngā.	Mit'tēn ōngā sādām ; sādām ōngā.	Ōngā sādām . . .
140. Horses . . .	Sādām-kō . . .	Sādām-kō . . .	Sādām-kō . . .
141. Mares . . .	Ōngā sādām-kō . . .	Ōngā sādām-kō . . .	Ōngā sādām-kō . . .
142. A bull . . .	Mit'tān daṅgrā . . .	Mit'tēn dhākār ; ōrich' .	Āṇḍiā . . .
143. A cow . . .	Mit'tān gāi . . .	Mit'tēn gāe . . .	Gāe . . .
144. Bulls . . .	Daṅgrā-kō . . .	Dhākār-kō . . .	Āṇḍiā-kō . . .
145. Cows . . .	Gāi-kō . . .	Gāe-kō . . .	Gāe-kō . . .
146. A dog . . .	Mit'tān setā . . .	Mit'tēn setā . . .	Setā . . .
147. A bitch . . .	Mit'tān ōngā setā . . .	Mit'tēn pili setā . . .	Ōngā setā . . .
148. Dogs . . .	Setā-kō . . .	Setā-kō . . .	Setā-kō . . .
149. Bitches . . .	Ōngā setā-kō . . .	Pili setā-kō . . .	Ōngā setā-kō . . .
150. A he goat . . .	Mit'tān boda . . .	Mit'tēn bodā . . .	Bakrā . . .
151. A female goat . . .	Mit'tān mārām . . .	Mit'tēn ōngā mārām . . .	Ōngā mārām . . .
152. Goats . . .	Mārām-kō . . .	Mārām-kō . . .	Mārām-kō . . .
153. A male deer . . .	Mit'tān āṇḍiā jēl . . .	Mit'tēn āṛiā harin . . .	Saṇḍi jilō . . .
154. A female deer . . .	Mit'tān ōngā jēl . . .	Mit'tēn ōngā harin . . .	Ōngā jilō . . .
155. Deer . . .	Jēl . . .	Harin-kō ; ūir-kō . . .	Jilō-kō . . .
156. I am . . .	Menā-ñ-ā, henā-ñ-ā, -kan- ā-ñ, etc.	Mēnēñ-ō ; hāññ-ō ; -ken-iñ ; kāñ-iñ.	Mōnak'-iñ-a, -tan-a-iñg, etc.
157. Thou art . . .	Menā-m-ā . . .	Mēnām-ā ; -kānām, etc.	Mōnak'-mē-ā . . .
158. He is . . .	Menā-e-ā . . .	Mēnēyō ; mōnak'-n (inani- mate) ; -kenō ; -kānā (inanimate), etc.	Mōnak'-i-ā . . .
159. We are . . .	Menak'-bō(u)-ā, etc. . .	Mōnak'-bōn-ā ; -kan-ā-bōn ; ken-bōn, etc.	Mēnak'-bō-ā . . .
160. You are . . .	Menak'-pā-ā . . .	Mēnak'-pā-ā ; -kan-ā-pā ; -ken-pā, etc.	Mōnak'-pō-ā . . .

Bīrhār (Sonthal Parganas).	Dhuāṅgār (Sonthal Parganas).	Korwā (Mirzapur).	English.
Jātā etē bōgō . . . . .	Jātā hātē bōgē . . . . .	.....	Best.
Ūsñl . . . . .	Ūsñl . . . . .	Usñl-ā . . . . .	High.
-etē ūsñl . . . . .	-hātē ūsñl . . . . .	Khūb nsñl-ā . . . . .	Higher.
Jātā etē ūsñl . . . . .	Jātā hātē ūsñl . . . . .	.....	Highest.
Miat' sādām . . . . .	Miat' sādām . . . . .	Ghōrā . . . . .	A horse.
Miat' sādām ēngā . . . . .	Miat' ēngā sādām . . . . .	Ghōrī . . . . .	A mare.
Sādām-kō . . . . .	Sādām-kō . . . . .	Bonom ghōrā-kñ . . . . .	Horses.
Sādām ēngā-kō . . . . .	Ēngā sādām-kō . . . . .	Bonom ghōrī-kñ . . . . .	Mares.
Miat' dāngrā . . . . .	Miat' ūrich' ; sār . . . . .	Sār . . . . .	A bull.
Miat' gāc . . . . .	Miat' gāc . . . . .	Gāi . . . . .	A cow.
Dāngrā-kō . . . . .	Ūrich'-kō . . . . .	Bonom sār . . . . .	Bulls.
Gāc-kō . . . . .	Gāc-kō . . . . .	Bonom gāi-kñ . . . . .	Cows.
Miat' setā . . . . .	Miat' setā . . . . .	Kuttñ . . . . .	A dog.
Miat' ēngā setā . . . . .	Miat' ēngā setā . . . . .	Koṭī . . . . .	A bitch.
Setā-kō . . . . .	Setā-kō . . . . .	Bonom kuttñ-kñ . . . . .	Dogs.
Ēngā setā-kō . . . . .	Ēngā setā-kō . . . . .	Bonom koṭī-kñ . . . . .	Bitches.
Miat' bōdā . . . . .	Miat' bōdā . . . . .	Bokrā . . . . .	A he goat.
Miat' māṛām ēngā . . . . .	Miat' ēngā māṛām . . . . .	Merom . . . . .	A female goat.
Māṛām-kō . . . . .	Māṛām-kō . . . . .	Bonom merom-kñ . . . . .	Goats.
Miat' sājūḍi jēlō . . . . .	Miat' āṇḍiā ḥarīn . . . . .	Saram jhāku . . . . .	A male deer.
Miat' ēngā jēlō . . . . .	Miat' ēngā ḥarīn . . . . .	Saram . . . . .	A female deer.
Jēlō-kō . . . . .	Ḥarīn-kō . . . . .	Saram . . . . .	Deer.
Mēnāñ-n ; -kān-ā-ñ . . . . .	Mēnak'-iñ-ā ; hēnak'-iñ-ā ; -tān-iñ.	Ing (idān-ā) . . . . .	I am.
Mēnak'-mē-ā ; -kān-ā-m . . . . .	Mēnak'-mē-ā ; -tān-ā-m . . . . .	Am (idān-ā) . . . . .	Thou art.
Mēnāc-ā ; -kān-ā-o . . . . .	Mēnak'-e-ā ; -tān-ičh' . . . . .	Honī (idān-ā) . . . . .	He is.
Mēnak'-bōn-ā ; -kān-ā-bōn . . . . .	Mēnak'-bñ-ā ; -tān-ā-bñ . . . . .	Alē (idān-ā) . . . . .	We are.
Mēnak'-pē-ā ; -kān-ā-pē . . . . .	Mēnak'-pē-ā ; -tān-ā-pē . . . . .	Ape (idān-ā) . . . . .	You are.

English.	Kürkū (Amraoti).	Nahāli (Nimar).	Khapiā (Ranchi).
134. Best . . .	Sabō-ten awal . . .	Awalkā . . .	Khub bes . . .
135. High . . .	(Ūñchā) . . .	Ūchā . . .	Jhaloṅg . . .
136. Higher . . .	.....	Ūchā . . .	Aur jhaloṅg . . .
137. Highest . . .	.....	Ūchā . . .	Khub jhaloṅg . . .
138. A horse . . .	Gūrgi . . .	Bidi jākoṭo māu . . .	Ghoṛa . . .
139. A mare . . .	Jāpāi gūrgi . . .	Bidi kol māu . . .	Ghoṛi . . .
140. Horses . . .	Gūrgi-kō . . .	Jākoto māu-tā . . .	Ghoṛa-ki . . .
141. Mares . . .	Jāpāi gūrgi-kō . . .	Kol māu-tā . . .	Ghoṛi-ki . . .
142. A bull . . .	Dobā . . .	Bidi baddi . . .	Sār . . .
143. A cow . . .	Gāi . . .	Bidi dhottā . . .	Orei; gai . . .
144. Bulls . . .	Dobā-kō . . .	Baddi-tā . . .	Sār-ki . . .
145. Cows . . .	Gāi-kō . . .	Dhottā . . .	Orei-ki . . .
146. A dog . . .	Sitā . . .	Bidi jākoṭo nāy . . .	Solo . . .
147. A bitch . . .	Jāpāi sitā . . .	Bidi kol nāy . . .	Koṭi solo . . .
148. Dogs . . .	Sitā-kō . . .	Jākoto nāy-tā . . .	Solo-ki . . .
149. Bitches . . .	Jāpāi sitā-kō . . .	Kol nāy-tā . . .	Koṭi solo-ki . . .
150. A he goat . . .	Bokrā . . .	Bidi bakrā . . .	Bakra merom . . .
151. A female goat . . .	Siri . . .	Bidi chhiri . . .	Buṛhi merom . . .
152. Goats . . .	Bokrā-kō . . .	Bakrā-tā . . .	Merom-ki . . .
153. A male deer . . .	Darkār chitali . . .	Jākoto haran . . .	Selhop . . .
154. A female deer . . .	Jāpāi chitali . . .	Kol haran . . .	Buṛhi selhop . . .
155. Deer . . .	Chitali . . .	Haran-tā . . .	Selhop-ki . . .
156. I am . . .	Ing tijkā . . .	Jo kā . . .	Ing Khaṛia-ge kiṅg ( <i>I am a Khaṛiā</i> ).
157. Thou art . . .	Am tikya . . .	Nō kā . . .	Am Khaṛia-ge kem . . .
158. He is . . .	Di tikya . . .	Hoi tan-kō . . .	O-kaṛ Khaṛia-ge ke . . .
159. We are . . .	Abuṅg takā-kō . . .	Jo kā . . .	Elo Khaṛia-ge ke-le . . .
160. You are . . .	Apē tijā-kō . . .	Nō kā . . .	Ampe Khaṛia-ge ko-pe . . .

Juāṅg (Dheukanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Bosi dīa . . . .	.....	Lōṅgā lēkō, (nimmanu lē) .	134. Best.
Jālhiṅg . . . .	Laṅkā . . . .	Tir, (ḍuṅku) . . . .	135. High.
Ati jālhiṅg . . . .	.....	Lōṅgā tir, (bāra ḍuṅku) .	136. Higher.
Bosi jālhiṅg . . . .	.....	Lōṅgā tir, (nimān ḍuṅku) .	137. Highest.
Ghoḍā . . . .	Kurtā . . . .	Kirtāk, (krutā) . . . .	138. A horse.
Ghoḍi . . . .	Yān kurtā . . . .	Iyōṅka kirtāk, (āvun krutā).	139. A mare.
Ghoḍar-ki . . . .	Kurtā-ji . . . .	Lōṅgā kirtāk, (māḍu krutā) .	140. Horses.
Ghoḍir-ki . . . .	Yān kurtā-ji . . . .	Lōṅgā iyōṅkā, kirtāk, (māḍu āvun krutā).	141. Mares.
Muindar saṇḍha . . . .	Taṅli . . . .	Bāḍi, (taṅgiji) . . . .	142. A bull.
Muindar gāi . . . .	Yān-tān . . . .	Kiitāṅg, (kuyitāṅg) . . . .	143. A cow.
Saṇḍhar-ki . . . .	Taṅli-ji . . . .	Lōṅgā baṇḍi . . . .	144. Bulls.
Gāir-ki . . . .	Yān-taṅli-ji . . . .	Lōṅgā kiitāṅg . . . .	145. Cows.
Muindar aṇḍir solok . . . .	Kinsor . . . .	Ghusō, (kussō) . . . .	146. A dog.
Muindar taki solok . . . .	Yān kinsor; inselo kinsor .	Buli ghusō, (āvun kussō) .	147. A bitch.
Solok-ḍe-ki . . . .	Kinsor-ji . . . .	Lōṅgā ghusō, (kussō-ḍigan) .	148. Dogs.
Taki solok-ḍe-ki . . . .	Inselo kinsor-ji . . . .	Lōṅgā buli ghusō, (āvun kussō-ḍigan).	149. Bitches.
Muindar bodā . . . .	Kimme; mo . . . .	Gimē, (gaṇḍrā kimē) . . . .	150. A he goat.
Muindar merām . . . .	Yān-me . . . .	Iyōṅgmē, (āvun kimē) . . . .	151. A female goat.
Bodār-ki . . . .	Kimme-ji . . . .	Lōṅgā gimē, (kimē-ḍigan) .	152. Goats.
Muindar siṅgāl harina . . . .	Pargḍāp . . . .	Harnā, (tēram ālu) . . . .	153. A male deer.
Muindar māi harina . . . .	Yān pargḍāp . . . .	Harni, (āvun, ālu) . . . .	154. A female deer.
Harina . . . .	Pargḍāp-ji . . . .	Lōṅgā harnā, (ālu) . . . .	155. Deer.
Āiṅje āsiko, or idame . . . .	Ñēn ḍaku; ḍako-tāi .	Niṅg ḍutu, (miṅgu-nē-ka) .	156. I am.
Āmḍe m-āsike, or ināin . . . .	Aman ḍaku; ḍako-te .	Nōm ḍutu, (bābin-bō-ku) .	157. Thou art.
Ār āsike, or idame . . . .	Anin ḍaku; ḍako-te .	Māy ḍutu, (no ḍuku) . . . .	158. He is.
Neiṅje n-āsike, or ne-iḍe . . . .	Ellen ḍaku; ḍako-tāi .	Nēiṅg ḍutu . . . .	159. We are.
Hare h-āsike, or ināin . . . .	Ambe ḍaku; ḍako-te .	Pēnchā ḍutu . . . .	160. You are.

English.	Santālī (Sonthal Parganas).	Māldō (Sonthal Parganas).	Mupḍārī (Ranchi).
161. They are . . .	Menak'-kō-ā . . .	Mēnak'-kō-ā ; -kan-ā-kō ; -kon-kō, etc.	Mēnak'-kō-ā . . .
162. I was . . .	Tahā'-kan-ā-ñ . . .	Mēnānēñ, mēnenēñ ; houānēñ ; hānenēñ.	Tāi-ken-ā-iāg, (tāhān-ken- ā-ñ, etc.).
163. Thou wast . . .	Tahā'-kan-ā-m . . .	Mēnānām etc. . . .	Tāi-ken-ā-m . . .
164. He was . . .	Tahā'-kau-ā-o . . .	Mēnān-ō, etc. . . .	Tāi-ken-ā-o . . .
165. We were . . .	Tahā'-kan-ā-bō, etc. . . .	Mēnān-ā-bōn, etc. . . .	Tāi-ken-ā-bū . . .
166. You were . . .	Tahā'-kan-ā-pā . . .	Mēnān-ā-pā, etc. . . .	Tāi-ken-ā-pō . . .
167. They were . . .	Tahā'-kan-ā-kō . . .	Mēnān-ā-kō, etc. . . .	Tāi-ken-ā-kō . . .
168. Be . . .	Hoyok'-mā . . .	Tāhān-mō ; hāk'-mō . . .	Hōbā-ok' ; (hoyok'-mō) . . .
169. To be . . .	Menak' . . .	Tāhān ; hāk' . . .	Hōbā-ok' ; (hoyok') . . .
170. Being . . .	Menak' . . .	Tāhān-tō . . .	Hōbā-yau-tō, (tāhān-tō) . . .
171. Having been . . .	Tahā'-ka-tā . . .	Tāhā'-ketō . . .	(Tāhān-ke-tō) . . .
172. I may be . . .	Hoyok'-gē-chā-ñ . . .	Tāhā'-gēñ ; hāk'-gēñ . . .	(Tāhān-g-ñ) . . .
14 173. I shall be . . .	Hoyok'-ā-ñ . . .	Hāk'-iñ . . .	Iñg hōbāok'-a ; (tāhān-ā-ñ) . . .
174. I should be . . .	Hōe-kok'-ā-ñ . . .	Hākāk'-iñ . . .	(Tāhān-kok'-ā-ñ) . . .
175. Beat . . .	Dāl-mā . . .	Dāl-mō . . .	Dāl-mō . . .
176. To beat . . .	Dāl . . .	Dāl . . .	Dāl, dadāl . . .
177. Beating . . .	Dāl ; dadāl . . .	Dāl-tē . . .	Dāl-tan . . .
178. Having beaten . . .	Dāl-ka-tā . . .	Dāl-ketō . . .	Dāl-ket'-te . . .
179. I beat . . .	Dāl-et'-ā-ñ . . .	Dāl-dek'-iñ ; dāl-et'-iñ, etc.	Iñg dāl-i-ā . . .
180. Thou beatest . . .	Dāl-et'-ā-m . . .	Dāl-dāk'-ām . . .	Ām dāl-i-ā . . .
181. He beats . . .	Dāl-et'-ā-o . . .	Dāl-dek'-ō . . .	Iñ dāl-i-ā . . .
182. We beat . . .	Dāl-et'-ā-bō . . .	Dāl-dak'-ā-bōn . . .	Ā-bū dāl-i-ā . . .
183. You beat . . .	Dāl-et'-ā-pā . . .	Dāl-dak'-ā-pā . . .	Ā-pō dāl-i-ā . . .
184. They beat . . .	Dāl-et'-ā-kō . . .	Dāl-dak'-ā-kō . . .	Ā-kō dāl-i-ā . . .
185. I beat ( <i>Past Tense</i> ) . . .	Dāl-ket'-ā-ñ . . .	Dāl-kok'-iñ . . .	Dāl-kod-ā-iñg (dāl-ket'-āñ, etc.).
186. Thou beatest ( <i>Past Tense</i> ). . .	Dāl-ket'-ā-m . . .	Dāl-kāk'-ām . . .	Dāl-kod-ā-m . . .
187. He beat ( <i>Past Tense</i> ). . .	Dāl-ket'-ā-o . . .	Dāl-kok'-ō . . .	Dāl-kod-ā-o . . .

Birhār (Sonthal Parganas .	Dhangār (Sonthal Parganas).	Korwā (Mirzapur).	English.
Ménak'-kō-ā; -kân-ā-kō	Ménak'-kō-a; -tân-ā-kō	Hon-kū (idân-a)	31. They are.
Tāhē-kin-ā-ñ	Dāhāk'-ken-iñ; tāhā-ken-iñ	Ing doho-tan-a	32. I was.
Tāhē-kin-ā-m	Dāhāk'-ken-ā-m, etc.	Am doho-tan-ā	33. Thou wast.
Tāhē-kin-ā-e	Dāhāk'-ken-ē, etc.	Honi doho-tan-ā	34. He was.
Tāhē-kin-ā-bōu	Dāhāk'-ken-ā-bō, etc.	Alē doho-tan-a	35. We were.
Tāhē-kin-ā-pē	Dāhāk'-ken-ā-pē, etc.	Ape doho-tan-ā	36. You were.
Tāhē-kin-ā-kō	Dāhāk'-ken-ā-kō, etc.	Hon-kū doho-tan-a	37. They were.
Tāhēk'-mē; hōyōk'-mē	Hoyok'-mē; tāhān-mē; dāhāk'-mē.	.....	38. Be.
Tāhēk'; hōyok'	Hoyok'; tāhān	.....	39. To be.
Tāhēk'-tē; hōyōk'-tē	Tāhān-tē	.....	40. Being.
Tāhē-ke-tē	Tāhān-kē-te	.....	41. Having been.
Tāhēk'-ge-chā-ñ	Tāhēn-giñ	.....	42. I may be.
Tāhēk'-ā-ñ	Tāhān-iñ; dāhāk'-iñ; dāhān-iñ.	.....	43. I shall be.
Tāhē-kōk'-ā-ñ	Dāhā-kok'-in	.....	44. I should be.
Rū-i-mē	Dāl-mē	Edei-mī	45. Beat.
Rū	Dāl	.....	46. To beat.
Rū-i-tē	Dāl-tē	.....	47. Beating.
Rū-ke-tē	Dāl-ke-tē	.....	48. Having beaten.
Rū-yat-ā-ñ	Dāl-ek'-etiñ	Ing ed-e-ā	49. I beat.
Rū-yat-ā-m	Dāl-ek'-etām	Am ed-e-ā	50. Thou beatest.
Rū-yat-ā-e	Dāl-ek'-etē	Honi ed-e-ā	51. He beats.
Rū-yat-ā-bōu	Dāl-ek'-etā-bū	Alē ed-e-ā	52. We beat.
Rū-yat-ā-pē	Dāl-ek'-etā-pē	Ape ed-e-ā	53. You beat.
Rū-yat-ā-kō	Dāl-ek'-etā-kō	Hon-kū ed-e-ā	54. They beat.
Rū-yet'-ā-ñ	Dāl-ek'-iñ; dāl-let'-iñ; dāl-lāk'-iñ.	Ing ed-kod-e-ā	55. I beat ( <i>Past Tense</i> ).
Rū-yet'-ā-m	Dāl-ek'-ā-m, etc.	Am ed-kod-e-ā	56. Thou beatest ( <i>Past Tense</i> ).
Rū-yet'-ā-e	Dāl-ek'-ē, etc.	Honi ed-kod-e-ā	57. He beat ( <i>Past Tense</i> ).



English.	Kürkü (Amraoti).	Nahāli (Nimar).	Kharā (Ranchi).
161. They are . . .	Di-kō tijā-kō . . .	Hoi itan-kō . . .	O-ki Kharā-ge ki-mai .
162. I was . . .	Ing tātāk-dān . . .	Jo o . . .	Ing au-king . . .
163. Thou wast . . .	Ām tātāk-dān . . .	Nē o . . .	Am au-kim . . .
164. He was . . .	Di tātāk-dān . . .	Ho ēthē . . .	O-kaṛ au-ki . . .
165. We were . . .	Ābuhg tātāk-dān . . .	Jo o . . .	Ele au-ki-le . . .
166. You were . . .	Āpē tātāk-dān . . .	Nē o . . .	Ampe au-ki-pe . . .
167. They were . . .	Di-kō tātāk-dān . . .	Ho ēthē . . .	Ho-ki au-ki-mai . . .
168. Be . . .	Tākē . . .	.....	Al-e . . .
169. To be . . .	Tākābā . . .	.....	Au-na . . .
170. Being . . .	.....	.....	.....
171. Having been . . .	.....	.....	.....
172. I may be . . .	Ing tākū . . .	.....	.....
173. I shall be . . .	(Ing ḍao-bā) . . .	.....	Ing hoi-niṅg . . .
174. I should be . . .	Ing tākejadāren . . .	.....	Ing hoi-tiṅg . . .
175. Beat . . .	Māudā . . .	Koṭṭo . . .	Gil-e . . .
176. To beat . . .	Mūdābā . . .	Koṭṭo . . .	Gil, gil-na . . .
177. Beating . . .	Mundāe . . .	Koṭṭo-kādini . . .	.....
178. Having beaten . . .	Mundāe . . .	Koṭṭojērē . . .	.....
179. I beat . . .	Ing mundābā . . .	Jo koṭṭegā . . .	Ing gil-tiṅg . . .
180. Thou beatest . . .	Ām mundābā . . .	Nē koṭṭogā . . .	Am gil-tem . . .
181. He beats . . .	Di mundābā . . .	Hoitarē koṭṭogā . . .	O-kaṛ gil-tei . . .
182. We beat . . .	Ābuhg mundābā . . .	Jo koṭṭegā . . .	Ele gil-ta-le . . .
183. You beat . . .	Āpē mundābā . . .	Nē koṭṭogā . . .	Ampe gil-ta-pe (or gil-te-pe)
184. They beat . . .	Di-kō mundābā . . .	Hoitarē koṭṭogā . . .	O-ki gil-tei-ki . . .
185. I beat ( <i>Past Tense</i> ) . . .	(Ing kumā-kane) . . .	Jo kōhaṭi . . .	Ing gilo' iṅg . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	(Ām kumā-kane) . . .	Nē kōhaṭi . . .	Am gilo-m . . .
187. He beat ( <i>Past Tense</i> ) . . .	(Di kumā-kane) . . .	Hoitarē kōhaṭi . . .	O-kaṛ gil-o . . .

Juāng (Dhenkaul).	Savara (Ganjam).	Gadabā (Bastar).	English.
Ār-ki āsike, or isiḍi-ke . . .	Aniñji ḍaku ; ḍako-te . . .	Māyñēng ḍutu . . .	161. They are.
Āiñje asiānā . . .	Ñēn ḍako-lai ; ḍakn-lenai . . .	Nīng ḍugu, (miugu-nē-kuru.)	162. I was.
Āman-ḍe m-asiānā . . .	Aman ḍako-le . . .	Nōm ḍugu, (māngu-mo-kuru.)	163. Thou wast.
Ār asiānā . . .	Anin ḍako-le ; ḍako-nēte . . .	Māy ḍugu . . .	164. He was.
Neiñje n-asiānā . . .	Ellen ḍako-lai . . .	Nēing ḍugu . . .	165. We were.
Hare h-asiānā . . .	Ambe ḍako-le . . .	Pānchā ḍugu . . .	166. You were.
Ār-ki asiān . . .	Aniñji ḍako-le-ji . . .	Māyñēng ḍugu . . .	167. They were.
I-nā . . .	Ḍaku ; ḍakunā . . .	.....	168. Be.
Iḍe . . .	Ḍako-bān . . .	.....	169. To be.
Iḍame . . .	Ḍakon ; ḍanaku . . .	.....	170. Being.
Isiḍame . . .	Ḍakūle ; ḍakon-ḍakūle . . .	* .. ..	171. Having been.
Āiñje iḍame . . .	.....	.....	172. I may be.
Āiñje iḍe . . .	Nēn ḍako-tai . . .	.....	173. I shall be.
Āiñje nichēn inā . . .	.....	.....	174. I should be.
Abhaj-e . . .	Tiḍa . . .	Buktā . . .	175. Beat.
Abhajam . . .	Tiḍ-bān ; tiḍ-bēn . . .	Buktū . . .	176. To beat.
Abhaja . . .	Tiḍān ; taniḍan . . .	Buk-buk . . .	177. Beating.
Abhaja . . .	Tiḍān tiḍ-le . . .	Buḍ . . .	178. Having beaten.
Āiñje abha-kye . . .	Ñēn tittai . . .	Nīng buk-tū . . .	179. I beat.
Āman-ḍe m-abha-kye . . .	Aman titte . . .	Nōm buk-tū . . .	180. Thou beatest.
Ār abha-kye . . .	Anin titte . . .	Māy buk-tū . . .	181. He beats.
Neiñje n-abha-kye . . .	Ellen tittai . . .	Nēing buk-tū . . .	182. We beat.
Hare h-abha-kye . . .	Ambe titte . . .	Pānchā buk-tū . . .	183. You beat.
Ār-ki abha-kye-ki . . .	Aniñji tittēji . . .	Māyñēng buk-tū . . .	184. They beat.
Āiñje abhoisor . . .	Ñēn tillai ; tiḍ-lai, etc. . .	Nīng bōo . . .	185. I beat ( <i>Past Tense</i> ).
Āmanḍe m-abhoisor . . .	Aman tillo . . .	Nōm bōo . . .	186. Thou beatest ( <i>Past Tense</i> ).
Ār abhoisor . . .	Amin tiḍete ; tiḍ-le . . .	Māy bōo . . .	187. He beat ( <i>Past Tense</i> ).

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Muṇḍārī (Ranchi).
188. We beat ( <i>Past Tense</i> ).	Dāl-keṭ'-ā-bō . . .	Dāl-kak'-ā-bōn . . .	Dāl-keḍ-ā-bū . . .
189. You beat ( <i>Past Tense</i> )	Dāl-keṭ'-ā-pḥ . . .	Dāl-kak'-ā-pḥ . . .	Dāl-keḍ-ā-pē . . .
190. They beat ( <i>Past Tense</i> )	Dāl-keṭ'-ā-kō . . .	Dāl-kak'-ā-kō . . .	Dāl-keḍ-ā-kō . . .
191. I am beating . . .	Dāl-et'-kaṇ-ā-ñ . . .	Dāl-et'-ken-iñ . . .	Ing dāl-tan-ā-ing . . .
192. I was beating . . .	Dāl-et'-(kan-) tahā-kan-ā-ñ	Dāl hēniñ . . .	Ing dāl-tan tai-ken-ā-ing . . .
193. I had beaten . . .	Dāl-leṭ'-ā-ñ; dāl-akāt'-tahā- kaṇ-ā-ñ.	Dāl-lek'-iñ; dāl-kek' hēniñ .	Ing dāl-akad-ā-ing, (dāl-tāt' tāhān-ken-āñ).
194. I may beat . . .	Dāl-ko-ā-ñ; dāl-ge-chā-ñ .	Dāl-keñ . . .	Ing dāl-dari-ā . . .
195. I shall beat . . .	Dāl-ā-ñ . . .	Dāl-iñ . . .	Dāl-e-ā-ing, (dāl-āñ) . . .
196. Thou wilt beat . . .	Dāl-ā-m . . .	Dāl-ām . . .	Dāl-e-ā-m . . .
197. He will beat . . .	Dāl-ā-e . . .	Dāl-ō . . .	Dāl-e-ā-o . . .
198. We shall beat . . .	Dāl-ā-bō . . .	Dāl-ā-bōn . . .	Dāl-e-ā-bū . . .
199. You will beat . . .	Dāl-ā-pḥ . . .	Dāl-ā-pḥ . . .	Dāl-e-ā-pē . . .
200. They will beat . . .	Dāl-ā-kō . . .	Dāl-ā-kō . . .	Dāl-e-ā-kō . . .
201. I should beat . . .	Dāl-ke-ā-ñ . . .	Dāl-keñ . . .	(Dāl-kiñ) . . .
202. I am beaten . . .	Dāl-ok'-kaṇ-ā-ñ . . .	Dāl-ok'-ken-iñ; dāl-sāk'- ken-iñ.	Ing dāl-ok'-ā-ing . . .
203. I was beaten . . .	Dāl-ok'-kan-tahā-kaṇ-ā-ñ .	Dāl-on-iñ . . .	Ing dāl-jan-ā-ing, (dāl-en- āñ).
204. I shall be beaten . . .	Dāl-ok'-ā-ñ . . .	Dāl-ok'-iñ . . .	Ing dāl-ok'-ā . . .
205. I go . . .	Sān-āk'-kaṇ-ā-ñ . . .	Chālāk'-ken-iñ . . .	Ing sān-ok'-ā . . .
206. Thou goest . . .	Sān-āk'-kan-ā-m . . .	Chālāk'-kan-ām . . .	Ām sān-ok'-ā . . .
207. He goes . . .	Sān-āk'-kan-ā-e . . .	Chālāk'-ken-ē . . .	Īni sān-ok'-ā . . .
208. We go . . .	Sān-āk'-kan-ā-bō . . .	Chālāk'-kan-ā-bōn . . .	Sān-tan-ā-bū, (sānok'-tan- ā bū).
209. You go . . .	Sān-āk'-kan-ā-pḥ . . .	Chālāk'-kan-ā-pḥ . . .	Sān-tan-ā-pē . . .
210. They go . . .	Sān-āk'-kan-ā-kō . . .	Chālāk'-kan-ā-kō . . .	Sān-tan-ā-kō . . .
211. I went . . .	Chalāo-on-ā-ñ . . .	Chālā-on-iñ; -nen-iñ; -len- iñ.	Sān-ken-ā-ing, (sān-en-āñ) .
212. Thou wentest . . .	Chalāo-en-ā-m . . .	Chālā-en-ām, etc. . .	Sān-ken-ā-m . . .
213. He went . . .	Chalāo-en-ā-e . . .	Chālā-en-ē, etc. . .	Sān-ken-ā-o . . .
214. We went . . .	Chalāo-en-ā-bō . . .	Chālā-en-ā-bōn, etc. . .	Sān-ken-ā-bū . . .

Bihār (Sonthal Parganas).	Dhauṅār (Sonthal Parganas).	Korwā (Mirzapur).	English.
			We beat ( <i>Past Tense</i> ).
Rū-yot'-ā-bōn . . . .	Dāl-keṭ'-ā-bū, etc. . . .	Alē ed-keṭ-e-a . . . .	You beat ( <i>Past Tense</i> ).
Rū-yet'-ā-pē . . . .	Dāl-keṭ'-ā-pē . . . .	Ape ed-keṭ-e-a . . . .	They beat ( <i>Past Tense</i> ).
Rū-yet'-ā-kō . . . .	Dāl-keṭ'-ā-kō . . . .	Hon-kū ed-keṭ-e-a . . . .	I am beating.
Rū-i-kan-a-ñ . . . .	Dal-et'-tān-iñ ; dadāl-tān-iñ	lūg et-mī-y-a . . . .	I was beating
Rū-yat' tāhē-kin-a-ñ . . . .	Dāl-et' tāhē-ken-iñ ; dāl-et' dāhāk'-ken-iñ.	lūg et-sa-tad-i-y-ā . . . .	I had beaten.
Rū-ākāt' tāhē-kin-a-ñ . . . .	Dāl-tar-ak' dāhāk'-ken-iñ . . . .	lūg goch'-sa-tad-ā . . . .	I may bea
Rū-kē-ā-ñ . . . .	Dal-gūñ . . . .	.....	I shall bea
Rū-y-ā-ñ . . . .	Dal-iñ . . . .	lūg ed-e-ā . . . .	Thou wilt bea
Rū-y-ā-m . . . .	Dal-a-m . . . .	Am ed-e-ā . . . .	He will beat.
Rū-y-ā-e . . . .	Dal-ō . . . .	Honī ed-e-ā . . . .	We shall beat
Rū-y-ā-bōn . . . .	Dāl-ā-bū . . . .	Alē ed-e-ā . . . .	You will beat.
Rū-y-ā-pē . . . .	Dāl-ā-pē . . . .	Ape ed-e-a . . . .	They will beat.
Rū-y-ā-kō . . . .	Dal-ā-kō . . . .	Hon-kū ed-e-a . . . .	I should beat.
Rū-kē-ā-ñ . . . .	Dāl-kē-ñ . . . .	.....	I am beaten.
Rū-k'-kān-ā-ñ ; rū-ōchē-k'- kan-ā-ñ.	Dāl-ok'-ten-iñ . . . .	lūg goch'-yan-ā . . . .	I was beaten.
Rū-k'-kān tāhē-kin-a-ñ . . . .	Dāl-en-iñ . . . .	.....	I shall be beaten.
Rū-k'-ā-ñ . . . .	Dāl-ok'-iñ . . . .	... ..	I go.
Sēn-ok'-kān-ā-ñ . . . .	Sēnok'-tiñ . . . .	lūg chalao-en-ā . . . .	Thou goest.
Sēn-ok'-kān-ā-m . . . .	Sēnok'-tām . . . .	Am chalao-en-a . . . .	He goes.
Sēn-ok'-kān-ā-e . . . .	Sēnok'-tē . . . .	Honī chalao-en-ā . . . .	We go.
Sēn-ok'-kān-ā-bōn . . . .	Sēnok'-tā-bū . . . .	Alē chalao-en-ā . . . .	You go.
Sēn-ok'-kān-ā-pē . . . .	Sēnok'-tā-pē . . . .	Ape chalao-en-ā . . . .	They go.
Sēn-ok'-kān-ā-kō . . . .	Sēnok'-tā-kō . . . .	Hon-kū chalao-en-ā . . . .	I went.
Sēn-en-ā-ñ ; sēn-len-ā-ñ . . . .	Sēn-en-iñ ; sēn-len-iñ ; sēt'- en-iñ.	lūg chalao-ken-ā . . . .	Thou wentest.
Sēn-en-ā-m . . . .	Sēn-en-ām . . . .	Am chalao-ken-ā . . . .	He went.
Sēn-en-ā-e . . . .	Sēn-en-ē . . . .	Honī chalao-ken-ā . . . .	We went.
Sēn-en-ā-bōn . . . .	Sēn-en-ā-bū . . . .	Alē chalao-ken-ā . . . .	

English.	Kārku (Amraoti).	Nahālī (Nimar).	Kharīā (Banchi).
188. We beat ( <i>Past</i> )	(Ālē kumā-kane)	Jo kōhaṭī	Ele gil-o-le
189. You beat ( <i>Past</i> )	(Āpē kumā-kane)	Nē kōhaṭī	Ampe gil-o-pe
190. They beat ( <i>Past</i> )	(Dī-kō kumā-kane)	Ētarē kōhaṭī	O-ki gil-o-ki, or gil-o-ki-mai
191. I am beating	Ing mūdā lāp-ken	Jo koṭṭo-kādīnī	Ing gil-tiṅg
192. I was beating	Ing mū-mundā-dāu	.....	Ing gil-o-ing
193. I had beaten	Ing mundā-dāren	Jo koṭṭojērē	Ing gil-sikho
194. I may beat	Ing mundādā	.....	(Ing gil-na pal-ing)
195. I shall beat	Ing mundej-bā	Jo koṭṭoken-kā	Ing gil-ing
196. Thou wilt beat	(Am mundej-bā)	Nē kōhaṭuken	Am gil-em
197. He will beat	(Dī mundej-bā)	Ētarē kōhaṭuken	O-kaṛ gil-e
198. We shall beat	(Ālē mundej-bā)	Jo kōhaṭuken	Ele gil-e-le
199. You will beat	(Āpē mundej-bā)	Nē kōhaṭuken	Ampe gil-e-pe
200. They will beat	(Dī-kō mundej-bā)	Ētarē kōhaṭuken	O-ki gil-e-ki
201. I should beat	.....	.....	.....
202. I am beaten	Ing mundyābā	Ēngēn koṭṭīn	Ing gil-ḍom-tiṅg
203. I was beaten	(Ing-ken mundā-kanē)	.....	Ing gil-ḍom-kiṅg
204. I shall be beaten	.....	.....	(Ing gil-ḍom-na-ing)
205. I go	Ing śenibā	Jo ēr-gā	Ing chol-tiṅg
206. Thou goest	Ām śenibā	Nē ēr-gā	Am chol-tam
207. He goes	Dī śenibā	Hoytarē ēr-gā	O-kaṛ chol-tai
208. We go	(Ālē śenibā)	Jo ēr-gā	Ele chol-ta-le
209. You go	(Āpē śenibā)	Nē ēr-gā	Ampe chol-ta-pe
210. They go	(Ā-kō śenibā)	Hoytarē ēr-gā	O-ki chol-tai-ki (-mai)
211. I went	Ing śen-en dān	Jo ēdē	Ing chol-si'-kiṅg
212. Thou wentest	Ām śen-en dān	Nē ēdē	Am chol-si'-kiṅg
213. He went	Dī śen-en dān	Hoytarē ēdē	O-kaṛ chol-si'-ki
214. We went	(Ā-lē o-len)	Jo ērī	Ele chol-ki-le

Jukāg (Dhenkanal).	Savara (Ganjam).	Madabā (Bastar).	English.
Neiñje n-abhoisor . . .	Ellen tiḍ-laī . . .	Nēing bōō . . .	188. We beat ( <i>Past Tense</i> ).
Hare h-abhoisor . . .	Ambe tiḍ-le . . .	Pēnchā bōō . . .	189. You beat ( <i>Past Tense</i> ).
Ār-ki abhoisor . . .	Aniñji tiḍ-le-ji . . .	Māynōng bōō . . .	190. They beat ( <i>Past Tense</i> ).
Āiñje abha-kye . . .	Ānēn tittai . . .	Niñg buk-ḍutn . . .	191. I am beating.
Āiñje abhainānā . . .	Ānēn tillai . . .	Niñg buk-buk-ḍugu . . .	192. I was beating.
Āiñje abhoisor . . .	Ānēn tillai . . .	Niñg bōō . . .	193. I had beaten.
Āiñjabhajem . . .	.....	Niñg buk-tū-bē . . .	194. I may beat.
Āiñje abhaj-e . . .	Ānēn tittai . . .	Niñg buk-tū-bē . . .	195. I shall beat.
Āman-ḍe m-abhāj-i . . .	Aman titte . . .	Nōm buk-tū-bē . . .	196. Thou wilt beat.
Ār abhāj-i . . .	Anin titte . . .	Māy buk-tū-bē . . .	197. He will beat.
Neiñje n-abhāj-i . . .	Ellen tittai . . .	Nēing buk-tū-bē . . .	198. We shall beat.
Hare h-abhāj-i . . .	Ambe titte . . .	Pēnchā buk-tū-bē . . .	199. You will beat.
Ār-ki abhāj-i . . .	Aniñji titteji . . .	Māynōng buk-tū-bē . . .	200. They will beat.
Āiñje nichēn abhaj-e . . .	.....	.....	201. I should beat.
Āiñje māḍ jim-se-ke . . .	.....	Niñg-nū bōō . . .	202. I am beaten.
Āiñje māḍ jim-ser . . .	.....	Niñg-nū bōō . . .	203. I was beaten.
Āiñje māḍ jim . . .	.....	Niñg-nū bōō-bē . . .	204. I shall be beaten.
Āiñje hāḍe . . .	Ānēn erte; itte . . .	Niñg ōiniñg, (māngu yinunēru).	205. I go.
Āmaḍe ma-hāḍe . . .	Aman erte; itte . . .	Nōm ōiniñg . . .	206. Thou goest.
Ār hāḍe . . .	Anin erte; itte . . .	Māy ōi . . .	207. He goes.
Neiñje n-āḍe . . .	Ellen orte; itte . . .	Nēing ōiniñg, (bilāngu yinunēru).	208. We go.
Hare hāḍe . . .	Ambe orte; itte . . .	Pēnchā ōiniñg, (māngu yō)	209. You go.
Ār-ki hāḍe-ki . . .	Aniñji erte-ji; itte-ji . . .	Māynōng ōiniñg, (nōyāngi oyitōyō).	210. They go.
Āiñje hān-cher . . .	Ānēn erre; ille, etc. . .	Niñg ōigi . . .	211. I went.
Āmaḍe m-ān-cher . . .	Aman erre . . .	Nōm ōigi . . .	212. Thou wentest.
Ār hān-cher . . .	Anin erre; iyēte . . .	Māy ōigi, (nōn vnyi)	213. He went.
Neiñje n-ān-cher . . .	Ellen erre . . .	Nēing ōigi, (bilāngu-lō-yi) . . .	214. We went.

English.	Santālī (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Mupdārī (Ranchi).
215. You went . . .	Chalāo-en-ā-pā	Chālā-en-ā-pā .	Sān-ken-ā-pō . . .
216. They went . . .	Chalāo-en-ā-kō .	Chālā-en-ā-kō .	Sān-ken-ā-kō .
217. Go . . .	Chalak'-mā ; san-āk'-mā .	Chālāk'-mō .	Sānok'-mō
218. Going . . .	Chalak'-kan . . .	Chālāk'-tō	Sānok'-tō
219. Gone . . .	Chalāo-akan . . .	Chālā-ekēn	Sān-ken, sān-akan .
220. What is your name ? .	Nūtum-dā chelē-ām-ā ? .	Ām-ak' lūtūm chēt'-ken-tām-ā ?	Āmak' chikān nūtūm ? .
221. How old is this horse ?	Nūi sadām-dā tinak' sermā-rān ?	Nūi sādām-dā tinak' sermā-rēn-ken-ō ?	Chimū sirmā-rēn sādām nik'i ?
222. How far is it from here to Kashmir ?	Nāpā-khān Kāsmir-dā tin sāngiñ ?	Nāpā-ketē Kasmir-dā tinak' sāngiñ-ā ?	Niā-tē Kashmir chimin sāngiñ-ā ?
223. How many sons are there in your father's house ?	Apū-m ōrak'-rā-dā tinak' hāpān menak'-pā-ā ?	Āpū-tēl' āpūm ōrak'-rē tinich' kēupō hāpān ?	Āpū-m-ak' ōrak'-rē chimin-āng kōpā hān-kō mēnak'-kō-ā ?
224. I have walked a long way to-day.	Tēhēn-dā ādī sāngiñ-iñ dāpā-akāt'-ā.	Tēhēn-dā sāngiñ dāhār dārakon-iñ.	Tisū isū sāngiñ-tē-ng sān-ken-ā.
225. The son of my uncle is married to his sister.	Gōngō-n hāpān-dā ūni-rān misērā-t tulūch'-ā bapla-akan-ā.	Iñich' gōngō-n hāpān ūni mēsēt tulūch' bapla-ken-ō.	Kākā-iñ-ak' hān-tēt' nī misi-tēt'-ē dō-akad-i-ā
226. In the house is the saddle of the white horse.	Ōrak'-rā pūnd sādām-reak' palān menak'-ā.	Ārak'-rē pānd sādām-rak' palān mēnak'-ā.	Ōrak'-rē pūndī sādām-rak' guṇḍi mēnak'-ā.
227. Put the saddle upon his back.	Palān lagāo-āe-mā .	Ūni dēāt-rē palān lalē-y-ēm	Guṇḍi lagau-āi-mo . . .
228. I have beaten his son with many stripes.	Ūni-rān hāpān-tāt' ādī dāl-iñ dāl-akad-ō-ā.	Ūni-ich' hāpān dhēr dāl dāl kek'-ō-iñ.	Iñi-rēn hān kōpā isū salkuṇḍ-iñg dāl-akad-i-ā.
229. He is grazing cattle on the top of the hill.	Bārū chāt-rā gāi-dāngrā-kō-ā ātiñ-et'-kō-ā.	Bārū chētēn-rē mēhū mārām ātiñ-et'-kō-ā.	Iñi bārū-rē ūrich'-kō-ē gūpi jat'-kō-ā.
230. He is sitting on a horse under that tree.	Mit'tich' sādām-rā-y-ā dāch'-akān-ā ōnā darē butā-rā.	Ōnā dārō lātār-rē mit'tēn sādām-rē dāch'-ekēn-ō.	Ēn dārū sukā-rē sādām-rē-ō dūb-akān-ā.
231. His brother is taller than his sister.	Ūni-rān dadā-t-tāt'-dā ūni-rān ājī-t-tāt'-khān bārti-y-ā usul-ā.	Ūni-ich' bāhiā-dā āch' mēsēt-ketē ūsul-gē-y-ō.	Bān-tēt' kōpā misi-etē-ō salāngi-ā.
232. The price of that is two rupees and a half.	Ōnā-reak' dām-dā bār ṭākā tālā.	Ōnā-rak' dām-dā bār ṭhāk' tālā.	Iñn-rak' gānāng bār ṭākā aḷi-ā.
233. My father lives in that small house.	Apūn-dā ōpā hudiñ ōrak'-rā-y-ā tabā-kan-ā.	Iñ āpū-n ōnā kātich' ōrak'-rē mēnē-y-ō.	Āpū-iñg en hupāng ōrak'-rē tān-tan-ā.
234. Give this rupee to him .	Nōā ṭākā ūni em-āe-mā .	Niā ṭhāk' ūni lich' ām-ām .	Nō ṭākā ām-ā-i-mō . . .
235. Take those rupees from him.	Ōnā-kō ṭākā ūni-ṭhān-khān hatāo-mā.	Ūni ṭhich'-ketē nōā-kō ṭhāk' hāthōc-mō.	Ān ṭākā iñ-etē āu-mō
236. Beat him well and bind him with ropes.	Bās-lekā pitāu-ō-m ār'habēr kō-tā tāl-ā-mā.	Bēs lākā-tē dāl-ō-m ār' dōirō-kō-tē tāl-ō-mō.	Bēs-lekā dāl-kich'-tē pāgā-tē tāli-mō.
237. Draw water from the well	Kūi-khān dak' lō-rakab-mā	Kūiā-ketē dak' lāo-mō .	Kūā-etē dak' tauk'-mō .
238. Waik before me .	Iñ lahā-laba-tā chalak'-mā .	Iñ-ak' mātrān-rē dārōn-mō .	Āiñ-ag-ak' ayyar-to sān-mō .
239. Whose boy comes behind you ?	Ākāe hāpān ām tayām-tā hijuk'-kan-ā ?	Ākāe-ich' kōrā ām-ak' tayām hējok'-ken-ō ?	Ākāe-ak' hān-ō ātāng-jat'-mō-ā ?
240. From whom did you buy that ?	Ākāe-ṭhān ōnā-dā-m kiriñ-ket'-ā ?	Ōnā ākāe ṭhān kiriñ-kād-āk'-ām ?	Ēnā ākāe-tē-m kiriñ-lak'-ā ?
241. From a shopkeeper of the village.	Ātō-rān mit'-ṭhān dokūdār-ṭhān-gō.	Ātō-rēn mit'-ṭēn dōkūdār-ṭhān.	Hātū-rēn miat' bōpāri-tak'-tō.

Birbār (Sonthal Parganna).	Dhangār (Sonthal Parganna).	Korwā (Mirzapur).	English.
			15. You went.
Sēn-en-ā-pē . . .	Sēn-en-a-pē . . .	Apē chalao-ken-ā . . .	16. They went.
Sēn-en-ā-kō . . .	Sēn-en-a-kō . . .	Hon-kū chalao-ken-ā . . .	17. Go.
Sēn-ōk'-mō . . .	Sēnok'-mō . . .	Chalao-mi . . .	18. Going.
Sēn-ōk'-tē . . .	Sēnok'-tē . . .	Chalao-en . . .	19. Gone.
Sēn-'kān; sēn-en . . .	Sēn-akān . . .	Sen-ken . . .	20. What is your name?
Āmak' nūṭm-dā chelew-ām-ā ?	Āmak' nūṭm chikin-tān-ak' ?	Ama(k') yum chili-men ? . . .	21. How old is this horse ?
Nūi sadām-dā timin din-rinich'-kān-ich' ?	Nī sadām-tāk' chīmīn bāchhar-ren hōy-en-ē ?	Temin din āe ghōṛā ? . . .	22. How far is it from here to Kashmir ?
Nōṇḍō-ētō Kāsmīr-dā timin sāṅgīn-ā ?	Nāṇḍā hatē Kāsmīr chīmīn sāṅgīn-tān-ak' ?	Nanri-te Kāsmīr temin sāṅgiyān ?	23. How many sons are there in your father's house ?
Ām āpō-m ṛak'-rē-dā timina hāpān mēnak'-pe-ā ?	Amak' āpūm-rēn ṛak'-rē chīmīnak' mēnak'-kō-ā kōṛa hān-kō ?	Am-tha-re temin hopon-kū idāu-ā ?	24. I have walked a long way to-day.
Tehēn sāṅgīn hōra-ñ sēn-'kān-ā-ñ.	Tehēn sāṅgīn hōrā sēn-akān-iñ.	Tesiṅ sāṅgiyān iṅ sen-ter-ā.	25. The son of my uncle is married to his sister.
Iñ gōṅgō-ñ-rēn hāpān hāni-inich' mīsi ēṛā sāṅgī hāpla-akān-a-ē. Pōṇḍō sadām-rēak' gōm ṛak'-rē mēnak'-a.	Iñ-ak' gōṅgō-ñ-rēn hān in-rēak' bāk-tēt' kūṛi tulich' dūtām-akān-ē. Ṛak'-rē pōṇḍō sadām-rēn pālān mēnak'-ā.	Kakā hopon henī sudhā biāl-ked-e-ā. Ṛak'-rē pundie ghōṛā-rā khōgir dohokēṛā.	26. In the house is the saddle of the white horse. 27. Put the saddle upon his back.
Ūnī deā chētāu-rē gōm lādē-kā-m.	Ūnī dāyā-rē pālān lādem . . .	Khogir dea-t-re dohoen . . .	28. I have beaten his son with many stripes.
Ūnī-ich' hāpān khūb rū rū-'kāk'-dē-a-ñ.	Ūnī-ak' hān dhēr dāl-iñ dāl-tyetich'.	Henī chōṛī khūb ed-ked-e-ā.	29. He is grazing cattle on the top of the hill.
Būrū chētāu-rē gāo mārām ātiñ-kō-kān-ā-o.	Būrū chētāu-rē ātiñ mārām ātiñ-kō-toyō.	Būrū teṅg-re dāṅgra-kū charāo-eu-ā.	30. He is sitting on a horse under that tree.
Hānā dāro phāḍ-rē miat' sadām-rē-y-ō dēch'-kān-ā.	Enā dāro bātā-rē miat' sadām-rē dēch'-akan-ō.	Ghōṛā deā-rē rukh dubi-re duṛup'-ken-ā.	31. His brother is taller than his sister.
Ūnī-rinich' bōhā-dā ūnī-inich' mīsi ēṛā-ētō-y-ē ūsūl-ā. Ōnā-rēak' dām-dā bāreā tākā tālā.	Ūnī-ak' hagea ūnī-ak' bāk-tēt' kūṛi hatō ūsūl-ge-y-ich'.	Henī-renai(ch') boho-tu bāre-ā (sic.). Heuī-rā dām aṛhāi rūpayā . . .	32. The price of that is two rupees and a half. 33. My father lives in that small house.
Iñ-inich' āpō-ñ hānā hūḍiñ ṛak'-rē-y-ē tāhēk'-kān-ā.	Iñ-ak' āpū-ñ enā hūḍiñ ṛak'-rē dāhāk'-etō.	Itti chokoṛā oṛa(k')-ru appu-i(ñ) doho-tan-ā.	34. Give this rupee to him.
Hānī ām-āe-mē nōa tākā-dā	Na tākā nī em-im . . .	Nā rūpayā menī oai-mī . . .	35. Take those rupees from him.
Hānī thiu-ētō nōā-kōn tākā hātāo-mē.	Na tākā-kō ānī thich' hatō āgū-m.	Bonom rūpayā henī sudhā tilāi-mī.	36. Beat him well and bind him with ropes.
Bēs-lākā-tē rū-ēy-mō āṛ dōṛā-kō-tē tāl-ēy-mē.	Bēs-kek' dōl-i-m āṛ bā-hēr-kō-tē tol-i-m.	Khūb-te odei-mī paghā-te tol-e-mī.	37. Draw water from the well.
Kūñā atō dāk' lōo-mō . . .	Kūñā-hatē dāk' būṛak'-mō . . .	Chūā-ra(k') da(k') lāi-mī . . .	38. Walk before me.
Iñ sāmān-rē dārān-mō . . .	Iñ-ak' sāmān-rē tāṛām-mō . . .	Iniṅ māṛān-re jū ghumāu-mī.	39. Whose boy comes behind you ?
Ākāo-ich' hāpān ām tāyām-tē hijuk'-kān-ā-o ?	Ākāo-ak' hān hijuk'-tān-ō ām-ak' dāyā-tē ?	Am tayam-te yarnō chōṛī viju(k')-tan-ā ?	40. From whom did you buy that ?
Ākāo-thīn ōnā-dā-m kīriñ-ēt'-ā-m ?	Ākāo thīn nā kīriñ-ke't'-ā-m ?	Yā-tha-re-m tilā-ter-ā ? . . .	41. From a shopkeeper of the village.
Hātō-rinich' miat' dōkāndār thīn.	Hātō-rēn miat' dōkāndār thīn.	Gāw-ren sāhu-tha-re tila-ter-ā.	



English.	Santālī (Southal Perganas).	Māhālī (Santal Parganas).	Khayālī (Ranchi).
	Kārkā (Amraoti).	Nahālī (Nimar).	Khayālī (Ranchi).
215. You went . . .			
216. They went . . .	(Ā-pē o-len) . . .	Nē ēri . . .	Ampe chol-ki-pe . . .
217. Go . . .	(Di-kō o-len) . . .	Ētarē ēri . . .	O-ki chol-ki-mai . . .
218. Going . . .	Bā; senie . . .	Ērē . . .	Cho-na . . .
219. Gone . . .	Śenie . . .	Ēdē . . .	Chona-chona . . .
220. What is your name ?	Śenie . . .	Ēdē . . .	Chol-ki . . .
221. How old is this horse ?	Ām-ā jāmf chōch' ?	Nē nān ?	Ama i fiemi ? . . .
222. How far is it from here to Kashmir ?	Inī gūrgi-ken choto ōrō-kō ?	Yē jākoṭo māu umar ?	U ghoṛa ki'te toga hako ? .
223. How many sons are there in your father's house ?	In-en-tē Kāsmirān lānkan chōch' ?	Hitikun Kāsmir bhāgā-ḍhāwā ?	U-atei ki'te disai Kasmir ? .
224. I have walked a long way to-day.	Ām-ā ābā urā-n choṭā kōn-kū ?	Nōngā ābā āwār-kō lānā āṭāibini ?	Apnom ok'-te ki'te koṇḍu ai'-mai ?
225. The son of my uncle is married to his sister.	Iṅg khā-laṅkā ej-e . . .	Bāya jo bhāgā-ḍhāwā-kun pāṭi.	Mnsa iṅg ḍher gudjung sangot-king.
226. In the house is the saddle of the white horse.	Iyā kākā kōn-ten kōn-jā śālano bi-yāo-kanō.	In kākā pālichho biyāw ten bāi-rēn chhaṅgo jērē.	Kaka-iṅg-a beṭ-ḍom han-kaṛ-a kulamḍain-ḍom-bōng bihai-o
227. Put the saddle upon his back.	Pulum ghudgi jin urān . . .	Pāṇḍhar māunā khogir itē āwār-kō ibirē.	Osel ghoṛa-a jin ok'-te ai' .
228. I have beaten his son with many stripes.	Ghudgi pāṭāliyen jin āndāya . . .	Ētarnēnkā jār-kē khogir oki-bē.	Jin-te ghoṛa-a kuṇḍap'-te lad'e-gor-e.
229. He is grazing cattle on the top of the hill.	Iṅg ḍijā kōn-ṭe-ken khūb kwollā-ṭe kwā-khanō.	Ētarnēn palichhorēn khūb lakḍini koṭṭi.	U-kaṛ-a beṭ-ḍom iṅg khub gil-o-iṅg.
230. He is sitting on a horse under that tree.	Āhu koho ṭikaḍi gāyku chārā-āṇḍā-ken.	Ho itti ballā kajār-kē dhottā charāw-kēlini.	Ho-kaṛ biru tobluṅ orei-ki-te gupa-te.
231. His brother is taller than his sister.	Di chhiyā itān ghudgi liyen subānke.	Ho itti āḍd bhitar-kē māukā jār-ki petojirē.	U lehu darn hepat'-te ghoṛa-te doko-si.
232. The price of that is two rupees and a half.	Ḍijā ḍādā ḍijā bāi-ṭē uchā . . .	Ētarēn ḍādā ētarēn bāirēn-kū űiṅchā.	Ho-kaṛ-a bhai-ḍom u-kaṛ-a kulamḍai-ḍom-tei maha ai'.
233. My father lives in that small house.	Ḍijā molā āḍai rupiyā . . .	Ētarēn kimton āḍai rupyā jēḍēgā.	U-kaṛ-a dam arhai rupaia.
234. Give this rupee to him . . .	Iyā ābā sāni urān thār-bā . . .	Ēngē ābā ētarēn bāsi āwār-kē ughāiṅgā.	Apa-iṅg i konon ok'-te ai'.
235. Take those rupees from him.	Di rupiyā ḍije ikki . . .	Hi rupyā ētarēn ḍē-kē . . .	U rupaia-te ho-kaṛ-te ter-gor-e.
236. Beat him well and bind him with ropes.	Ḍijā mērā-ten di rupiyā āṣili.	Hoiti rupyā ētarēn unni-bē.	Han-kaṛ-tei i rupaia ol-e.
237. Draw water from the well	Dikken khūb kwākē dorāle tolkāi.	Ētarēn khūb koṭṭo-bē ḍorā-ki bokki-bē.	Ujo bese gil-e ro keke-bong tol-e.
238. Waik before me . . .	Di kui-ten ḍā kolāgē . . .	Kui-kon jappo leiṅjo-bē . . .	Chumda-tei dak' ḍiṅg-e.
239. Whose boy comes behind you ?	Iyā samman bā . . .	Iṅgē chhāmā-ki bhām-bē . . .	Ela'-tei sēng chona.
240. From whom did you buy that ?	Ām-ā tāu-ten yē poyrā bejobā ?	Nē pāchhal-kē nēni pālichhe pāṭ-kedini ?	Ber-a koṇḍu am-a kuṇḍap'-kuṇḍap' ḍel-tai ?
241. From a shopkeeper of the village.	Yē mērā-ten molā-ṭe sāvē ?	Nani-ṭhākun ko oē ?	Ujē ber-a'-tei sōng-o-m ?
	Āhu gā-ten beniyā mērā-ten.	Biyākān dukāndār-ṭhaku . . .	Po'dag-a opsoṅgo'-tei.

Juāṅg (Dhenkanal).	Savara (Gaujam).	Gadabā (Bastar).	English.
Hare h-ān-cher . . .	Ambe erre . . .	Pēnchā ḍigī, (māṅgu-mō-yi)	215. You went.
Ār-ki hān-cher-ki . . .	Aniñji erreji . . .	Māynāṅg ḍigī, (nōṅgu-vu-yiyō).	216. They went.
Hānade . . .	Irā . . .	Iyā, (yō) . . .	217. Go.
Bāna . . .	Ēran ; anēran . . .	Ōiniāṅ, (yinnu) . . .	218. Going.
Hānate . . .	.....	Ōigī . . .	219. Gone.
Āman-dā nam-dē biri ? . . .	Ōim-nam ēto ? . . .	Nōm-nū māṅg imī ? . . .	220. What is your name?
Ghodār-te kiti barsa ? . . .	Kani kuḍtān ḍajin minnam ḍē-le ?	Tē kirtār āḍī din ḍṅgēr ? . . .	221. How old is this horse ?
Ne-tai Kāsmir kiti laṅkā ? . . .	Tenne-sitle Kāsmirā ḍajin sūhai ?	Tē kuruṅg Kāsmir-giḍī āḍī sulōṅ ?	222. How far is it from here to Kashmir
Āman-dā bobamḍa kiti goṭa kāṇḍa-ki isade ?	Wai-nam-a siā-an ḍajin oñēr paṣi-ji ḍako-ji ?	Nōm-nā āpōṅg-nu adrēbō ḍoḍōn ḍḍuḍu ḍutu ?	223. How many sons are there in your father's house ?
Āiñje bahuta laṅkā lencheḍe	Naṭa oyoñ ḥēn miḍḍap saṭai añjēn-lai.	Niṅg lōṅgā sulōṅg āṅgsugō	224. I have walked a long way to-day.
Āiñja ḍāḍiñja kāṇḍa bokarar-te ba-isade.	Māmana oñēr paṣi anina āyin siṇḍruñṇēc.	Niṅg-nu kōkō-nu ḍḍuḍōn āriyō māy-nū tōnān buḍuṅg.	225. The son of my uncle is married to his sister.
Palhān aluṅg asike dhobla ghodā.	Palu kuḍtana gorabgop siñ-leñan ḍaku.	Ḍiyēn-bō pīlē kirtār khōgēr ḍutu.	226. In the house is the saddle of the white horse.
Ghodār mirate alhiṅgata palhān un.	Gorabgop ā-kiṇḍōn-ban siḍu	Kirtāṅg giḍāṅg khōgu lātōi.	227. Put the saddle upon his back.
Āiñje ār kāṇḍa-te bahut bāḍiā-seke.	Anina oñēr paṣin aīṇḍam tañḍan tiḍlāi.	Māy-nō ḍḍu-ḍn-pulāi lōṅga nūṅ buō.	228. I have beaten his son with many stripes.
Ār bahātta sikhā-re jīt-jantu sara-ke.	Anin tañlin baruna bobalan aṅumte.	Tō hiraṅg-bō bāṇḍī gō-gōb-ḍutu.	229. He is grazing cattle on the top of the hill.
Ār siṁsi mula-ra ghodā alhiṅgata dasye-ḍe.	Anēb jaitan anin kuḍtā-laṅkan goble ḍaku.	Sulō palu kirtā-bō lōiṅg-ḍutu.	230. He is sitting on a horse under that tree.
Ār bokarar-ta kākār ati jāhiṅg.	Anina ubāṇ anina āyin-sitle laṅka.	Māy-nō bōbrō māy-nō tōnān kuruṅg tūr ḍugu.	231. His brother is taller than his sister.
Ār mālar dui ṭaṅkā tha anna.	Kunina janati bagu rūpai palpal.	Māy-nō sōḍiyo bar limbē mui sāṅg ḍugu.	232. The price of that is two rupees and a half.
Āiñja bābāñji āteya.	Wāṇ-ñōn kuni sanna siā-len ḍaku.	Māy-nō (sic.) āpōṅg mēyēn-kā ḍiyēn-bō ḍutu.	233. My father lives in that small house.
Ṭaṅkā muin ār-te ḍiñ . . .	Kana rūpai anin tiā . . .	Tō limbē ḍ-māy nāu-bē . . .	234. Give this rupee to him.
Ār-ata ṭaṅkao gāñin . . .	Anin-ḥa-sitle kuna rūpai tabu.	Tō limbē luḍōriṅg . . .	235. Take those rupees from him.
Ār-te achha-kari abhaj-ō donda bathare.	Anin karrāñle tiḍan-tille luḍḍun bāte tobāḍa.	Ō-māy lōṅgā buṅṅnēnagē ibuḍāṅg tōlnēn.	236. Beat him well and bind him with ropes.
Kuā-ra dā gen . . .	Siṇḍan-sitle genḍaba . . .	Kui-ḍāṅg nēṅḍēn . . .	237. Draw water from the well.
Āiñje āgata hanade . . .	Ōēn samāñle era . . .	Niṅg-nō sumōṅgnēi āñēn . . .	238. Walk before me.
Āman-dā kiṇmamata (sic.) āḍi-a kāṇḍa ḍenḍo ?	Botena rabul kiṇḍōn-ba-nam oraite ?	Lāy-lū ḍḍu-ḍu giḍāṅg ti-ḍutu ?	239. Whose boy comes behind you ?
Āmun-ḍe āḍi-ata me-saṁ-sarāna.	Boten-ba kuna ḥi-le ? . . .	Nōm nāi li-bō-nō sōbōnō ? . . .	240. From whom did you buy that ?
Gāṭṭ-ā dokānu-a saṁsarana . . .	Gorjāñ kōmaṭin-ba . . .	Uṅḍōm-nū saṁkār sōbō-nani.	241. From a shopkeeper of the village.









is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we often find Dravidian dialects scattered like islets in the sea of Aryan tongues. Farther to the north we find Dravidian dialects spoken by small tribes in the Central Provinces and Chota Nagpur, and even up the banks of the Ganges at Rajmahal. Finally there is a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduized, and their language adopts an ever-increasing Aryan element, till it is quite superseded by Aryan speech. This process has been going on for centuries, and is still going on. At the Census of 1891 the language returns for Gōṇḍi showed a total of 1,379,580 speakers. At the same time 3,061,680 Gōṇḍs were returned. Many tribes who have formerly spoken some Dravidian dialect, now use an Aryan form of speech. In other cases the dialect still retains sufficient traces of its Dravidian origin and must be characterized as mixed. A few specimens of such semi-Dravidian languages will be found below on pp. 639 and ff.

The result of this gradual spreading of the Aryan dialects is that there must be a Dravidian element in the population whose native tongue is some Aryan form of speech. Moreover, there seems to be no doubt that the Dravidians had already been settled for some time in India when the Aryans entered the country. In the course of time the Aryans spread over the whole of Northern India. They did not, however, annihilate the Dravidians, who were, besides, probably more numerous than themselves. On the contrary, they have apparently very early adopted them into their community. The Aryan population of Northern India is not, therefore, a pure race, but contains, among others, a strong Dravidian element. We have not here to do with the anthropological side of the question, and we are not concerned with the greater or lesser prevalence of the Dravidian element in the various districts of India. What must interest us in this connexion is the question whether the Dravidian element has left any traces in the speech of the Aryan Indians. We should expect this to have been the case, and Bishop Caldwell very justly remarks :—

‘As the pre-Aryan tribes, who were probably more numerous than the Aryans, were not annihilated, but only reduced to a dependent position, and eventually, in most instances, incorporated in the Aryan community, it would seem almost necessarily to follow that they would modify, whilst they adopted, the language of their conquerors, and that this modification would consist, partly in the addition of new words, and partly also in the introduction of a new spirit and tendency.’

It will be necessary, in this place, to give a short account of the various facts connected with the question and we shall first turn to the vocabulary.

Vocabulary.

There are, in all Indo-Aryan languages, a considerable number of words which cannot apparently be identified in other Indo-European languages. This is especially the case in modern vernaculars, and the old opinion was that such words had, generally speaking, been borrowed from the language of the tribes which inhabited India before the Aryan invasion. The steady progress of philological studies in later years has enabled us to retrace an ever-increasing portion of such words to Sanskrit, and many scholars now hold that there have hardly been any loans at all. It has, however, been overlooked that it is not sufficient to show that a word is found in Sanskrit, or even in the Vedic dialects, in order to prove that it belonged to the original language of the Aryans. If Bishop Caldwell is right in the opinion just quoted, the foreign element must reach back into the oldest times, and it would be necessary to trace the dubious words not only in Sanskrit, but also in other

languages of the Indo-European family. That is exactly what modern philology has, in many cases, failed to do. There are *e.g.* a number of verbal roots in Sanskrit which do not appear to occur in other Indo-European forms of speech. The same is the case with considerable portion of the vocabulary. We cannot here go into details, the less so because we do not as yet possess a complete etymological dictionary of Sanskrit. There is, however, every probability for the supposition that at least a considerable portion of such words and bases has been borrowed from the Dravidas. Lists of such words will be found in most of the works dealing with Dravidian philology, *e.g.* in Bishop Caldwell's grammar, and in the Rev. F. Kittel's Kanarese dictionary. I shall only mention one instance. The word Śiva is already in the Vedas used as an epithet of the god Rudra, and it is well known that Śiva has become one of the principal deities of the Hindū pantheon. It has been asserted that this use of the word *śiva* must be explained from the influence of a Dravidian *śiva*, red. Now the word *rudra* in the Rigveda often seems to mean 'red,' and it seems probable that the conception of the god Rudra-Śiva has a tinge of Dravidian ideas. I have mentioned this word because it shows how fundamental the Dravidian influence on the Aryans can have been, not only philologically, but on the whole method of thought. For further suggestions the student is referred to the various standard works quoted under the different Dravidian languages.

It seems to be a general rule that a people which invades a foreign country, to some degree adopts the pronunciation of its new home, partly as a result of the influence of the climate, and partly also on account of the intermixture with the old inhabitants. This has also generally been supposed to have been the case in India. Thus there has been a long discussion as to whether the Aryans have adopted the cerebral letters from the Dravidas or have developed them independently. Good reasons have been adduced for both suppositions, and the question has not as yet been decided. The Indo-European languages do not seem to have possessed those letters. They had a series of dentals, which were not, however, pronounced as pure dentals by putting the tongue between the teeth, but probably as alveolars, the tongue being pressed against the root of the upper teeth. It is a well-known fact that these sounds have in India partly become dentals and partly cerebrals. The cerebrals are in most cases derived from compound letters where the old dentals were preceded by an *l*. Similar changes also occur in other Indo-European languages, and it is therefore quite possible that the Indo-Aryan cerebrals have been developed quite independently. The cerebral letters, however, form an essential feature of Dravidian phonology, and it therefore seems probable that Dravidian influence has been at work and at least given strength to a tendency which can, it is true, have taken its origin among the Aryans themselves.

Another point in which the Dravidian element among the Aryans seems to have influenced Aryan pronunciation is in the use of the consonant *l*. Most Indo-European languages possess an *l* as well as an *r*. The use of *l* in Sanskrit and on the whole in Indo-Aryan languages is, however, quite different from that in other languages of the same family. *L* is used in many words where other languages have *r*, and *vice versâ*. The old Eranian dialects did not possess an *l*, and its irregular use in Indo-Aryan makes it probable that we are here face to face with an alien influence. Now it seems almost certain that such an influence can only have been Dravidian. The change of *r* to *l* is, as has long ago been pointed out by Bishop Caldwell, quite common in Dravidian languages. The supposition of a Dravidian influence in this respect is in thorough



agreement with the fact that the use of *l* in Indo-Aryan languages has steadily increased, from the Vedic times down to the present day.

There are some further features in Indo-Aryan phonology where it seems reasonable to think of Dravidian influence. I may mention the softening of hard consonants after vowels in the Prakrits, not only in single words, but also in compounds; the double pronunciation of the palatals in Marāṭhī; the change of *ch* to *s* and of *s* to *h* in many modern vernaculars, and so forth.

The influence, however, which the Dravidian languages seem to have exercised on Aryan inflexion are of much greater importance, and pervades the whole language.

Inflexional system.

With regard to the inflexion of nouns we may mention the use of postpositions as case suffixes, the postpositions being usually the same in the singular and the plural. This peculiarity the Indo-Aryan vernaculars share with Dravidian, but also with the other non-Aryan languages of India, and it would not therefore be safe to base any conclusion upon this fact. Still it is remarkable that the postpositions are often added not to the base but to an oblique form, just as is the case in Dravidian, where the oblique form is commonly used as a genitive. The use of a separate oblique form is, moreover, most extensive in languages such as Marāṭhī and Bihārī, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjective.

The use of two different forms of the objective case is distinctly Dravidian. We cannot, from an Aryan point of view, explain why a postposition should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages, on the other hand, all nouns can broadly be divided into two classes, such as denote rational beings, and such as are destitute of reason, whether animate or inanimate. The Hindī rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and Malayālam. In Telugu, on the other hand, animals are, in this respect, treated as rational beings, but this state of affairs is probably due to Muṇḍā influence.

If we compare the Dravidian and the Indo-European verb we are at once struck by a considerable difference. The Indo-European languages have developed a richly varied system of real verbal tenses, while the Dravidians do not use ordinary tenses but employ forms which can best be described as participles or nouns of agency derived from such participles. The Dravidian verb in this respect also differs from the Tibeto-Burman one, which can most properly be described as a verbal noun.

The Dravidian participles are commonly used without any addition, as conjunctive participles, in subordinate sentences. In other cases they are used in the same way in some dialects, but usually pronominal suffixes are added in order to indicate the person of the subject. The same is, to a great extent, the case with ordinary nouns and nouns of agency, when they are used as verbs.

It is easy to see how a corresponding tendency has gradually pervaded the Indo-Aryan languages and changed their whole appearance.

In the Vedas we still find the Indo-European principle of using a varied system of verbal tenses. But already in the old Epics all this has changed. According to Prof. Whitney, the number of verbal forms in the Nala and the Bhagavadgītā is only one-tenth of that found in the R̥igvēda. In classical Sanskrit almost every verbal tense was replaced by a participle, and in the modern vernaculars there are only traces of the

old tenses, and new ones have been formed from the old participles, just as is the case in the Dravidian forms of speech. The use of personal terminations in many Indo-Aryan vernaculars, and the substitution of the nominative for the case of the agent in some of them point in the same direction.

Side by side with this development we find that the conjunctive participle is used more and more in secondary sentences, another point of analogy with the Dravidian languages. In the Epics this form is used thrice as often as in the Vedas and in the later literature its use is steadily increasing.

There are two more verbal forms which look like Dravidian innovations, *viz.*, the periphrastic future and the active perfect participle.

The periphrastic future is very sparingly used in the Brāhmaṇas and only becomes more frequent in the later Sanskrit literature. It is, as is well known, formed from the noun of agency by adding the verb substantive in the first and second persons. Now the noun of agency is a present or indefinite form and not a future. In Dravidian languages, on the other hand, the indefinite present is commonly also a future. The analogy becomes still more striking when we remember that the verb substantive is only added in the first two persons, just as nouns of agency in the Dravidian languages are used without any additions as verbs in the third person singular, while pronominal suffixes are added in the first and second persons. Forms such as *kartāsmi*, I shall do; *kartāsi*, thou wilt do; *kartārah*, they will do, thus directly correspond to Gōṇḍī *kīātōn-ā*, I do, lit. I am a doer; *kīātōn-i*, thou doest; *kīātōr*, they do.

Forms such as Sanskrit *kṛitavān*, one who has done, are also peculiar to later Sanskrit. The suffix *rat* is, of course, Aryan, but it is not easily understood how an active form can be arrived at by adding the suffix to a passive participle. In the Dravidian languages, on the other hand, the past participle is active as well as passive, and a noun of agency is formed from it in all dialects. Thus from Tamil *śeydu*, having done, we form *śeydavan*, one who has done. The close agreement between *kṛitavān* and *śeydavan* is, of course, partly accidental. There cannot, however, be any reasonable doubt about the former having been influenced by the latter. In Sanskrit *kṛitavān* is an anomalous form without analogy in connected languages, while Tamil *śeydavan* is quite regular.

The order of words in modern Indo-Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles. It is, however, here also possible to think of an influence exercised by other non-Aryan languages, and I only mention the fact that both families agree also in this respect.

Enough has, however, been said to show that the Dravidian element in the Aryan population of India has not failed to leave its stamp on the language.

We do not know how long the Dravidians have been settled in India. It seems certain that they had long lived in the country when the Aryans entered it, but we do not know whether they are to be considered as autochthones or as having, in their turn, immigrated into India from some other country. The fact that a tribe speaking a language which is clearly Dravidian is found in the extreme north-west of India has been adduced by Bishop Caldwell and others as indicating that the Dravidians, like the Aryans, must have entered India from the north-west.

Bishop Caldwell has collected a vast heap of materials to show that the Dravidian languages point in the same direction. He follows the Danish philologist Rask in classing Dravidian as a member of the so-called Scythian family, and this statement has since been repeated over and over again.

The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly  
 Scythian family. Eranian, i.e., they belong to the Indo-European family.

But nevertheless the word has been used as a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover those languages cannot, by any means, be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars, as is the Indo-European family. The points in which they agree are such features as recur in almost all languages, and they are, by no means, sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The possibility of a connexion with the Muṇḍā languages has been discussed in the introduction to that family. See above pp. 2 and ff. The attempts made to show a closer connexion with the Indo-European family have proved just as futile, and one of the latest theories, which compares the language of the Chins of Farther India with the Dravidian family, does not even appear to have attracted the notice of scholars.<sup>1</sup>

The best known Dravidian languages are Tamil, Malayālam, Kanarese, and Telugu.

Enumeration of languages. They have all for a long time been used as literary languages.

Their literature is, in the case of all of them, written in a language which differs more or less from every-day speech, and is usually recognized as a separate dialect. The difference between the two forms of each speech is often considerable, and it would for instance be a vain attempt to make an uneducated Tamil read and understand the literature of his native tongue. The relation between the literary and colloquial forms of the languages in question has not, however, been fully explained, and the question cannot be taken up in this place where we are only concerned with the spoken form, the more so because none of the languages in question properly fall within the scope of this Survey. We can only note the fact that the literary dialects usually represent a stage of development older than the colloquial forms. On the other hand, they are apparently based on different dialects, and older forms are often preserved in the dialects spoken at the present day. For further details the student should consult Bishop Caldwell's grammar, mentioned under authorities below.

The four Dravidian languages mentioned above will be dealt with in the ensuing pages. There are, on the other hand, some Dravidian forms of speech which have not been included in the present Survey, viz., Tuḷu, Koḍagu, Tuda, and Kōta. I subjoin some short notes on them from Bishop Caldwell's grammar:—

<sup>1</sup> Notwithstanding its want of a literature, Tuḷu is one of the most highly developed languages of the Dravidian family. It looks as if it had been cultivated for its own sake, and it is well worthy of a careful

<sup>1</sup> The question about the connexion which has been stated to exist between Australian and Dravidian has by no means been solved by Prof. Friedrich Müller. It is not, however, possible to take it up again in this place.

study. This language is spoken in a very limited district and by a very small number of people. The Chandragiri and Kalyanapuri rivers, in the district of Canara, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. The number of the Tulu-speaking people has been found not to exceed 300,000 [at the Census of 1901, 535,210 speakers were returned], and their country is broken in upon to such a degree by other languages that Tulu might be expected soon to disappear. All Tulu Christians are taught Canarese as well as Tulu. Tulu, however, shows, it is said, no signs of disappearing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tulu means, according to Mr. Brigel, mild, meek, humble, and is to be regarded therefore as properly denoting the people, not their language.

Tulu was supposed by Mr. Ellis to be merely a dialect of Malayālam; but although Malayālam characters were, and still are, ordinarily employed by Tulu Brāhmins in writing Sanskrit, in consequence of the prevalence of Malayālam in the vicinity, the supposition that Tulu was a dialect of Malayālam can no longer be entertained. The publication of Mr. Brigel's "Tulu Grammar" [Mangalore, 1872] has thrown much new light on this peculiarly interesting language. It differs far more widely from Malayālam than Malayālam does from Tamil. It differs widely, but not so widely, from Canarese; still less so from Coorg. The dialect from which it differs most widely is Tamil.

Coorg is a small but interesting district, formerly an independent principality, beautifully situated amongst the ridges of the Western Ghats, between Mysore on the east, and North Malabar and South Canara on the west. The native spelling of Coorg is usually *Koḍagu*, properly *Kuḍagu*, from *kuḍa*, west, a meaning of the word which is usual in Ancient Tamil. . . . It is not quite clear to me yet to which of the Dravidian dialects it (the language of Coorg) is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Canarese and Tulu. Like Tulu it has the reputation of puzzling strangers by the peculiarities of its pronunciation. A grammar of the Coorg language has been published by Major Colo, Superintendent of Coorg [Bangalore, 1867].

Toda, properly Tuda, is the language of the Tudas or Tudavars, a primitive and peculiarly interesting tribe inhabiting the Neilgherry hills. It is now regarded as certain that the Tudas were not the original inhabitants of those hills, though it is still far from certain who the original inhabitants were. . . . An interesting book has lately [London, 1873] been written by Colonel Marshall, entitled "A Phrenologist among the Todas," in which everything that is known of this people is fully described. The same book contains a valuable epitome of the grammar of their language by the Rev. Dr. Pope. . . . I shall content myself here with transcribing the concluding paragraphs.

"The language seems to have been originally old Canarese, and not a distinct dialect. The Tudas were probably immigrants from the Canarese country and have dwelt in the Nilagiris for about 800 years. A few Tamil forms were introduced by the Poligars. Intercourse with the Badagas has probably modernised a few of the forms, and introduced some words. Of Telugu influences I see no trace. Nor can I trace any resemblance in Tuda to Malayālam in any of the points where that dialect differs from its sisters."

The language of the Kōtas, a small tribe of helot craftsmen inhabiting the Neilgherry hills . . . may be considered as a very old and very rude dialect of the Canarese, which was carried thither by a persecuted low-caste tribe at some very remote period.

It will be seen that all those minor southern dialects are more closely related to Kanarese than to any other Dravidian language.

The remaining Dravidian languages are all spoken within the districts covered by this Survey. They are Kurukh, Malto, Kui, Gōṇḍī, and Brāhūī. Some dialects such as Kōlāmī and Naikī have usually been considered as forms of Gōṇḍī, but will in this Survey be separated from that form of speech.

Tamil has usually been considered to be the Dravidian language which has preserved most traces of the original form of speech from which all other Dravidian dialects are derived. Some points will be drawn attention to in the ensuing pages where this does not appear to be the case, and in many peculiarities other Dravidian languages such as Telugu have preserved older forms and represent a more ancient state of development. It would therefore be more correct to describe Tamil as a dialect like the other ones, without any special claim to antiquity. On the other hand, it seems certain that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil. We shall therefore make that form of speech the base of our classification.

Tamil and Malayālam are two sister dialects of the same language. Old Malayālam literature has been much influenced by Tamil, but the modern language nevertheless preserves traces of a more ancient stage of development than is the case with Tamil. In this respect the principal point is the use in Malayālam of conjunctive participles instead of the ordinary verbal tenses. In most particulars, however, Malayālam and Tamil so closely agree with each other that the only reason for separating them as two different languages is the fact that each has developed a literature of its own.

Kanarese is also closely related to Tamil, and the two languages form together one of the principal groups of the Dravidian family. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns respectively are essentially the same in both, and they are more consistently distinguished than in most other connected forms of speech. Both languages also agree in the principles for the formation of the oblique base, and in other particulars. It has already been remarked that Kumārila Bhaṭṭa (7th century A.D.) styled the Dravidian languages as *Āndhra-Drāviḍa-bhāṣhā*, the speech of Āndhras and Draviḍas. If this denomination denotes a difference of dialect, which is by no means certain, Kanarese and Tamil would be included in the *Drāviḍa-bhāṣhā*, as against Telugu, the *Āndhra-bhāṣhā*.

In some points, however, Kanarese differs from Tamil. Thus it has only one form of the plural of the personal pronoun of the first person, just as is the case in Gōṇḍi and Brāhūi. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns 'I' and 'thou,' in possessing a present participle and in other similar points. On the whole Kanarese has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, Tuḷu, Koḍagu, Toda and Kōta, must be classed as lying between Tamil and Kanarese, nearer to the latter than to the former.

A similar position must be ascribed to Kurukh and Malto. Those two forms of speech are very closely related. They have no separate feminine singular, but use the neuter instead, just as is the case in Kui, Gōṇḍi, and Telugu. Their nouns have no separate oblique base, as is also the case in Brāhūi and often in Telugu. Their personal pronouns are most closely related to those used in Tamil and Kanarese, especially the old dialects of those languages. Their present tense is formed as in Kanarese, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. Kurukh and Malto must therefore be derived from the same dialect as that which became the common origin of Tamil and Kanarese.

Kui and Gōṇḍi occupy a similar position, but gradually approach Telugu. They differ from other connected languages in using the neuter instead of the feminine both in the plural and in the singular. They follow the same principles as Tamil and Kanarese in the formation of the plural, and mainly agree with Kanarese in the formation of the present and past tenses. Both languages gradually merge into Telugu, and they may be described as being links between that language and Tamil-Kanarese. They are, on the whole, more closely connected with the latter forms of speech than with Telugu.

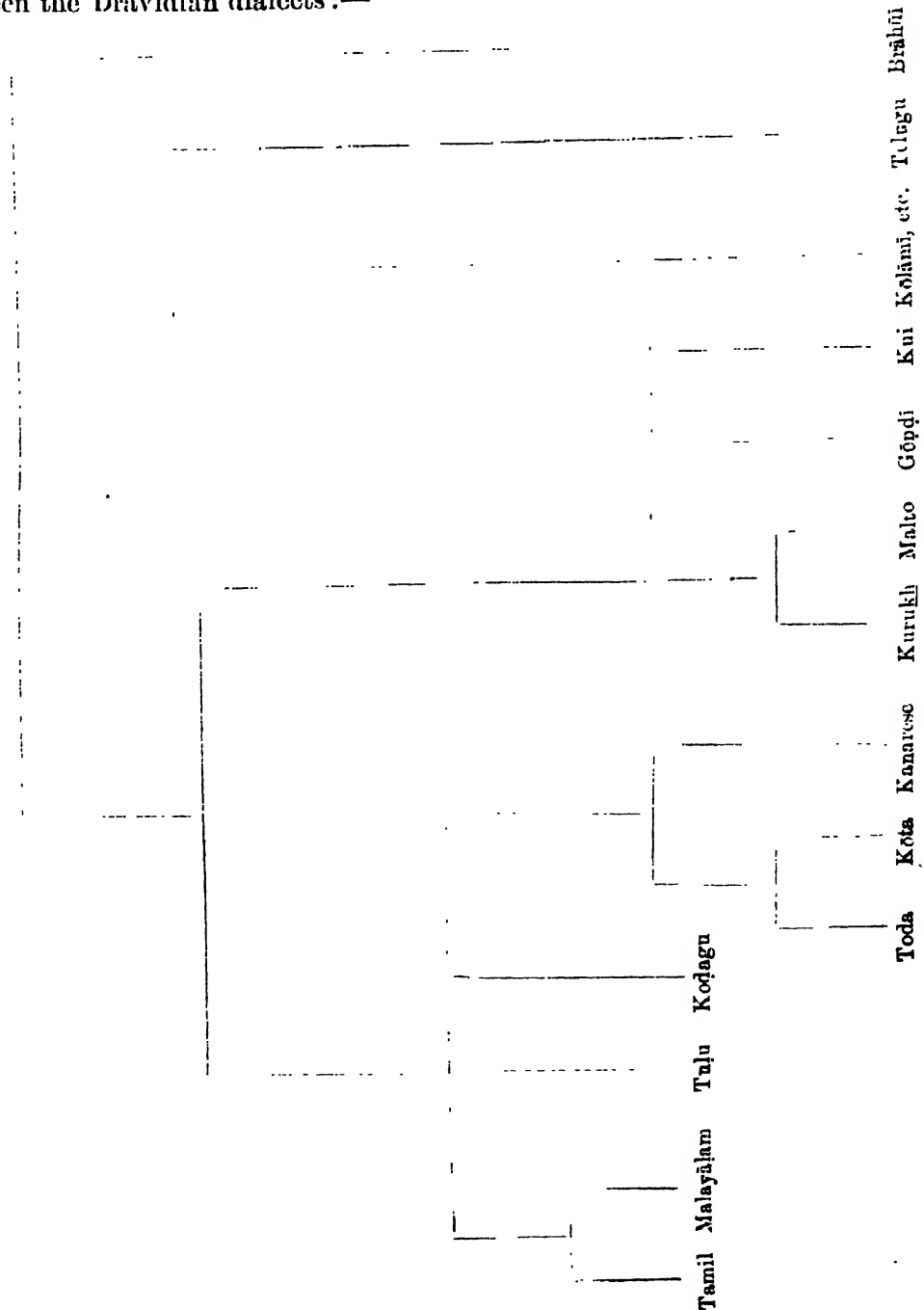
Some minor dialects such as Kōlāmī, Naikī, and the Bhili spoken in the Pusad Taluqa of Basim, should be classed in a similar way. They use the neuter singular as a feminine, like Telugu, Gōṇḍi, Kui, etc., but the oblique base is formed as in Tamil and Kanarese. In this respect the dialects in question also agree with Gōṇḍi. The plural suffixes agree with Kanarese dialects and Telugu; the numerals are mainly the same as

in Telugu; the personal pronouns as in Kui, while the pronoun *and*, he, stands midway between Old Kanarese *avam* and Telugu *vāṭu*. The same can be said with regard to the verbal tenses and the pronominal suffixes. Those dialects will, therefore, be inserted between Gōṇḍi and Telugu.

That last-named language, in many respects, occupies an independent position and can be characterized as the only descendant of the Āndhra-dialect of Old Dravidian.

The remaining Dravidian language, the Brāhūi of Baluchistan, is no more an unmixed form of speech. It has been so largely influenced from various sources that it is only in general principles and in some few but important words that its character as a Dravidian language can be recognized. It has for centuries been separated from the other Dravidian tongues, and must have branched off at a very early period, when the difference between the dialects was as yet unimportant. We must, therefore, class Brāhūi as an independent group. The diagram which follows will illustrate the mutual relationship between the Dravidian dialects:—

## ORIGINAL DRAVIDIAN LANGUAGE.





The number of speakers of the various Dravidian languages is exhibited in the table which follows. It is based on the reports of the Census of 1891 and on local estimates made for the purposes of this Survey. The figures returned at the Census of 1901 have been added in a second column :—

	Estimated number.	Census of 1901.
Tamil . . . . .	16,228,700	17,494,901
Malayālam . . . . .	5,425,979	6,022,131
Kanarese . . . . .	9,710,832	10,868,515
Tulu . . . . .	491,728	535,210
Kodagu . . . . .	37,218	39,191
Toda . . . . .	736	805
Kôta . . . . .	1,201	1,300
Kurukh . . . . .	508,980	609,721
Malto . . . . .	12,801	60,777
Gondi . . . . .	1,322,190	1,123,974
Kui . . . . .	318,592	494,099
Kôlami and Naiki . . . . .	23,295	1,505
Telugu . . . . .	19,783,901	20,697,264
Brâhûi . . . . .	165,500	48,589
TOTAL	54,021,653	57,497,982

In addition to the Dravidian languages proper, specimens will be given of two dialects which have now become Aryan forms of speech, though the tribes in question appear to have formerly used a form of Gôndi. They are spoken by 2,452 individuals in Berar and the Central Provinces. If we add these figures to the total for the Dravidian family, we arrive at the following grand total :—

Dravidian family . . . . .	54,021,653
Semi-Dravidian dialects . . . . .	2,452
TOTAL . . . . .	54,024,105

It has already been mentioned that the Dravidian languages do not belong to any other linguistic family but constitute a group of their own. The remarks which follow are an attempt to collect and arrange a few facts which seem to throw light on the mutual relationship of the various languages of the group, and above all such features as constitute the principal characteristics of the whole family.

There is in most Dravidian languages a strong tendency to pronounce a short vowel after every final consonant. This sound is shorter than an ordinary short vowel and is considered by native grammarians to be equal to a fourth of a long vowel. It should be compared with the so-called *off-glide* of modern phonetics, the indistinct sound uttered when the tongue is moved from one position to another.

In Tamil a short *u* is heard after every final *k*, *ś*, *l*, *t*, *p*, and *ṛ* ; in Kanarese and in grammatically written Telugu every word must end in a vowel, and a short *u* is added after every final consonant. It is, however, often dropped in Kanarese and colloquial Telugu. Thus Telugu *gurramu*, a horse, is usually pronounced *gurram*. In Malayālam the short final sound is often an *a*, and in Northern Malayālam it is so indistinct as to be scarcely audible. The case in Tulu is similar. With regard to the remaining Dravidian languages we have no trustworthy information.

Dr. Burnell has drawn attention to the fact that this short final *u* does not occur in the Tamil words mentioned by Kumārila Bhaṭṭa in his *Tantravārttika*. There we find *chōr*, Tamil *sōru*, boiled rice; *pāmp*, Tamil *pāmbu*, snake; *vair*, Tamil *vayira*, belly. It would be rash to infer from this fact that the pronunciation was then different from that of the present day.

The Dravidian languages possess a short as well as a long variety of the vowels *e* and *o*. The usual pronunciation of these sounds when initial is *ye*, *yē*; *vo*, *vō*, respectively.

*Harmonic sequence*.—In many languages there is a distinct tendency to approach the sound of vowels in consecutive syllables to each other. This tendency sometimes affects the preceding and sometimes the following vowel. It is generally known as the law of harmonic sequence of vowels, and it was long considered as a characteristic feature of the so-called 'Scythian' languages. Thus the Finnish vowels are divided into three classes, hard, *a*, *o* and *u*; soft, *ä*, *ö*, *ü* (the vowels in German 'Bär,' 'schön,' and 'für,' respectively); and neutral, *e* and *i*. Now a hard vowel cannot be used in the syllable following on a soft one, and *vice versa*. Thus we find *Suoma-lainen*, a Fin, but *Venä-läinen*, a Russian.

A similar tendency has been found to exist in Telugu where short *i* and *u* in many cases are interchangeable in such a way that *i* is used when a neighbouring syllable contains *i*, *ī* or *ei*, and *u* in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form *ki*, *ni*, respectively, after the vowels *i*, *ī*, and *ei*, while *ku*, *nu*, respectively, are used after other vowels. Thus, *tammuni-ki*, to the brother; but *gurramuna-ku*, to the horse. The suffixed conjunction *nni*, *nnu*, and, changes according to similar principles. Thus, *ā manishi-nni ī manishi-nni*, that man and this man; *mīru-nnu mī tamnuḍu-nnu*, you and your brother.

The pronominal suffixes used in the conjugation of Telugu verbs end in a short *i*, if the preceding syllable contains an *i*, *ī*, or *ei*, and in *u* in all other cases. Thus, *koṭṭinā-nu*, I struck; *uṭi-ni*, I was.

In such cases the final vowel is changed so as to approach the sound of the preceding one. In other cases the vowel of the preceding syllable is assimilated to that of the following. This takes place in such words as contain an *i* in the last, or last two syllables, the *i* being changed to *u* before the plural suffix *lu*. Thus the plural of *katti*, a knife, is *kattu-lu*, knives. This last change, however, does not take place if the *i* is found in the first syllable of a word or is followed by *ḍi*, *ḷi*, or *ri*. Thus, *biḍḍu-lu*, children; *kaugili*, an embrace, plural *kaugil-lu*.

These are the principal instances of this tendency in Telugu. In other cases an *i* and a *u* are freely used in consecutive syllables. And even the dative suffix *ku* is, in the case of the pronoun of the second person, added after an *ī*. Thus, *nī-ku*, to thee; *mī-ku*, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages. In Kanarese, it is true, we find parallel forms such as *māḍuttē-ne*, I do; *māḍide-nu*, I did; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as *māḍē-nu*, I may do, show that there must here be another reason for the change, though I am unable to see the law regulating the matter.

In Tamil there are some cases in which a vowel seems to be changed as a result of the influence of a following vowel. Thus, *i*, before *ṭ*, *ṇ*, *r*, *ṛ*, *ṣ*, *ḷ*, and *ḻ*, followed by *a* or *ai*, acquires something of the sound *e*. *Pillei*, a child, is, e.g., pronounced somewhat like *pellei*, and so forth.



It is impossible to base any conclusions as to the affiliation of the Dravidian languages on such facts. It has, in this connexion, been pointed out that the law of harmonic sequence is a peculiarity of the 'Scythian' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Scythian family, which do not possess any trace of it. This is, for instance, the case in the language of the Lapps. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umlaut,' assimilation of vowels, and so on. Compare Prakrit *puhutta*, Sanskrit *prithakṭva*, separateness; Greek dialects Σίβιλλα instead of Σίβυλλα; Latin *similacra* and *simulacra*, images; Prakrit *uohchhū*, Sanskrit *ikṣhu*, sugar; Greek γόργυρα from γέργυρα, prison; Latin *bonus*, good, but *bene*, well, and so forth.

Nothing can, therefore, in this respect be inferred from the changes in the Dravidian vowels which have been mentioned above. We should remember that only Telugu shows clear traces of an adaptation of the vowels of consecutive syllables which can, with any probability, be compared with the harmonic sequence in Finnish and similar languages. And even in Telugu there is no consistency in the matter. It almost looks as if we have, in this case, to do with an influence from without, and such an influence could only have been exercised by the Muṇḍā languages. Compare the remarks on the vowels in Santālī on pp. 37 and ff.

The most interesting feature with regard to Dravidian consonants is the common interchange between hard and soft consonants. There is a tendency in all Dravidian languages, which in Tamil and Malayālam has become a law, that no word can begin with a soft consonant, and that every single consonant in the middle of a word or compound word must be soft. The same is the case if the consonant is preceded by a nasal. The effect of this law can best be seen in the case of borrowed words. Thus Sanskrit *danta*, a tooth, becomes *tandam* in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of those latter languages it is possible to see how the tendency is gradually gaining ground, and it also seems possible to account for it to some extent. This much is at least certain that the original Tibeto-Burman language freely used soft consonants in the beginning of words, and the rule that every consonant in the middle of a word must be soft is only found in Burmese.

With regard to the Dravidian languages it has already been remarked that only Tamil and Malayālam are consistent in the interchange of hard and soft consonants. And the law in question does not seem to be of a very ancient date even in those languages. The word Tamil itself has early been borrowed by the Arans in the form *Damiḷa*, and Kumārila Bhaṭṭa has handed down the Tamil word *pāmbu*, a snake, in the form *pāmp*. Both these forms point to the conclusion that the tendency to change every initial soft consonant to the corresponding hard one and only to tolerate soft single consonants in the middle of a word is a comparatively modern departure in the history of the Dravidian languages.

Most of the phonetical changes of Dravidian consonants differ in the different languages, and they do not, therefore, concern us in this connexion. I shall only mention some few features which recur in more than one language and are of importance for what follows.

The gutturals are often changed into palatals. Compare Kanarese *kinna*, Telugu *chinna*, Tamil *sinna*, small; Kanarese *kiri*, Telugu *chevi*, Tamil *sevi*, an ear; Gōṇḍi *kīyā*, Telugu *chēya*, Tamil *seya*, to do; Tamil *kāyḱku* and *kāyḱchu*, boil.

The palatals are further often interchangeable with dentals. Compare Tamil *cindu* and *añju*, five; *paḍittēn* and vulgar *paḍichchēn*, I learnt. In vulgar Tamil and in Malayāḷam a *chch* almost always corresponds to *tt* in High Tamil after *i* and *ei*. Compare Malayāḷam *chirichcha*, High Tamil *śiritta*, that laughed.

We are not as yet able to trace the laws according to which such changes take place. It seems, however, probable that a guttural was, in most of such cases, the original sound, so that, *e.g.*, Brāhūi *kun*, eat; *kar-ak*, do, represent a more ancient stage of development than Tamil *tinnu*, eat; *śey*, do.

*G* is further sometimes interchangeable with *v*; thus, Tamil *aṇuvar*, Telugu *aruguru*, seven.

Final *m* sometimes interchanges with *n*. Thus, Tamil *palam* and *palan*, fruit; Old Kanarese *avam*, modern *arannu*, he; Tamil *-um*, Telugu *-unu*, and; Tamil *nām*, Brāhūi *nan*, we, and so forth.

The change of *n* to *ṇ* is especially frequent in Telugu. Compare Kanarese *avannu*, Telugu *vāṇḍu*, he; Telugu *tammanḍu*, brother, acc. *tammuni* and *tammanḍi*; *ataṇḍu* and *atanu*, he. Compare also Brāhūi *ōde*, him; Kōi *ōṇḍu*, Parjī *ōd*, he, etc.

I shall finally only note the common change of *r* to *l* which has already been mentioned in another connexion. According to Bishop Caldwell the opposite change of *l* to *r* also occurs, but not nearly so frequently. A good instance of the common tendency is the vulgar pronunciation of the borrowed Tamil word *rakshi*, save, which is *lakshi* or *laṭchi*.

For further details Bishop Caldwell's Grammar should be consulted. Most of the illustrations of phonetic changes quoted in the preceding pages have been taken from his book, which is still our principal source for the study of Dravidian languages. The vulgar dialects of Southern India must, however, be thoroughly examined before we shall be able to judge of the history of Dravidian sounds with something approaching to certainty, and it is therefore much to be wished that a linguistic survey of Southern India should be taken in hand.

**Inflexion of Nouns.**—The noun is one of the most characteristic features of Dravidian languages, and it will be necessary to give a summary of the principal facts connected with it.

**Gender.**—Dravidian nouns are divided into two classes, which Tamil grammarians denote by the terms high-caste and casteless. The former include such nouns as denote beings endowed with reason, the latter all other nouns. This distinction is a peculiarity of the Dravidian languages, and I do not know of any parallel in other linguistic families. We shall hereafter denote the casteless nouns neuter.

The Dravidians of course knew the two natural genders, and they distinguished them by adding words meaning 'male' and 'female' respectively. But this distinction has nothing to do with grammar.

In the case of high-caste nouns, however, gender is, at least in most languages of the family, distinguished by the addition of pronominal suffixes. Such suffixes consist of the terminations of the demonstrative pronoun, and they can be added to most high-caste nouns. In the plural there is no difference between the masculine and feminine genders. In the singular, on the other hand, there are separate suffixes for the two, at least in Tamil, Malayāḷam, and Kanarese, the masculine suffix being *an*, the feminine *aḷ*. Compare

Tamil *avan*, he; *aval*, she. We know that the feminine suffix *al* was already in use in the 7th century, for Kumāriḷa mentions *āl* as a *strī-pratyaya*, i.e. feminine suffix.

Brāhūi does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kurukh, Malto, Kui, Gōṇḍi, Kōlāmi, and Telugu, have no feminine singular but use the neuter instead. The same is the case in Kurumvāri, a dialect of Kanarese. Kui and Gōṇḍi also use the neuter gender in the plural in order to denote feminine nouns.

Bishop Caldwell compares the feminine suffix *al* with the termination in Telugu *kōḍulu*, a daughter-in-law; Kui *kuāli*, a Kui woman, and further with Telugu *āḍu*, female. Compare also Kurukh *ālī*, a woman. Traces of a feminine suffix *āl* or *ār* are occasionally met with in Gōṇḍi where it is used for the feminine and singular neuter in verbal forms such as *mandāl*, it is (Mandla); *kār*, she, or it, will do. There are thus some indications that the suffix *al* has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as *ābiḍe* and *āme*, she. Compare also *okaḍu*, one man, *okate*, one woman; *okaṭi*, one thing. On the other hand, there are also some traces of the use of a feminine suffix corresponding to the Telugu feminine and neuter suffix *adi* in Tamil and Kanarese. Thus, Tamil *vaṇṇān*, a washerman; *vaṇṇātti*, a washerwoman; Kanarese *okkalati*, a farmer's wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-caste nouns in the plural. In the singular, on the other hand, there is a double tendency. Tamil, Malayālam, and Kanarese use a separate female form of which there appear to be some few traces in other Dravidian languages, while all other dialects substitute the neuter. The analogy from the plural seems to indicate that this latter tendency is an innovation of the languages in question, and that the feminine singular of rational nouns did not originally agree with the neuter. I may mention as a possibility that the feminine singular suffix *al* in Tamil and Kanarese is only a modified form of the masculine *an*. It will be shown under the head of Gōṇḍi that there are distinct traces in that language of a system of inflexion of nouns where rational masculine and feminine bases form their cases from an oblique base ending in *n* while the oblique base of neuter nouns ends in *t*. Though the latter form is now used in most nouns it is just probable that we have here to do with the last traces of an older state of affairs where the feminine singular, like the feminine plural, agreed with the masculine. We are not, however, as yet in a position to arrive at a final decision, and the question must be left open.

It should be noted, in this connexion, that in Kurukh the speech of women when they are talking amongst themselves differs somewhat from that of men or of men to women in the conception of gender. In the singular, neuter forms are always used to denote the feminine. In the plural, however, feminine nouns are put in the masculine plural by men and by women when talking to men. When women talk to each other they use the neuter form also in the plural.

**Number.**—The Dravidian languages have two numbers, the singular and the plural. In this respect they agree with the modern Indo-Aryan vernaculars, while Sanskrit, like the Muṇḍā languages, possesses a dual in addition to the singular and the plural.

Neuter nouns are not always pluralized, the singular form being, in numerous cases, used as a plural as well. The plural suffix of rational nouns is identical with the termination of the plural demonstrative pronoun denoting men and women. There is also a

plural suffix which takes different forms in the different dialects ; thus, Tamil *gal*, colloquial *ga*, *āl*, *ā*, *āṅ* ; Kanarese *gaḷu*, colloquial *gōḷ*, *gōḍ*, *l*, *lā* ; Gōṇḍī *k*, *ṅ*, *sk* ; Kui *gā*, *ṅā*, *skā* ; Telugu *lu* ; Brāhūī *āk*, *k*. This suffix is probably originally a neuter suffix. It is, however, very commonly used to denote rational nouns as well. Nouns containing a neuter pronoun form their plural in accordance with the neuter plural pronouns.

**Case.**—The various cases are formed on the agglutinative method by adding postpositions. Those postpositions are the same in the singular and in the plural. The usual case postpositions are not used as independent words and cannot stand by themselves, but are only added to other words. This is the reason for the semi-inflexional appearance of the Dravidian languages.

The postpositions are often added to the simple base which appears in the nominative. This base is, in such cases, also used as a genitive. This is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil *manidan*, a man ; accusative *manidan-ei*. The nominative of such words has often been changed in the various dialects according to special phonetical laws. The oblique base or genitive, however, generally retains the old form. Thus, Telugu *tammuḍu* from \**tammunn*, a brother ; genitive and oblique base *tammuni* ; Kui *lāvēñju*, a young man ; dative *lāvēni-ki*, etc.

Another group of nouns form the oblique base by adding an element the most characteristic component of which seems to be *t*. Compare Tamil *maram*, tree ; obl. *marattu* : *vīḍu*, house ; oblique *vīṭtu* : Kanarese *marann*, a tree ; locative *marad-alli* : Gōṇḍī *chhauvā*, child ; ablative *chhauvāt-āl* : Telugu *nūyi*, well ; dative *nūti-ki*, and so forth.

The genitive, which is usually identical with the oblique base, is formally an adjective, and the suffixes which are added to the nominative in order to form this case are also used to form adjectives. The consonant of such suffixes often coalesces with the initial vowel of a postposition. Compare e.g. Tamil *ōḍu*, Telugu *tōḍa*, with ; Tamil *inru*, pronounced *indrū*, Korvī *unḍ*, literary Telugu *unḍi*, colloquial Telugu *nuñchi*, from, and so forth.

The accusative or case of the object is usually distinguished from the dative. In many dialects, however, the two cases are confounded. This is especially the case in Gōṇḍī and Brāhūī, but also in vulgar dialects of the other Dravidian forms of speech. This state of affairs is probably due to the influence of Aryan vernaculars.

The suffix of the accusative is, in many dialects such as Tamil and Malayāḷam, seldom added to neuter nouns, but is invariably applied in the case of such nouns as denote rational beings. This is quite in accordance with the common Dravidian distinction of high-caste and neuter nouns. In Telugu, on the other hand, all nouns denoting living beings take the suffix of the accusative when used as the object of transitive verbs. The same is the case in other northern dialects. It has already been suggested above that this peculiarity may be due to the influence of the Muṇḍā languages where all nouns can be divided into two classes, those that denote animate beings and inanimate objects, respectively.

The various case suffixes in actual use in the Dravidian languages cannot be discussed in this place. It should, however, be borne in mind that they do not form cases in the same way as the suffixes in the Indo-European languages. A Dravidian case is a compound consisting of a base and a governing word, and the latter is, in most cases, probably originally an independent noun. It has, however, become customary to speak of such compounds as cases and to denominate them in the same way as in the case of Indo-

European languages, nominative, accusative, dative, and so on. It has been found convenient to follow this practice in this Survey. It should, however, always be remembered that this is not quite correct. It is, accordingly, often difficult to compare the case suffixes of the different dialects. A postposition which is commonly used with the meaning of an ablative in one language, can *e.g.* be used to form an instrumental in another, and so forth. Moreover, the number of cases can be increased to any extent. The Dravidian grammarians have drawn up their tables of declension in imitation of Sanskrit grammar, and we shall hereafter follow this practice, which is, however, only a matter of convention. The actual Dravidian noun consists of a base, which is used without any case suffix as a nominative, and an oblique base, which is used as an adjectival genitive, and to which modifying postpositions are added in order to indicate the various relations of the noun to the surrounding words.

**Adjectives.**—The Dravidian adjectives are not capable of inflexion. It has already been pointed out that the genitive of ordinary nouns is in reality an adjective, and the difference between nouns and adjectives is of no great importance. Both classes of words are often also used in the function of verbs, and many adjectives can, therefore, be considered as relative participles. Adjectives frequently have the same form as the past relative participles of ordinary verbs. Such are, for instance, the Tamil *ṣiṛiya*, small; *periya*, great; *uyarnda*, high; *tārnda*, low. A similar state of affairs is common in many Tibeto-Burman languages, but it would be rash to infer a connexion between the two families from this fact. In this connexion I may mention that adjective suffixes such as *ni* and *ti* in Telugu agree with genitive suffixes in the same languages, just as the adjective in Tibetan is put into the genitive case when it precedes the qualified noun.

**Numerals.**—The first numerals will be found in the lists of words on pp. 648 and ff. The higher numerals are formed according to the decimal system.

The original forms of the various numerals cannot be fixed with certainty, though much useful material has been collected by Bishop Caldwell in his *Comparative Grammar*.

The numeral for 'nine' is formed from the numeral 'ten' by prefixing 'one' and inserting an *m* between both. Thus, Tamil *ombadu*, Kanarese *ombhattu*, Kōta *ormpatu*, Telugu *tommidi*, and so on. The Kōta form is clearer than the rest. The usual form for 'one' is *oru*, and that for 'ten' *patu*, *padu*, etc. Telugu *tommidi* is apparently derived from *to-m-padi* and presents a different form for the numeral 'one,' with an initial *t*. We cannot decide whether this form is more original than that occurring in other languages.

In Telugu 'eight' is *emmidi* or *enimidi*. Bishop Caldwell thinks that the original form is *eni*. It is, however, also possible that *emmidi* is formed in the same way as *tommidi* and literally means 'two from ten.' The neuter form for the numeral 'two' is *eṇḍ* in Kurukh and *is* in Malto, and the parallelism between the two first numerals might point to the conclusion that this form is more original than the common *reṇḍu*. Compare the Tamil adjective *oru*, one; *iru*, two; with the neuter nouns *onṛu*, *i.e.* *ondru* or *onḍu*, one; *reṇḍu*, two. *Reṇḍu* is here perhaps derived from an older *eṇḍu* under the influence of the form *iru*.

If the Telugu *emmidi* is in reality formed in the same way as *tommidi*, nine, it seems probable that forms such as Tamil *eṭṭu*, Kanarese *eṇṭu*, Tulu *eṇmā*, eight, have been abbreviated from similar forms, so that the numerals 'eight' and 'nine' have originally been compound forms meaning 'two from ten,' 'one from ten,' respectively.



It will be mentioned under the head of Malto that that dialect uses generic prefixes with numerals in order to indicate the qualified noun. A similar principle is common in Tibeto-Burman languages. There are no traces of it in other Dravidian forms of speech, and it therefore seems to be an innovation in Malto.

The numerals are partly used as adjectives and partly as nouns. The numeral nouns are treated as ordinary nouns, and are, accordingly, sometimes neuter and sometimes accompanied by the terminations of rational nouns.

**Pronouns.**—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kurukh *ēn*, I; *ēm*, we; *nīn*, thou; *nīm*, you; *tān*, self; *tām*, selves. There is a singular form ending in *n* and a plural form ending in *m*. The final *n* of the singular can apparently be dropped. Thus we find *ē* and *ēnu* in old Telugu. Bishop Caldwell suggests that it may be identical with the final *n* of *avan*, he, which is used as a masculine suffix in Tamil and most other Dravidian languages. There is no distinction of gender in the first two persons of the personal pronouns. If Bishop Caldwell's explanation of the final *n* is correct, it would add some probability to the theory suggested above that the feminine singular may originally have been identical with the masculine.

The final *m* of the plural forms is apparently a plural suffix. We find it used as such in the conjugation of verbs in High Tamil. In the case of the second person it is often replaced by *r*, the common plural suffix of rational nouns. Thus, Tamil *nīr* in addition to *nīṅgal*, you; Tuḷu *īr*; Kui *īru*; Telugu *mīru*, old *īru*, you. Similarly we also find *tāru* instead of *tāmu*, selves.

The personal pronouns, and still more the reflexive *tan*, *tam*, very often occur in the beginning of words denoting relationship. Compare Tamil *tandei*, Kanarese *tande*, Telugu *taṇḍri*, father; High Tamil *endei*, *namdei*, our father; *undei*, *nundei*, your father. Kurukh and High Tamil use all the personal pronouns in this way, in the other dialects the usage is almost exclusively restricted to the reflexive pronoun. We may, in this respect, compare a principle prevailing in many languages, for instance in the Muṇḍā and Tibeto-Burman families. Nouns denoting relationship are there seldom used alone, but a possessive pronoun is usually prefixed or suffixed. In other words, the idea of 'father,' 'mother,' and so forth, is not conceived in the abstract, but put into relation to somebody else.<sup>1</sup>

The personal pronoun of the first person has in most Dravidian languages a double form, one including, and another excluding, the person addressed. Compare the table which follows:—

		Tamil.	Malayālam.	Kurukh.	Kui.	Telugu.
We,	exclusive	<i>nīṅgal</i>	<i>nañṇal</i>	<i>ēm</i>	<i>āmu</i>	<i>ēnu</i> , <i>mēnu</i>
We,	inclusive	<i>yān</i> , <i>nīm</i>	<i>nām</i>	<i>nām</i>	<i>ājū</i>	<i>nunamu</i>

It will be seen that the exclusive form in Kurukh, Kui, and Telugu is essentially identical with the inclusive form in Tamil and Malayālam. It seems necessary to infer

<sup>1</sup> It is of importance that the pronouns are, in Dravidian languages, prefixed and not suffixed, as is the case in Muṇḍā. According to Pater W. Schmidt such languages as prefix a suffixless genitive use suffixes in the formation of words, and *vice versa*. The Dravidian languages are accordingly originally suffix languages, another reason for separating them from prefix languages such as Indo-Chinese.

that the original Dravidian language had not developed a double plural of this pronoun. The probability of such a supposition is strengthened by the fact that Kanarese, Gōṇḍi and Brāhūi only possess one form for 'we.' The use of a double plural can accordingly be due to a tendency which has been adopted from a different family, and if that be the case, we can only think of the Muṇḍā languages where there is a similar set of dual and plural forms of the personal pronoun of the first person. Compare Santālī *ālīñ*, we two; *alā*, we, when the person addressed is excluded, but *alan*, thou and I; *abon*, we (including the party addressed).

The demonstrative and interrogative pronouns are sometimes adjectives and sometimes nouns substantive. In the former case the shortest forms of the bases are used without any inflexion; in the latter, suffixes indicating gender, number and case are added. These same suffixes are also added to nouns and adjectives in order to form nouns of agency and other compound nouns. Thus, Tamil *avaṇ*, he, that man; *avaḷ*, she, that woman; *adu*, it, that; *nallav-aṇ*, a good man; *nall-avaḷ*, a good woman; *nall-adu*, a good thing. Compare also the remarks under the head of Verbs, below.

There is one base for the nearer and one for the remoter demonstrative. The shortest forms of them are usually *i*, this; *a*, that; as in many other languages. These bases and the corresponding interrogative base (usually *e*) are inflected in the same way in most Dravidian forms of speech.

There is no relative pronoun. Relative participles are used instead, as is also the case in other non-Aryan languages of India, and indeed in most languages. In Gōṇḍi, it is true, we often find the interrogative pronoun used as a relative. This state of affairs is, however, due to Aryan influence, and relative participles are used as well. Gōṇḍi has been reduced to writing by foreigners, and the use of the interrogative pronoun as a relative does not appear to be so common in the spoken form of the language as might be inferred from grammars and translations of the Gospels.

In the case of all these pronouns the plural is used as an honorific form in the singular. In some dialects the old singular masculine of demonstrative pronouns is no more used but always replaced by the honorific plural. This is usually the case in colloquial Tamil and always in Gōṇḍi.

**Verbs.**—Many bases are both nouns and verbs. Thus, Tamil *kōṇ*, a king; *kōṇ-eṇ*, I am a king. Nouns of agency are very commonly used as verbs. They are then inflected in person and number by means of pronominal suffixes, especially in Telugu, Gōṇḍi, and other dialects. In Tamil this is only the case in the literary form of the language.

Such nouns of agency are freely formed from the various relative participles, and in this way tenses can be made up. Thus from the Telugu verb *koṭṭa*, to strike, are formed the relative participles *koṭṭut-unna*, who strikes; *koṭṭima*, who struck; *koṭṭē*, who would strike, who usually strikes. Nouns of agency can be formed from all these participles. Nouns of agency are partly formed by adding the full demonstrative pronoun, and partly by adding its terminations. Thus, Tamil *vill-aṇ* and *vill-avaṇ*, a bowman. The demonstrative pronoun 'he,' 'that,' in Telugu is *vāḍu*. From the participles mentioned above we can form nouns of agency such as *koṭṭutunna-vāḍu*, one who strikes; *koṭṭima-vāḍu*, one who struck; *koṭṭē-vāḍu*, one who usually strikes. Such forms can be used as verbs, and the person of the subject is then distinguished by adding pronominal suffixes. Thus, *nēnu āyana iṇṭ-lō lekka vrāsē-vāḍa-nu*, I his house-in accounts writer-am, I am an accountant in his house; *mēmu vaṇṭa chēsē-vāra-mu*, we cookery doers-are, we are cooks.

A form such as *koṭṭinarāḍu*, one who struck, is essentially identical with *koṭṭināḍu*, struck. Compare Tamil *villan* and *villavan*, a bowman. The same is the case with all verbal tenses in Telugu, and the verb in that language, and indeed in almost all Dravidian forms of speech, can be characterized as an inflected noun of agency. The Dravidian verb in this respect distinctly differs from the real Indo-European verb, which simply denotes the action done by the subject, and from the Tibeto-Burman verb which can be described as a noun of action without any reference to subject or object, both of which must be indicated by means of other words. The Dravidian verb is half adjective and half noun, denoting as it does the subject as the doer of the action in question. In this connexion it should also be noted that transitive and intransitive verbs are treated in the same way. There can be no question of using any such thing as the case of the agent in order to denote the subject of transitive verbs when the verb is in reality a noun of agency.

It has been mentioned above that pronominal suffixes are added in order to indicate the person of the subject. These suffixes are usually the shortest form of the personal pronouns. The full pronouns have, in the course of time, assumed different forms in the various members of the Dravidian family. The pronominal suffixes have often changed in the same way. Compare Tamil *avan aḍeigiraṇ*, he gets; Kanarese *aranu māḍidana*, he did; Kui *ēaṇju pāgiteṇju*, he struck; Gōṇḍi *or kītōr*, he did; Telugu *rāḍu koṭṭināḍu*, he struck. It will be seen how in such cases the common pronoun 'he,' 'that man,' has assumed different forms in all Dravidian languages, and how the termination of the third person singular of the verb agrees with it. The pronominal suffix can, in this way, be reduced so as to become almost unrecognizable. Compare Telugu *nīvu chēsinaṁ-vu*, thou didst. Here *nīvu*, thou, is a later form developed from an old *nī* or *i*. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to *vu* in order to effect harmony in sound with the full pronoun though *vu* has nothing to do with the original form of the pronoun. In some cases, on the other hand, the pronominal suffix has become a mere suffix of inflexion, and it has been possible to change the full pronoun without necessitating a similar change in the suffix. A good instance is furnished by Gōṇḍi, where 'I' is *nanmā* and 'thou' *imma*, while the corresponding suffixes have the older forms *ā* (*ān*) and *i* (*in*), respectively.

The pronominal suffixes are not, however, necessary for the conjugation of Dravidian verbs, and they are very often dropped in common speech. In Malayālam they are never used, but the tenses are replaced by participles without any distinction of person and number. Such participles are also in other dialects used as conjunctive participles. In Gōṇḍi we occasionally also find them employed in the same way as in Malayālam. In High Tamil we find a similar state of affairs. Here forms such as *seydu*, having done, can be used for all the persons of the past tense singular. In the plural an *m* is added; thus, *seydum*, we, you, or they, did.

Such participles probably represent the oldest stage of development of the Dravidian verb, and they have long been recognized as the bases of the so-called tenses, i.e., the compound nouns or nouns of agency used as such. Their number is not great, but it can be increased by using similar nouns formed from other participles. In this way Gōṇḍi has attained an apparent richness of conjugational forms which has puzzled the grammarians who have written about it.



Three tenses are commonly distinguished, an indefinite tense which is used as a present and often also as a future, a past tense, and a future.

The indefinite present is formed from a participle which usually contains a suffix *d* or *t*. Thus, Kanarese *māḷ-uttā-ne*, he does; Kurukh *es-d-an*, I break; Kui *inu gi-d-i*, thou doest; Gōṇḍī *nannā kiā-t-ōn-ā*, I do; Telugu *nēnu koḷḷu-t-unnānu*, I strike; *nēnu koḷḷu-d-unu*, I would strike. In literary Telugu *ch* is substituted for the *t* of this tense; thus, *chēyuchunnānu*, I do. Now *ch* often seems to be derived from an older *k*. It seems therefore probable that such forms must be compared with Malayālam *aḍikkunnu*, he beats and so on. The whole tense is apparently formed by adding the verb substantive to a present participle. Compare Tamil *naḷakkirēn*, I walk, and *kiri*, I am, in the Kaikāḍi of Berar.

The past tense is formed from the conjunctive participle. The usual suffixes of that form are either an *i* or else a suffix which occurs in various forms. Tamil has *ndu* or *ttu*, vulgarly pronounced *chchu*; Kanarese has *du*; Kurukh *k*; Kui *t*; Gōṇḍī *t*; Telugu *t*; Brāhūī *k*. It seems to be most in accordance with Dravidian phonetical laws to derive all those forms from a *ku*-suffix. Its actual form in the original Dravidian language cannot, however, be ascertained.

The future is formed in various ways. The most common suffix seems to contain a *v* or *ō*.

The Dravidian verb further forms verbal nouns, verbal and relative participles, an imperative, and so on.

On the other hand, there is no passive voice. In Gōṇḍī, it is true, some forms occur which look like an imitation of the passive in Indo-Aryan vernaculars, and Kurukh seems to have developed a regular passive. But on the whole the Dravidian languages are destitute of a passive voice.

There remains one peculiarity of the Dravidian verb which must be mentioned in this connexion, *viz.*, the negative conjugation. It is usually restricted to one tense, verbal nouns with a negative particle being used when a different tense is to be indicated. In Malayālam, Tulu, Kui and some other dialects the negative verb has developed more than one tense, and in most languages we find a varied system of negative participles and verbal nouns. The principle of the formation of negative tenses is apparently the addition of ordinary personal suffixes to a negative base. The details will be found separately under the various dialects.

It is hoped that the preceding remarks have drawn attention to the principal characteristics of the Dravidian languages. The details will be found under the various languages and in the works mentioned under authorities. Bishop Caldwell's comparative grammar is the standard work on Dravidian philology. It has been consulted, and largely drawn upon throughout the preceding inquiry, and it should be studied by everyone who aims at a deeper knowledge of the Dravidian family or of the various languages belonging to it.

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## TAMIL.

Tamil is spoken by about 17 millions of people. In the territory included within the operations of the Linguistic Survey it is only spoken, as a foreign language, by settlers from the south. We cannot, therefore, here deal with it in the same way as in the case of the languages of Northern India. Tamil is, on the other hand, so important a language that it has been found necessary to give a rapid sketch of it, without aiming at completeness or fullness of detail.

The name of the language should properly be written *Tamiṛ*. The consonant *r* being often interchangeable with *l*, the word is often pronounced *Tamiḷ* in the Tamil country. In the old Pāli of the Mahāvamsa the Tamils are called *Damiḷa*. The same form is also used in the Canon of the Śvētāmbara Jains. The forms *Daviḷa* and *Daviḷa* in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of *m* to *v*. The oldest texts have *Damiḷa*. *Damiḷa* and *Daviḷa* were Sanskritized to *Dramila*, *Dramiḍa*, and *Draviḍa*, respectively. Varāhamihira (sixth century A.D.) probably used the form *Dramiḍa*, though the printed editions of his *Bṛhatsaṃhitā* read *Draviḍa*. According to Professor Kern some manuscripts read *Dramiḍa*, and this form must evidently be adopted, considering the fact that *Draviḍa* is the usual form in Sanskrit which would not be likely to be changed to the less known *Dramiḍa*. Tārānātha, in his history of Buddhism in India, mentions the *Dramilas*, and his sources must, therefore, have exhibited that form. 'Dramila' also occurs in old Malayāḷam versions of the Purāṇas, and in inscriptions, such as the pillar inscription of King Maṅgalēśa, from Mahākūṭa near Bādāmī (597-608). Classical authors know the word under forms such as *Damirice*, *Dimirica*, and perhaps *Δυμπίκη* (Ptolemy). *Dramiḍa* was again borrowed by Tamil under the form *Tiramiḍa*.

The form *Tamul* is due to the French missionaries and should be disregarded.

No plausible explanation of the word has as yet been given. Bishop Caldwell thinks *Draviḍa* to be the original form. This is not, however, probable, *Damiḷa* being the form the word assumes in the oldest Aryan literature. Adelung compared Tamil with the name of the river Tāmraparṇī. The native Tamil scholars state that Tamil means 'sweetness' or 'fragrance.' If *Tamiṛ* is the original form of the word, it would perhaps be allowable to consider *iṛ* as a suffix and compare the base *tam* with the reflexive pronoun. Compare the German name *Schwaben*, lit. 'own country.'

The language is also known under other names. The Telugus and Kanarese call it *Aravam*, the Kanarese also *Tigaḷar* or *Tigulaḷar*. The old Portuguese, who did not distinguish between Tamil and Malayāḷam, called both the Malabar language, and Tamil was long known under that name in Europe.

I may add that various parts of the Tamil country were known to the Aryan Indians at an early period under names such as Pāṇḍya, Chōḍa or Chōla, Chēra, and so forth.

Tamil is spoken all over the south-eastern part of the Indian Peninsula and the northern half of Ceylon. On the peninsula its eastern frontier is the Bay of Bengal and towards the west it extends to the Western Ghats. It is the prevailing language south and east of a line drawn from the sea a few miles north of Madras through Chingleput and North Arcot, leaving the smaller, northern half of that latter district to Telugu. The line thence runs through

Area within which spoken.

the north-western corner of Salem, where Tamil meets with Kanarese, to the Nilgiri and the Western Ghats, and thence southwards, leaving Malabar, Cochin, and the greatest part of Travancore to Malayālam. Tamil is spoken in the last mentioned state on the western side of the Ghats, from Cape Comorin to the neighbourhood of Trivandrum.

Tamil is bounded to the north by Telugu, to the west by Kanarese and Malayālam, and to the south and east by the sea.

Tamil settlers have, in early times, brought the language to Ceylon; they are found everywhere in the Dekhan, and form the majority of the so-called Klings in Further India and the Malay Archipelago. We find them as coolies in Mauritius and the West Indies, and so on. 'In short,' says Bishop Caldwell, 'wherever money is to be made, wherever a more apathetic or a more aristocratic people is waiting to be pushed aside, thither swarm the Tamilians, the Greek or Scotch of the East, the least superstitious and the most enterprising and persevering race of Hindūs.

Malayālam was in old times considered as a form of Tamil. It is, however, now universally admitted to be a distinct language, and it will therefore, be separately dealt with. Tamil itself is, by its means, uniform over the whole area where it is spoken as a vernacular. We are here only concerned with the colloquial language, the so-called *Koḍun-Damiṛ* and can therefore only mention the fact that the classical language of Tamil literature, the so-called *Āṇ-Damiṛ*, differs widely from the modern form of speech.

There are many distinct provincial dialects of Tamil. We do not, however, know much about them. Three dialects only were distinguished at the Census of 1891, Yerukala or Korava, spoken by a wandering tribe; Irula, a caste dialect in the Nilgiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilgiris and the Moyar River. Yerukala or Korava is also spoken in the Bombay Presidency, and a short account of that dialect will therefore be found below on pp. 318 and ff. Two other dialects spoken by vagrant Gipsy tribes, the so-called Kaikāḍi, and Burgaṇḍi will be added.

According to the returns of the Censuses of 1891 and 1901, the number of speakers of Tamil in those districts where it is spoken as a vernacular were as follows:—

Madras Presidency---

	Census, 1891.	Census, 1901.
Madras . . . . .	270,970	318,993
Chingleput . . . . .	863,094	965,388
North Arcot . . . . .	1,214,930	1,212,429
Salem . . . . .	1,395,130	1,560,102
Coimbatore . . . . .	1,297,174	1,442,804
Nilgiri . . . . .	28,038	39,121
South Arcot . . . . .	1,882,159	2,063,343
Tanjore . . . . .	2,095,135	2,118,667
Trichinopoly . . . . .	1,157,689	1,219,782
Madura . . . . .	2,081,102	2,258,359
Tinnevely . . . . .	1,627,915	1,770,125
Travancore . . . . .	448,322	492,273
Cochin . . . . .	44,777	54,171
Pudukkottai . . . . .	353,770	360,362
<b>Total Madras Presidency</b> . . . . .	<b>14,760,205</b>	<b>15,905,919</b>
Ceylon . . . . .	950,844	951,740
<b>GRAND TOTAL</b> . . . . .	<b>15,711,049</b>	<b>16,857,659</b>

The figures from Ceylon are those given for the Tamil race in the island at the Censuses of 1891 and 1901.

Outside the territory where Tamil is spoken as a vernacular the number of speakers returned were as follows:—

**Madras Presidency—**

	Census, 1891.	Census, 1901.
Ganjam . . . . .	701	1,372
Vizagapatam . . . . .	1,479	2,303
Godavari . . . . .	1,525	4,046
Kistna . . . . .	2,695	3,741
Nellore . . . . .	26,984	38,430
Cuddapah . . . . .	6,262	4,939
Kurnool . . . . .	2,074	1,350
Bellary . . . . .	11,792	11,747
Anantapur . . . . .	2,411	4,716
Malabar . . . . .	106,399	109,893
South Canara . . . . .	1,150	1,056
Gaujam Agency . . . . .	3	3
Vizagapatam Agency . . . . .	14	58
Godavari Agency . . . . .	164	147
Banganapalle . . . . .	17	18
Sandur . . . . .	24	49
<b>Total Madras . . . . .</b>	<b>163,694</b>	<b>183,908</b>
Ajmer-Merwara . . . . .	...	29
Andamans and Nicobars . . . . .	...	851
Assam . . . . .	...	2,497
Beluchistan . . . . .	...	49
Bengal Presidency . . . . .	...	2,274
Berar . . . . .	...	459
Bombay Presidency . . . . .	...	9,909
Burma . . . . .	71,401	99,576
Central Provinces . . . . .	4,250	6,277
Coorg . . . . .	19,048	5,189
North-West Frontier . . . . .	...	589
Punjab . . . . .	...	145
United Provinces . . . . .	...	766
Baroda . . . . .	...	85
Central India . . . . .	...	1,130
Hyderabad . . . . .	29,266	27,514
Kashmir . . . . .	...	392
Mysore . . . . .	159,392	226,472
Rajputana . . . . .	...	61
<b>TOTAL . . . . .</b>	<b>447,051</b>	<b>568,172</b>

The figures for the minor Tamil dialects are as follows:—

	Census, 1891.	Census, 1901.
Korava . . . . .	55,116	52,626
Irula . . . . .	1,614	932
Kasuva . . . . .	316	241
Ksikaḍi . . . . .	8,289	14,598
Burganḍi . . . . .	265	673
<b>TOTAL . . . . .</b>	<b>65,600</b>	<b>69,070</b>

Literature.

be out of place here to give an account of *Tamil literature*.

Suffice it to note that native tradition refers the commencement of literary activity in the Tamil country to Agastya, the mythical apostle of the Dekhan. The oldest Tamil grammar, the so-called *Tolkāppiyam*, is ascribed to one of his pupils. Its age has not as yet been finally settled. It includes quotations from older authors and contains several poetical excerpts which show that Tamil had already a literary history of its own. The beginning of Tamil literature proper seems to be due to the labours of the Jains. It is relatively independent of Sanskrit, and has attained to a high degree of perfection, especially in the numerous ethical apothegms. The *Kural* of Tiruvalluvar, i.e., the sacred Valluvan or Pariya priest, which teaches the Sāṃkhya Philosophy in 1330 poetical aphorisms, is considered as one of the gems of Tamil literature. The author is said to have been a Pariah, and he cannot, according to Bishop Caldwell, be placed later than the 10th century. His sister, called Auveiyār, 'the venerable matron,' is one of the most highly admired Tamil poets.

Another great ethical poem, the *Nālaḍiyār*, is perhaps still older.

We shall further mention the romantic epics *Chintāmaṇi*, by an unknown Jaina poet; the *Rāmāyaṇa* by Kambar; the old dictionary *Divākaram*; the classical Tamil grammar or *Nannūl* of Pavaṇanti, and so forth.

For further information the student is referred to the authorities mentioned below.

The art of printing<sup>1</sup> was introduced into India by the Goa Jesuits about the middle of the 16th century. A seminary and church dedicated to St. Thomas seem to have been built by the Jesuits at Ambalacatta, now a small village inland from Cranganore, and a few miles to the north of Angamali.

'Sanskrit, Tamil, Malayālam, and Syriac were studied by the Portuguese Jesuits residing there with great success, and several important works were printed, of which, however, we have only the names left us, as recorded by F. de Souza and others, and still later by Fr. Paulinus. The last tells us that—"Anno 1679 in oppido Ambalacatta in lignum incisit alii characteres Tamulici per Ignatium Aichamoni indigenam Malabarensem, iisque in lucem prodiiit opus inscriptum: *Vocabulario Tamuelco com a significacao Portuguesa composto pello P. Antem de Proença da Comp de Jesu, Miss: de Maduré*." The first Malabar-Tamil types had been cut by a lay brother of the Jesuits, Joannes Gonsalves, at Cochin, in 1577. Ambalacatta was destroyed by order of Tipu, when his army invaded Cochin and Travancore.'

According to Bishop Caldwell, 'the title of the book printed in 1577 was the *Doctrina Christiana* which was followed the next year by a book entitled the *Flos*

<sup>1</sup> The remarks on the art of printing in India have been taken from a paper contributed by the late Dr. Burnell to *Trübner's Record* for the 31st October, 1872, as quoted by Bishop Caldwell,—*A Comparative Grammar of the Dravidian Languages*. 2nd Edition. London, 1875, Grammar pp. 14 and ff.

*Sanctorum.* This statement was originally made by Fr. Paulinus. The *Doctrina Christiana* is probably identical with the work mentioned below as printed in 1579.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

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The earliest reference to the Tamil language seems to be the mention of the *Āndhra-Drāviḍa-bhāṣā*, i.e., the language of the Telugu and Tamil countries, by Kumārila Bhaṭṭa (seventh or eighth century A.D.). A short Tamil grammar appeared as early as 1672, in Philippus Balde's *Beschryvinghe van Malabar en Coromandel*. The Lord's Prayer is here given as a specimen. The first Tamil books had already been printed in 1577 or 1579. See above. The first Tamil dictionary, by Father Antem de Proenza, Cochin, 1679, has already been mentioned. A new Tamil grammar, by Baltasar da Costa, appeared in 1680. The Danish missionaries at Tranquebar printed grammars, by Ziegenbalg, in 1716; by C. J. Beschi, in 1728 and 1739; by C. Th. Walther, in 1739, etc. A Tamil grammar by J. Ch. Fabricius and J. Chr. Breithaupt, English missionaries of Madras, was issued in a second edition in 1789.

Dictionaries were published in 1679 (see above) and in 1776 and 1786. A *Dictionary Tamulicum* by Bartholomæus Ziegenbalg, of the year 1712, was perhaps only a manuscript.

The New Testament was translated into Tamil by B. Ziegenbalg and Johann Ernst Gründler and printed at Tranquebar 1714, and reprinted in 1722. The whole Bible, translated by Ziegenbalg and Benjamin Schulze, appeared at Tranquebar, 1723. Other works were printed in Ceylon, thus *Sestien Predicatie overgeset in de Tamulische Taal door Philippus de Vriest*, Colombo, 1747. The publications of the Danish mission at Tranquebar are more fully enumerated in the reports of the mission, Vol. V, p. 1524. A similar bibliography of works printed in Ceylon is found on p. 230 of the second volume of C. P. Thunberg, *Travels in Europe, Africa and Asia, made between the years 1770 and 1779*, printed in 1799.

In comparison with this literary activity in India and Ceylon the scraps of information about Tamil with which scholars in Europe worked were of small importance. Tamil versions of the Lord's Prayer were published by Chamberlayne in 1715 and by Hervas in 1787. An account of the old literature dealing with Tamil is given by Adelung in his *Mithridates*, Berlin, 1806.

The Serampore missionaries issued a new translation of the New Testament in 1812. The whole Bible appeared, Jaffna, 1822.

For further references, see Col. Yule's *Hobson-Jobson*, *sub voce* Malabar, and the list of authorities printed below.

Most of the works mentioned above have been included in the list which follows. It only registers a part of the voluminous literature about Tamil. No attempt has been made to make it complete.

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The oldest Tamil inscriptions are written in an alphabet which differs from that in use at the present day. We are here only concerned with the latter, which consists of the following signs :—

Written character.

#### VOWELS.

அ a, ஆ ā, இ i, ஓ or ஈ ī, உ u,  
ஊ ū, ஏ e, எ ē, ஐ ei, ஒ o, ஔ ō, ஔ an.

#### CONSONANTS.

க ka, ச cha (cha), ட ta, த ta, ப pa,  
ந na, ண na, ன na, ன na, ம ma,  
ய ya, ர ra, ல la, வ va  
ர ra, ல la, ர ra, ன na.

The Tamil alphabet is also used for writing Sanskrit. Separate signs for the Sanskrit sounds wanting in true Tamil are then added and this, fuller, alphabet is known as Grantha. Some of the additional signs are commonly used in ordinary Tamil, in words borrowed from foreign languages. They are,—

ஷ sha, ஸ sa, ஜ ja, க்ஷ ksha, ஹ ha.

The forms of the vowels given above are those used as initials. As in other connected alphabets the vowels have each also a secondary form, used when it is preceded by a consonant. The various forms of the vowels in such positions are exhibited in the table which follows. The short *a* must, as usual, be pronounced after a consonant when it is not combined with any other vowel.

[illegible]

*t* is not followed by any vowel, a dot is added at the top of it. Thus, வைக்கிரேன் *veikkirēn*, I put.

The letter *r* *ra* is usually written *π* when no ambiguity can arise, the latter sign being the secondary form of the long *ā*.

The numerals are denoted as follows :—

க	உ	ஈ	ஐ	ஓ	ஔ	ஏ	அ	ஐ	ஓ	உ	ஓ
1	2	3	4	5	6	7	8	9	10	11	20

No Tamil word can end in other consonants than *ñ*, *n*, *u*, *m*, *u*, *y*, *r*, *l*, *v*, *r*, and *l*.

Pronunciation.

A short *u* is pronounced after all other final consonants, and in colloquial Tamil, often also after those just mentioned.

This short *u* has only about half the length of an ordinary short vowel. In words consisting of two short syllables a *v* is inserted after it before a following vowel. Thus, *paśu-v-il*, in the cow. In other words the short *u* is dropped before a following vowel. Thus, *kādu*, ear; *kād-il*, in the ear.

Initial *e* and *ē* are pronounced as *ye*, *yē*, respectively. In the same way initial *i* and *ī* are sometimes pronounced as *yi* and *yī* respectively.

The diphthong *ei* is pronounced as *ei* when it occurs in the first syllable of a word. In other cases it has the sound of *ē* with a slight tinge of *i* added.

*Au* is often pronounced and written *avu*.

It will be seen that the Tamil alphabet has no separate signs for soft mute consonants. The hard mutes are, however, regularly softened in certain positions, and they are then usually transliterated as soft consonants.

*K*, *t*, *t*, and *p* are always hard at the beginning of words, and when they are doubled or immediately followed by another consonant. They are, on the other hand, pronounced as *g*, *d*, *d* (commonly pronounced as *th* in English 'that') and *b*, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after *t* and *r*, while the soft pronunciation prevails in combination with nasals. Thus, *veṭkam*, bashfulness; but *aṅgē*, there; *tiṅgiṛēn*, I am eating.

The pronunciation of the palatal mute varies in the different parts of the country. When single, it is sometimes pronounced as *ś* and sometimes as *s*. When doubled, or preceded by *t* or *r*, it is pronounced as a palatal *ch*. After *ñ* it is usually pronounced as a soft palatal *j*. Thus, *paśu*, a cow; *ichchei*, a wish; *sāṭchi*, a witness; *muyarchi*, an effort; *añju*, reverence.

Initial mutes are sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, *guru*, a teacher; *janam*, people; *dēvan*, god; *bayam*, fear.

There are no aspirates. A soft aspiration is, however, often locally combined with the soft pronunciation.

Single consonants are often doubled.

A final consonant of a monosyllabic word containing a short vowel is doubled before a suffix beginning with a vowel. Thus, *kal*, a stone; *kall-il*, in a stone.

An initial *k*, *ś*, *t* or *p* is, in some cases, doubled after a word ending in a vowel.

1. After *a(nda)*, that; *i(nda)*, this; *e(nda)*, which? Thus, *appaḍi*, in that way; *ippaḍi*, in this way; *eppaḍi*, in which way?

2. In compound words, when the first part of the compound is governed by the second. Thus, *koṭṭa-ppaḍu*, to be beaten ; *pakkattu-chchuvār*, a side-walk.

3. After the adverbial suffixes *āy* and *āga*.

4. After a dative or accusative.

5. After an infinitive ending in *a*.

*L* and *ṇ* are semi-cerebrals, like English *l* and *n*.

The cerebral *ṛ* is vulgarly pronounced as a *y*. It has often been transliterated as *zh* in old books and is so pronounced in Pondicherry, Karikal, and Tanjore. The tongue is curled back to the position it has in pronouncing *ṭ* but does not touch the palate.

The letter *ṛ* is a palatal *r* sound. It is theoretically rougher than *r*, but practically little difference is made between both sounds. Double *ṛṛ* is pronounced as English *tt*. An *ṛ* immediately followed by another consonant is pronounced *t* or *r* ; thus, *adarku*, thereto, is pronounced *adatku* or *adarku*. The combination *ṇṛ* is pronounced *ndr* ; thus, *enṛu*, pronounced *endru*, having said.

*L* and *r* cannot be pronounced as initials, but must always be preceded by an *i*, or, in case the following vowel is *u*, *ū*, *o*, or *ō*, by an *u*. Thus, *iraṇḍu*, two ; *urūbam*, form.

Final *ṇ* and *l* become *ṛ*, and final *ṇ* and *l* become *ṭ* when the following word begins with *k*, *ś*, *t*, or *p*.

Most of the preceding notes have been taken from Mr. Arden's grammar, mentioned under authorities above. When they are borne in mind it is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the version of the Parable of the Prodigal Son which is printed on pp. 312 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1889. A list of Standard Words and Phrases, hailing from Poona, will be found on pp. 648 and ff.





## TAMIL SKELETON

## I.—NOUNS.

**Gender.**—Men and gods are masculine ; women and goddesses feminine ; other nouns neuter.

**Number.**—Masculine bases ending in *an* form their plural in *ar* or *argaḷ*. Respectful denominations ending in *ār* add *mār* or *mārgaḷ*. The plural of other nouns is formed by adding *gaḷ*, or, if the noun ends in a long vowel or consists of two short syllables ending in *u*, *kkaḷ*. The plural is inflected as the singular, case suffixes being added directly to *ar*, *aḷ*, etc.

	Bases in <i>an</i> .	Bases in <i>am</i> .	Bases in <i>ḍu</i> , <i>ru</i> , not consisting of two short syllables.	Other bases.	
Sing. Nom.	<i>maṇiday</i> , a man.	<i>maram</i> , a tree.	<i>riḍu</i> , a house.	<i>naḍu</i> , middle.	
Acc.	<i>maṇidayei</i> .	<i>marattei</i> .	<i>viṭṭei</i> .	<i>naḍuvei</i> .	
Instr.	<i>maṇidayil</i> .	<i>marattāḷ</i> .	<i>viṭṭāḷ</i> .	<i>naḍuvāḷ</i> .	
Dat.	<i>maṇidayukku</i> .	<i>marattukku</i> .	<i>viṭṭukku</i> .	<i>naḍuvukku</i> .	
Gen.	<i>maṇidayuḍeiya</i> ( <i>maṇidayiṇ</i> ).	<i>marattin(-uḍeiya)</i> .	<i>viṭṭin(-uḍeiya)</i> .	<i>naḍurin(-uḍeiya)</i> .	The particle <i>iṇ</i> may be inserted before case suffixes. In the vocative an <i>ā</i> is added to the base.
Loc.	<i>maṇidayil</i> .	<i>marattil</i> .	<i>viṭṭil</i> .	<i>naḍuvil</i> .	
Plur.	<i>maṇiār(-gaḷ)</i> .	<i>maranḡaḷ</i> .	<i>riḍugaḷ</i> .	<i>naḍukkaḷ</i> .	

## II.—PRONOUNS.

	First person, I.	SECOND PERSON.		THIRD PERSON.		
		Thou.	Honorific.	He.	She.	It.
Sing. Nom.	<i>nāṇ</i> .	<i>nī</i> .	<i>nīr</i> .	<i>avaṇ</i> .	<i>aval</i> .	<i>adu</i> .
Acc.	<i>eṇṇei</i> .	<i>uṇṇei</i> .	<i>ummei</i> .	<i>avaṇṇei</i> .	<i>avaḷei</i> .	<i>ad(ay)ei</i> .
Dat.	<i>eṇṇakku</i> .	<i>uṇṇakku</i> .	<i>umakku</i> .	<i>avaṇṇukku</i> .	<i>avaḷukku</i> .	<i>adaṇḡu, adiṇḡu, adukku</i> .
Gen.	<i>eṇ</i> .	<i>uṇ</i> .	<i>um</i> .	<i>avaṇ</i> .	<i>avaḷ</i> .	<i>adaṇ, adiy</i> .
Plur. Nom.	<i>nām, nāṇgaḷ</i>	<i>nīṇgaḷ</i> .		<i>avar(gaḷ)</i> .		<i>arei(gaḷ)</i> .
Acc.	<i>nammei, eṇḡaḷei</i> .	<i>uṇḡaḷei</i> .		<i>avar(gaḷ)ei</i> .		<i>aveiḡaḷei, avayṇṇei</i> .
Dat.	<i>namakku, eṇḡalukku</i> .	<i>uṇḡalukku</i> .		<i>avar(gaḷ)ukku</i> .		<i>aveiḡaḷukku, avayṇṇukku</i> .
Gen.	<i>nam, eṇḡaḷ</i> .	<i>uṇḡaḷ</i> .		<i>avar(gaḷ)</i> .		<i>aveiḡaḷ, avayṇṇiṇ</i> .

*Nām*, we, includes, and *nāṇgaḷ* excludes the person addressed. *Avar*, they, is used as an honorific singular. The suffix *uḍeiya* is commonly added in the genitive ; thus, *eṇṇuḍeiya*, my.

*Tāṇ*, self, gen. *taṇ*, plur. *tām* and *tāṇgaḷ*, as *nāṇ*. As *avaṇ*, he, also *iṇaṇ*, this ; *eṇaṇ*, who ? *Ār* or *yār*, who ? as *avar*, he (honorific). *Eṇṇam*, what ? is a noun, and inflected like *maram*, a tree. *Eṇṇa*, what, is both a noun and an adjective. It is indeclinable.

Pronominal adjectives *a(nḍa)*, that ; *i(nḍu)*, this ; *e(nḷa)*, which ? etc., are indeclinable.

## GRAMMAR.

## III.—VERBS.

## Suffixes of principal parts.

## Personal terminations.

Present	Past.	Future.		1	2	3 masc.	3 fem.	3 neut.
<i>giṛu</i>	<i>ndu, iṇu</i>	<i>vu, bu.</i>	Sing.	<i>ēu</i>	<i>āy, īr</i>	<i>āy</i>	<i>āl</i>	<i>adu.</i>
<i>kkīṛu</i>	<i>ttu</i>	<i>ppu.</i>	Plur.	<i>ḍm</i>	<i>īṛgal</i>	<i>ār, āṛgal</i>		<i>aṇa</i>

The final *u* of the tense suffixes is dropped before the personal terminations; thus, *adīr-īu*, I shall get. *Iṇu* with *adu* becomes *iyadu*, *iyadu*, or *irṇu*. The third person neut. future is formed by adding *um* to bases which form the future in *vu* and *kkum* to such as add *ppu*; thus, *adīyūm*, it will get. An *u* is inserted before the *ṛ* of the suffix of the present in the third person plural neuter.

## A.—Regular Verbs.—

*Paḍi*, learn; *ḍdu*, run.

Infinitive, *paḍikka, ḍḍa*.

Verbal Nouns, *paḍikkal, paḍittal, paḍikkei*; *ḍḍal, ḍḍudal, ḍḍugei*. Negative, *paḍiyāmei, ḍḍāmei*.

Relative participles.—Present, *paḍikkīṛa, ḍḍugīṛa*. Past, *paḍitta, ḍḍiṇa (ḍḍiya)*. Future, *paḍi um, ḍḍum*. Negative, *paḍiyāda, ḍḍāda*.

Conjunctive participle, *paḍittu, ḍḍi*. Negative, *paḍiyāmal, ḍḍāmal*.

Present tense, *paḍikkīṛēṇ, ḍḍugīṛēṇ*. Negative, *paḍikkīṛad-illei, ḍḍugīṛad-illei*.

Past tense, *paḍittēṇ, ḍḍiṇēṇ*. Negative, *paḍittal-illei, ḍḍudal-illei*.

Future, *paḍippēṇ, ḍḍuvēṇ*. Negative, *paḍikkū-māṭṭēṇ, ḍḍu-māṭṭēṇ*.

Imperative, *paḍi, paḍiyum* (honorific), *paḍiyuṅgal* (plural); *ḍḍu, ḍḍum, ḍḍuṅgal*. Negative, *paḍiyāḍē, et. ḍḍāḍē, etc.*

Negative tense, *paḍiyēṇ, ḍḍēṇ*; 3rd pers. neut. *paḍiyā, ḍḍā*, singular also *paḍiyādu, ḍḍādu*.

## B.—Irregular Verbs.—

Several verbs take a contracted form in the past. Bases ending in *n* and *l* add *ṇu*, and those ending in *l* and *ṇ* add *ṇu* in the past. Thus, *uṇḍiṇēṇ*, I eat; *uṇḍēṇ*, I ate; *eṇḍiṇēṇ*, I say; *eṇḍēṇ*, I said.

Other contracted forms are *iṭṭēṇ*, I gave, pres. *iḍugīṛēṇ*; *paṭṭēṇ*, I suffered; pres. *paḍugīṛēṇ*; *uṇḍēṇ*, I existed, pres. *uṇḍiṇēṇ*; *nakkēṇ*, I laughed, pres. *naḍugīṛēṇ*; *soṇḍēṇ*, I said, pres. *soḍugīṛēṇ*, etc.

Several common verbs are irregular. Thus,—

Infinitive.	Conj. part.	Present.	Past.	Future.	Imperative.
<i>āga</i> , become	<i>āy</i>	<i>ā(gu)giṛēṇ</i>	<i>ā(gi)ṇēṇ</i>	<i>ā(gu)ṇēṇ</i>	<i>ā.</i>
<i>īya</i> , give	<i>īndu</i>	<i>īgiṛēṇ</i>	<i>īndēṇ</i>	<i>īṇēṇ</i>	<i>ī.</i>
<i>tara</i> , give	<i>tandu</i>	<i>tarugīṛēṇ</i>	<i>tandēṇ</i>	<i>taruṇēṇ</i>	<i>tā(rum).</i>
<i>pōga</i> , go	<i>pōy</i>	<i>pōgiṛēṇ</i>	<i>pōṇēṇ</i>	<i>pō(gu)ṇēṇ</i>	<i>pō(m).</i>
<i>vara</i> , come	<i>vandu</i>	<i>varugīṛēṇ</i>	<i>vandēṇ</i>	<i>varuṇēṇ</i>	<i>vā(rum).</i>
<i>sāga</i> , die	<i>settū</i>	<i>sāgiṛēṇ</i>	<i>settēṇ</i>	<i>sā(gu)ṇēṇ</i>	<i>sā(rum).</i>

## C.—Auxiliaries.—

*Vāṇḍum*, it is wanted; negative *vāṇḍām*; *kūḍum*, it is possible, it is proper; negative *kūḍādu*; *tagum*, it is fit; negative *tagādu*; *aṭṭum*, let, are added to the infinitive. Thus, *nī aṇḍē pōga-vāṇḍām*, you should not go there; *aṇḍaṇ varāṭṭum*, let him come. *ām*, negative *ādu* is added to the verbal noun ending in *al* and denotes permission. Thus, *nī pōgal-ām*, you may go. A kind of conditional mood is formed by adding *āl* to the past relative participle or *il* to the infinitive. Thus, *paḍittāl*, if you learn; *ṣeyyil*, if you do. *Illei* is 'does not exist'; *alla* is the negative copula or verb substantive.

Passive voice—Formed by adding the verb *paḍu*, suffer, to the infinitive; thus, *adikka-paḍugīṛēṇ*, I am beaten.

Reflexive Verbs—Formed by adding *koḷ*, take, to the conjunctive participle. Thus, *pārttu-kkoḷḷa*, to look out for oneself, to beware.

Causatives—Formed by adding *ikkīṛu*, past *ittu*, future *ippu* to the future base and conjugating throughout; thus, *ṣeyvikkīṛēṇ*, I cause to do. From *paḍu*, suffer, is formed *paḍuttugīṛēṇ*, past *paḍuttinēṇ*; from *ḍḍu*, run, *ḍḍu*, and so forth.

Particles.—*ē* adds emphasis; *ā* denotes a question; *ḍ* a doubt, a contrast, or indefiniteness; *um*, completeness, etc. *Um* added to the conjunctive participle means 'although'. Thus, *īrund-um*, although he is.

[No. I.]

## DRAVIDIAN FAMILY.

## TAMIL.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள்.—அவர்களில் இளையவன் தகப்பனை நோக்கி, தகப்பனே, ஆஸ்தியில் எனக்கு வரும் பங்கை எனக்குத்தரவேண்டும் என்றான். அந்தப்படி அவன் அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான்.—சிலநாள்களுக்குப் பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு, தூரதேசத்துக்குப்புறப்பட்டிப் போய், அங்கே துன்மார்க்கமாய் ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான்.—எல்லாவற்றையும் அவன் செலவழித்தபின்பு, அந்த தேசத்திலே கொடிய பஞ்சமுண்டாயிற்று. அப்பொழுது அவன் குறைவுபடத்தொடங்கி, அந்ததேசத்துக் குடிகளில் ஒருவனிடத்தில் போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன் வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான்.—அப்பொழுது பன்றிகள் நின்கிற தவிட்டினாலே தன் வயிற்பை நிரப்ப ஆசையாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை. அவனுக்குப் புத்தி தெளிந்தபோது, அவன், என் தகப்பனுடைய கூலிக்காரர் எத்தனையோபேருக்குப்பூறத்தியான சாப்பாடி இருக்கிறது, நானோ பசியினால் சாகிறேன்.—நான் எழுந்து, என் தகப்பனிடத்திற்குப்போய், தகப்பனே, பரத்துக்கு விரோதமாகவும் உமக்கு முன்பாகவும் பாவஞ்செய்தேன்,—இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரனல்ல, உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும் என்பேன் என்று சொல்லி, எழுந்து புறப்பட்டு, தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும்போதே, அவனுடையதகப்பன் அவனைக்கண்டு, மனதுருகி, ஓடி, அவன் கழுத்தைக்கடிக் கொண்டு, அவனை முத்தஞ்செய்தான்.—குமாரன் தகப்பனை நோக்கி, தகப்பனே, பரத்துக்கு விரோதமாகவும், உமக்கு முன்பாகவும் பாவஞ்செய்தேன், இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரன் அல்ல என்று சொன்னான்.—அப்பொழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி, நீங்கள் உயர்ந்த வஸ்திரத்தைக்கொண்டுவந்து, இவனுக்கு உடுத்தி, இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதரசைகளையும் போடுங்கள். நாம் புசித்து, சந்தோஷமாயிருப்போம். என் குமாரனாகிய இவன் மரித்தான், திரும்பவும் உயிர்த்தான்; காணும்போனான், திரும்பவும் காணப்பட்டான் என்றான். அப்படியே அவர்கள் சந்தோஷப்படத்தொடங்கினார்கள்.

அவனுடைய மூத்தகுமாரன் வயலிலிருந்தான். அவன் திரும்பி வீட்டுக்குச்சமீபமாய் வருகிறபோது, கீதவாத்தியத்தையும் நடனக்களிப்பையும் கேட்டு ஊழியக்காரரில் ஒருவனை அழைத்து, இதென்ன என்று விசாரித்தான்.—அதற்கு அவன், உம்முடைய சகோதரன் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய தகப்பனிடத்தில் வந்து சேர்ந்தபடியினாலே அவருக்காக விருந்துபண்ணினார் என்றான்.—அப்பொழுது அவன் கோபமடைந்து, உள்ளேபோக மனதில்லாதிருந்தான். தகப்பனோ வெளியேவந்து, அவனை வருந்தியழைத்தான்.—அவன் தகப்பனுக்குப் பிரதியுத்தரமாக, இதோ, இத்தனைவருஷகாலமாய் நான் உமக்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பனையை ரீறுதிரும்பும், என் சிநேகிதரோடே நான் சந்தோஷமாயிருக்கும்படி நீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையாவது கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்போட்ட உம்முடைய குமாரனாகிய இவன் வந்தவுடனே இவனுக்காக விருந்துபண்ணினீர் என்றான்.—அதற்குத் தகப்பன், மகனே, நீ எப்போதும் என்னோடிருக்கிறாய், எனக்குள்ளதெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதரனாகிய இவனோ மரித்தான், திரும்பவும் உயிர்த்தான்; காணும்போனான், திரும்பவும் காணப்பட்டான். ஆனபடியினாலே, நாம் சந்தோஷப்பட்டிருக்கிறோம்.

[No. 1.]

## DRAVIDIAN FAMILY.

TAMIL.

## TRANSLITERATION AND TRANSLATION.

Oru maṇuṣaṇukku iraṇḍu kumārar irundārgaḷ. Avargaḷil iḷeiyavan  
*One man-to two sons were. Them-in younger-the*  
 tagappaṇci nōkki, 'tagappaṇ-ē, āstiyil eṇakku varum paṅci  
*the-father addressing, 'father-O, property-in me-to coming share*  
 eṇakku-ttara-vēṇḍum,' eṇṇā. Andappaḍi avan avargaḷukku-ttaṇ āstiyē-  
*me-to-to-give-is-wanted,' said. Accordingly he them-to-his property-y-*  
 ppaṅgiṭṭu-kkoḍuttāṇ. Śīla nāḷeikku-ppinbu iḷeiya magan ellāvarreiyam  
*having-divided-gave. Few days-after younger son all*  
 sērttu-kkoṇḍu dūra dēsattukku-ppurappattu-ppōy aṅgē  
*having-gathered distant country-to-having-started-having-gone there*  
 duṇmāṛkkam-āy jivāṇam-panṇi taṇ āstiyēi arittu-ppōṭṭāṇ.  
*evil-way-having-become life-having-made his property wasted.*  
 Ellāvarreiyum avan śelavaritta pinbu anda dēsattilē koḍiya paṇjam  
*All he spending after that country-in severe famine*  
 uṇḍāyirru. Apporudu avan kuṇṇivu paḍa-ttodaṅgi anda dēsattu-  
*arose. Then he want to-suffer-having-begun that of-country-*  
 kkudigaḷil oruvaṇ-iḍattil pōy oṭṭi-kkoṇḍāṇ. Anda-kkuḍiyāṇavan  
*inhabitants-among one-with having-gone joined-himself. That-husbandman*  
 avane-ttaṇ vayalgaḷ-il; paṇrigaḷci mēykkumbadi aṇuppināṇ. Apporudu  
*him-his fields-in pigs to-feed sent. Then*  
 paṇrigaḷ tiṅgira tavittināl-ō taṇ vayirrei nirappa āści-yāy-irundāṇ,  
*pigs eating husk-with-even his belly to-fill wish-having-become-was,*  
 oruvaṇ-um adei avanukku-kkoḍukkavillei. Avanukku-pputti telinda-pōdu  
*one-even that him-to-gave-not. Him-to-sense clear-become-time-at*  
 avan, 'eṇ tagappaṇuḍeiya kūlikkārar ettaneiyō pērukku-ppūrtti-yāṇa  
*he, 'my father's servants how-many men-to-full*  
 śāppāḍu irukkiṇadu, nāṇ-ō paṣiyināl sūgīrēṇ. Nāṇ  
*food is, I-on-the-other-hand hunger-with die. I*  
 eṇḍu, oṇ tagappaṇ-iḍattirku-ppōy, "tagappaṇē, parattukku virōdam-  
*having-arisen, my father-to-having-gone, "father-O, heaven-to contrarily-*  
 āgavum umakku muṇb-āgavum pāvaṇ-jeydēṇ; iṇimēl ummuḍeiya  
*also you-to before-also sin-I-did; hereafter your*  
 kumāraṇ eṇṇu śolla-ppaḍuvadaṅku nāṇ pāttiraṇ-alla; ummuḍeiya  
*son having-said to-be-called I fit-man-am-not; your*

kūlikkārāril oruvaṇ-āga ennei veittu-kkoḷḷum," enbēn,' enru  
*servants-among one-to-become me keep-for-yourself," will-say,' having-said*  
 ṣolli, eṇṇu purā-ppattu, taṇ tagappaṇ-idattil vandāṇ.  
*having-uttered, having-arisen having-started, his father-to came.*  
 Avan dūrattil varum pōḍē avanuḍeiya tagappaṇ avanai-kkaṇḍu maṇad-  
*He distance-at coming when his father him-seeing heart-*  
 urugi oḍi avan kaṇṭṭe-kkaṭṭi-kkoṇḍu avanai muttāṇ-jeydāṇ. Kumāraṇ  
*melting running his neck-embracing him kiss-made. The-son*  
 tagappaṇai nōkki, 'tagappaṇē, parattukku virōdam-āgavum, umakku  
*the-father addressing, 'father-O, heaven-to against-also, you-to*  
 muṇb-āgavum pāvaṇ-jeydē; inimēl ummuḍeiya kumāraṇ enru  
*before-also sin-I-did; hereafter your son having-said*  
 ṣolla-ppaḍuvadaṇku nāṇ pāttiraṇ-alla,' euru ṣonṇāṇ. Apporuḍu tagappaṇ  
*to-be-called I fit-man-am-not,' saying said. Then the-father*  
 taṇ ūṇiyakkārārei nōkki, 'nīṅgaḷ uyarnda vastirattei-kkoṇḍuvandu  
*his servants addressing, 'you costly robe-having-brought*  
 iṇṇukku uḍutti, iṇṇu keikku mōdirattei-yum kālgaḷukku-  
*him-to having-dressed, his hand-to ring-also legs-to*  
 ppādaratṭheigaḷai-yum pōḍuṅgaḷ. Nām puṣittu, ṣandōṣham-āy iruppōm.  
*shoes-also put. We having-eaten, merry-having-become shall-be.*  
 En kumāraṇ-āgiya iṇṇu marittāṇ, tirumbavum uyirttāṇ; kāṇāmar-pōṇāṇ,  
*My son-being this died, again became-alive; lost-went,*  
 tirumbavum kāṇa-ppattāṇ,' eṇṇāṇ. Appaḍiyō avargaḷ ṣandōṣha-ppaḍa-  
*again was-found,' said. So they merry-to-be-*  
 ttodaṅgiṇārgaḷ.  
*began.*

Avanuḍeiya mūtta kumāraṇ vayalil irundāṇ. Avan tirumbi viṭṭukku-  
*His elder son field-in was. He again house-to-*  
 chchamipam-āy varugira-pōḍu gīta-vāṭṭiyattei-yum naḍana-kkaḷippeci-yum  
*near-having-become coming-time-at music-also dancing-merriment-also*  
 kēṭṭu, ūṇiyakkārāril oruvaneṇi aṇṇittu, 'id-eṇṇa?' enru viṣūrittāṇ.  
*hearing, servants-among one calling, 'this-what?' saying asked.*  
 Adaṇku avan, 'ummuḍeiya ṣagōdaraṇ vandār, avar maṇuḍaiyum  
*That-to he, 'your brother came, he again*  
 ṣugāttuḍaṇē ummuḍeiya tagappaṇ-idattil vandu ṣērnda-paḍiyiṇālō  
*safe your father-to having-come reached-because*  
 avarukk-āga virundu paṇṇiṇār,' eṇṇāṇ. Apporuḍu avan kōpam aḍaiṇḍu  
*him-for feast he-made,' he-said. Then he anger having-got*  
 uḷḷē pōga maṇadillāl-irundāṇ. 'Tagappaṇ-ō vēḷiyē vandu avanai  
*in to-go mind-without-was. The-father-but out having-come him*  
 varundi-āṇṇittāṇ. Avan tagappaṇukku-ppiradi-uttaram-āga, 'idō,  
*having-entreated-invited. He the-father-to-reply-as, 'lo,*

ittaneī varusha-kālam-āy nān umakku ūriyāñ-jeydu, orukkāl-um  
*so-many years-time-being I you-to service-did, one-time-even*  
 ummudeiya karpaneiyēi mīrād-irundum, en śinēgitar-ōḍē nān  
*your command not-transgressing-being-though, my friends-with I*  
 śandōshamāy irukkumbadi nīr orukkāl-um enakku oru āṭṭukkutṭiyeiy-āvadu  
*merry to-be you one-time-even me-to one kid-even*  
 koḷukkav-illoi. Vēsiḡal-idattil ummudeiya āstiyēi arittu-ppōṭṭa ummudeiya  
*gave-not. Harlots-with your property having-wasted your*  
 kumāraṇ-āgiya ivan vandav-uḍanē ivanukk-āga virundu paṇṇin-e,  
*son-being this coming-immediately him-for feast male,*  
 eṇrāṇ. Adarku tagappan, 'magan-ē, nī eppōdum eṇ-ōḍ-irukk rāy,  
*said. That-to the-father, 'son-O, thou always me-with-a t,*  
 enakk-uḷḷad-ellām ummudeiyad-āy-irukkīradu. Un śagōdaraṇ-āgiya ivan  
*me-to-being-all thine-having-become-is. Thy brother-being this-to*  
 marittān, tirumbavum uyirttān; kāṇāmar-pōṇān, tirumbavum kāṇa-ppatt n.  
*died, again came-alive; lost-went, again was-found.*  
 Āṇa-paḍiyināl-ē nān śandōsha-ppaṭṭu magirchchey-āy-irukka-vēṇḍum-ē,  
*So we merry-being glad-having-become-to-be-is-wanted,*  
 eṇru śonṇān eṇrār.  
*saying spoke said.*

## KORAVA OR YERUKALA.

The Koravas or Yerukalas are a wandering tribe of basket and mat-makers, pig-breeders, etc. They are found all over the Madras Presidency, and in several districts of the Bombay Presidency.

They call themselves Kora, Kurru, Korava, Koracha, and Kuluvaru in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been returned as Kōrchārī and Korvi from Belgaum, as Korvāru from Bijapur, and as Korvi from Kolhapur and the Southern Marāṭhā Jaghirs.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Kodagas of Coorg and the Kurukhs of the Bengal Presidency.

Local estimates of the number of speakers in the Bombay Presidency have been made for the purposes of this Survey. The other figures which follow have been taken from the reports of the Censuses of 1891 and 1901 :—

	Census of 1891.	Census of 1901.
Bombay Presidency . . . . .	13,041	2,490
Belgaum . . . . .	9,500	407
Bijapur . . . . .	3,231	225
Dharwar . . . . .	...	18
Kanara . . . . .	...	39
Satara Agency . . . . .	...	1
Kolhapur . . . . .	250	413
Southern Marāṭhā Jaghirs . . . . .	60	1,387
Hyderabad . . . . .	...	6,921
Madras Presidency . . . . .	37,815	40,606
Ganjam . . . . .	371	360
Vizagapatam . . . . .	1,118	1,464
Godavari . . . . .	1,430	1,532
Kistna . . . . .	9,900	12,629
Nellore . . . . .	3,229	3,602
Cuddapah . . . . .	5,989	5,598
Kurnool . . . . .	4,428	5,280
Bellary . . . . .	4,551	4,543
Anantapur . . . . .	2,240	2,240
Madras . . . . .	...	269
Chingleput . . . . .	422	117
North Arcot . . . . .	1,869	1,378
Salem . . . . .	735	218
Coimbatore . . . . .	183	16
South Arcot . . . . .	715	878
Tanjore . . . . .	48	14
Trichinopoly . . . . .	90	41
Madura . . . . .	77	18
Malabar . . . . .	7	8
Vizagapatam Agency . . . . .	...	32
Godavari Agency . . . . .	134	80
Pudukkottai . . . . .	61	...
Bangalorepalle . . . . .	218	274
Sandur . . . . .	...	15
Coorg . . . . .	75	18
Mysore . . . . .	4,185	2,591
TOTAL . . . . .	<u>55,116</u>	<u>52,626</u>

Of the 9,500 speakers returned for the purposes of this Survey from Belgaum, 1,000 have been stated to speak Kōrchārī, and 8,500 Kōrvī. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

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M. PAUPA RAO NAIDU,—*The History of Railway Thieves with hints on detection. Madras, 1900, p. 23.*

Korava has sometimes been considered as a separate language. This is not, however, the case, though it is not derived from the colloquial Tamil of the present day. There are also several points in which the dialect differs from Tamil and agrees with other Dravidian languages. The whole structure is, however, almost the same as in Tamil, as will be seen from the materials printed below.

Specimens have been forwarded from Belgaum, the Jamkhandi State, and Bijapur. They all represent the same form of speech, with slight local variations, which closely agrees with the dialect described by Messrs. Macdonald and Cain. See Authorities, above. Consistency cannot, of course, be expected in the dialect of a tribe which wander over such a wide area and associate with people talking so many different languages. It would be out of place to give a full account of the dialect and its various forms. We can only draw attention to a few facts which may prove to be of interest for the history of the dialect.

**Pronunciation.**—Short final vowels are not distinctly sounded, and are often interchanged. Thus, *tōpanke*, *tōpanki*, *tōpanka*, and *tōpank*, to the father.

Final *l* is usually dropped. Thus, *āga*, they; but *āgaḷ-ullī*, among them.

Initial *h* is often dropped. Thus, *ōgi* and *hōgi*, having gone. The *h* in this word corresponds to *p* in Tamil. Kanarese has *h*.

**Nouns.**—The suffixes of the plural are *ar(u)*, *mār(u)*, *ga(!u)*, and *nga*. Thus, *manasaru*, men; *tōp-mār*, fathers; *āvugaḷu*, fathers; *āvānga*, cows; *māḍānga*, bulls. The suffix *nga* is derived from *ngaḷ*, and must be compared with Gōṇḍī *ng*.

The usual case suffixes are,—

Dative, *ke*, *ka*, *k* (compare Kanarese *ki*).

Ablative, *iṇḍe*, *uṇḍ*, *iṇḍri*, *iṇḍe* (compare Kanarese *inda*, Tamil *iṇru*, pronounced *iṇḍru*).

Locative, *ullī*, *olḷī*, *ōḷ* (compare Kanarese *alli*).

The dative is also used as an accusative. This latter case takes the suffixes *e*, *an*, *una* and *ni*. The genitive is identical with the oblique base.

Examples of the various cases are, *ambaḷa mavunna koḍibugudā*, she gave birth to a male child; *maun-ka*, to the son; *tōp-iṇḍe*, from a father; *Dēvara*, God's; *beras-tanāta*, of the greatness; *ārānyat-ullī*, in the forest.



It will be seen that the case suffixes mainly agree with Kanarese. The plural, on the other hand, and the oblique form more closely agree with Tamil.

**Numerals.**—The numerals are given in the list of words. They are, broadly speaking, the same as in vulgar Tamil. 'One' is *oru*, neuter *onḍ*. Instead of *oru* we also find *ort* as in Kurukh.

*Raṇḍ*, two, corresponds to Malayālam *raṇḍu*, Tamil *iraṇḍu*. Forms such as *arasu*, king, however, show that Korava has the same difficulty in pronouncing an initial *r* as Tamil. The masculine and feminine form of *raṇḍ* is *raṇḍēr*.

*Añja*, five, corresponds to Malayālam and vulgar Tamil *añju*.

**Pronouns.**—The following are the personal pronouns,—

<i>nā</i> , <i>nānu</i> , I	<i>nī</i> , <i>nīnu</i> , thou	<i>avū</i> , <i>āvū</i> , he ; <i>ava</i> (!), she.
<i>nan</i> , me	<i>nin</i> , thee	<i>avan</i> , him ; <i>avaḷana</i> , her.
<i>nanaka</i> , to me	<i>ninaka</i> , to thee	<i>avanka</i> , to him ; <i>avaḷa-ka</i> , to her.
<i>nan</i> , <i>naṅg</i> , my	<i>nina</i> , thy	<i>avan</i> , his ; <i>avaḷa</i> , her.
<i>nāga</i> , we	<i>nīga</i> , you	<i>avga</i> , <i>āga</i> , they.
<i>naṅgaḷa</i> , our	<i>niṅgaḷa</i> , your	<i>avgaḷa</i> , <i>āgaḷa</i> , their.

There is only one form of the plural of the first person, just as is also the case in Kanarese. The oblique cases of the first person singular are also more closely related to Kanarese than to Tamil. *Nāga*, we ; *nīga*, you, on the other hand, must be compared with Tamil *nāngaḷ*, we ; *nīngaḷ*, you ; Coorgi *naṅga*, we ; *niṅga*, you.

**Verbs.**—The present tense is formed as in Tamil. Compare *aḍikēri*, I strike ; *hōgārē*, I go. The suffix *kēr*, *gār*, is here clearly identical with Tamil *kkiṛa*, *giṛa*. Forms such as *aḍikire*, I shall strike, still more closely agree with Tamil.

The past tense is formed by adding the suffixes *sa* and *na*, or, in most cases, in the same way as in Tamil. Thus, *aḍasā*, thou struckest ; *hōnū*, he went ; *kuḍatū*, he gave. The *s*-suffix must be compared with the suffix *si*, *chi* in Gōṇḍi ; *śi* in Telugu. Similar forms are also used in vulgar Tamil.

The personal terminations are,—

Singular.	Plural.
1. <i>ē</i> , <i>i</i>	1. <i>ō</i> .
2. <i>ā</i>	2. <i>ā(ga)</i> .
3. <i>ū</i> , fem. <i>ā</i> , neut. <i>du</i> , <i>chu</i> .	3. <i>ū(ga)</i> , neut. <i>mū</i> , <i>mō</i> .

Thus, *sāgārē*, I die ; *śēndirū*, thou hast made ; *igarū*, he is ; *igadu*, it is ; *narādu*, it comes ; *kūḍatū*, she gave ; *iñchamū*, they (neuter) were ; *vañchu*, it came, etc.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son and the second a popular tale in the so-called Kōrchari dialect of Belgaum. The third is the beginning of another version of the Parable in the so-called Korvi of the same district. Then follows a popular tale in the so-called Korvi of the Jamkhandi State, and, lastly, the deposition of a witness in the so-called Korvāru of Bijapur.

A list of Standard Words and Phrases in the so-called Korvi of Belgaum will be found below on pp. 646 and ff.

[ No. 2.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KÖRCHARĪ) DIALECT.

## SPECIMEN I.

(DISTRICT BELGAUM.)

Edō-ör maṇasan-ka raṇḍēr āml-guṇṭeṅg inehamū. Avgal-toḷe saṭ  
*A-certain man-to two male-children were. Them-among younger*  
 gōvālyū tan tōpan-ka soṇṇū, 'yāvā, nin jingōḷ-inḍe nan-ka vaca  
*son his father-to said, 'father, your property-in-from me-to coming*  
 paṅg nan-ka tā.' Tōpu avgal-toḷo tan jingī pañchi-kudatū.  
*share me-to give.' Father them-among his property having-divided-gave.*  
 Saṇ mau tan paṅg akkoṇḍu dūr dēs-ka ōgi lāvu  
*Younger son his share having-taken a-far country-to having-gone many*  
 nāl āgikillā, addantulle avū lāvu kharts sēndu tan  
*days had-not-been, meanwhile he much expenditure having-done his*  
 jingī allā kaḍṭōṭu. Avū hināg sēnd parsālē ā dēstole  
*property all squandered. He so having-done after that country-in*  
 her kharv bugaḍ avan-ka pyādaṣṭan vañch. Avū ā  
*a-mighty famine having-fallen him-to poverty came. He that*  
 dēsa-ṇṭ maṇasa-n daṭe paṇi-mēnē niṇḍrū. Ā maṇasū avan-ka  
*country-of man-of near work-on remained. That man him-to*  
 maṭvāyi mēspikkirku tan kolli-ki amśyōṭū. Aṅgē lāvu pestkāsi  
*swine to-feed his field-to sent. There much hungry-being*  
 maṭvāyi tiṅgir-antā poṭṭu suddā tiṇḍru varag mettāḍsi-koṇḍū. Ānakē  
*swine eaten-that husks even having-eaten belly was-filling. But*  
 avan-ka ētar-daṭ-inḍē yandū śigakillā. Inagē ravatn dinaṅg  
*him-to anybody-near-from anything-even was-obtained-not. Thus a-few days*  
 ōsmō, tan parag vāti neppāgi tan manas-ulḷi soṇṇū, 'nan  
*passed, his former state memory-becoming his mind-in said, 'my*  
 tōpan-kiṭak ikkirāvē eddanō paṇi-mandi-ki varag metti vechch  
*father-near living how-many work-people-to belly having-filled more*  
 sōr sigañch. Ivato nān paṇṇō sāgārē. Nān eddu nan  
*food is-obtained. Here I hunger-with am-dying. I having-arisen my*  
 tōpan-daṭe ōgi soṇṇē, "tōpā, nān dēvar pāp tōpan pāp  
*father-near having-gone will-say, "father, I God-of sin father-of sin*

kaṭi-konḍirē. Nān nin mauvaṇḍ sonḍark bag-illā. Nan-ka  
*have-got-tied-to-myself. I your son-as to-be-called worthy-am-not. Me*  
 or paṇi-maṇasan dins sēndu nin-dauṭi vechchakō.”” Hināg sonṇi  
*one work-man-of like having-made of-you-near keep.”” So having-said*  
 aṅg-iṇḍe eddu tan tōpan-daṭe varrapōr tōpu dūruṇḍe  
*there-from having-arisen his father-near coming-while father distance-from*  
 avan-ka pātu dayū vandu ōḍikiṭ-ōgi kalebugadu  
*him-to having-seen pity having-come running-having-gone having-embraced*  
 muddu kudatū. Appōr mau tan āvan-ka sonṇū, ‘tōpā, nān dēvar  
*a-kiss gave. Then the-son his father-to said, ‘father, I God-of*  
 munne nin munne tapp-sēndē. Nan nī nin mauvaṇḍ akki-māṇā.’ It-ke  
*before your before sin-did. Me you your son-as call-do-not.’ This-to*  
 tōpu tan paṇi-mandi-ki sonṇū, ‘nal-nal baṭṭeṅgā akkoṇḍ-vandu nan maun-ka  
*father his work-men-to said, ‘best clothes having-brought my son-to*  
 ōḍgō, baṭṭulle mūdār ōḍgō, kālulle śarpaṅgā ōḍgō, mugasarka śēgō,  
*put-on, finger-in a-ring put, feet-in shoes put, to-eat prepare,*  
 nāg uṇḍu santōs āgun. Yantk-aṇḍākē, i nan mau śattindū,  
*we having-eaten happy let-us-become. Why-if-said, this my son was-dead,*  
 tirgā jiv-tōṭi igarū; tapsikoṇḍu-ōgindū, ippōr śikkirū.’ I vāṭi kaṭa  
*again alive is; lost-gone-was, now is-found.’ This news having-heard*  
 allārū santōs ānāgā.  
*all happy became.*

Ippōru avan ber mau kollōle indū. Avū ūḍ-dauṭku vandappōr  
*Now his elder son field-in was. He house-near coming-when*  
 avan-ka pada-pāḍratā kuṇḍritā kaṭ-kuṇḍ-vandū. Avū ā paṇi-mandy-ulḷe  
*him-to singing dancing to-be-heard-came. He that work-men-in*  
 ortan-ka agasi, ‘yand naḍadid?’ aṇḍu kaṭū. At-ke avū sonṇū,  
*one-to having-called, ‘what is-going-on?’ saying inquired. That-to he said,*  
 ‘nin tembi vandrū; “avū naltaṇṭlē vandu muṭṭinnēṭ-”aṇḍu  
*‘thy brother is-come; “he safe-and-sound having-come has-reached-”saying*  
 nin tōpu her sōr sēndirū.’ Ita kaṭa ber mau yarsm-āgi  
*thy father a-big feast has-made.’ This having-heard elder son angry-becoming*  
 uḷḷaka ōg-illā. Atk-osarē `avan tōpu bēlikē vandu, ‘uḷḷaka vā,’  
*in went-not. For-that-reason his father out having-come, ‘in come,’*  
 aṇḍu avan-ka lāvu sonṇi-koṇḍū. At-ke avū tan tōpan-ke sonṇū, ‘nān  
*saying him-to much entreated. That-to he his father-to said, ‘I*  
 ittan vāṭkāl dankā nin paṇi sēndu eppōrū nin vātu oḍik-illā.  
*so-many years till thy service having-done ever thy word broke-not.*  
 Ānākēnū nān nan geṇērn agasi-koṇḍu ber sōr śairk-osarē  
*However I my friends having-gathered-together a-big feast to-make-for*  
 nī nan-ku eppōrū oru myāk-kuṭṭi suddā kudat-illā. Ānākō basivēr  
*thou me-to ever a goat-young even gavest-not. But harlots-of*

sangatī      bugad      nin      jingī-allā      muḷagyōṭ-antā      ī      nin      mau  
*company-in    having-fallen    thy    property-all    that-has-devoured    this    thy    son*  
 ūḍ-ka      vand      sariginē      nī      avank-osare      sōr      śēndirā.'      Tōpu      maun-ku  
*house-to    coming as-soon-as    thou    him-for    a-feast    hast-made.'    Father    son-to*  
 sonṇū,      'nī      eppōrū      nan-dauṭi      ikkyārā.      Nan-dauṭi      ikkird-allā      nindē.  
*said,    'thou    always    of-me-near    art.    My-near    what-is-all    thine-alone.*  
 Śatt      nin      tombi,      tīrgā      jīv-tōṭē      igarū;      tapasikoṇḍu-ōnāvū,      śikknū,      and  
*Dead    your    brother, again    alive    is;    lost-went,    is-found,    seeing*  
 nāg      santōs      āgardu      sarige      igadū.'  
*we    happy    becoming    proper    is.'*

[ No. 3.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KÖRCHARĪ) DIALECT.

## SPECIMEN II.

(DISTRICT BELGAUM.)

## A POPULAR STORY.

Purandar-gaḍ andu sonḍrada oru ūru uttar dēstullī igadu.  
*Purandargad so called one village north country-in is.*

I ūrtullī raṇḍ-nūr vāṭkāl park oru peṇāmbraṇ syāvkāraṣṭan  
*This village in two-hundred years ago one Brāhman banking*

śēṇḍ-gonḍu lāvu kañjistan-iṇḍe indū. Avū ravatnānā dān-dharm  
*having-carried-on very miserly was. He in-the-least charitable-acts*

śaiyyāk-illā. Avan kañjistan uḍipikkirku-osarē Kṛishṇā  
*performed-not. His miserliness to-cause-to-abandon-in-order Kṛishṇa*

oru pyād peṇāmbra-na sōṅg akkoṇḍu ā syāvkār-dauṭi-ke  
*a poor Brāhman-of disguise having-taken that banker-near*

vandu oḍigirk attindū. Avū dinā uḍyāṭle varandū.  
*having-come to-beg began. He daily in-the-morning was-coming.*

Syāvkār aṅgandū, ‘ uḍyāl vā, nān imān paṇi-mēnē igarē.’  
*The-banker used-to-say, ‘ to-morrow come, I to-day business-on am.’*

Inagēnē oru vāṭkāl ā peṇāmbraṇ uḍ-ka vandu oḡandū.  
*In-this-way one year that Brāhman house-to having-come went.*

At-mēnē syāvkār lāvu daṇaj-gonḍu tan ūṭolli ikkird khoṭṭi  
*That-on the-banker much being-vexed his house-in existing false*

duḍḍu-duggāṇi oru dinā ā peṇāmbraṇ munne sōrju, ‘ itṭōlē  
*copper-coins one day that Brāhman-of before having-poured, ‘ this-in*

end bēkāṇādu oṇḍu parikkoṇḍu ō,’ aṇḍ sonṇū. Atkosarē  
*whatever wanted-being one having-picked go,’ saying said. That-for*

ā kaṭṭ peṇāmbraṇ māṇḍu uṭṭuṭṭu ōgi partaṭ  
*that crafty Brāhman having-refused having-left having-gone backyard*

vāslinḍe ā syāvkār khulsi dauṭke vandu, ‘ nan maṇṭād  
*door-from that banker wife-of near having-come, ‘ my son-of*

muñji śaiyyārē, yandānā dān tā,’ aṇḍ kaṭū; āva  
*thread-ceremony am-performing, some charity give,’ so asked; she*

soṇṇā, 'nān paṅḡeru, nan tāv yandū illā.' 'Nin mūkoḷḷātā  
 said, 'I woman. my possession-in anything is-not.' 'Your nose-in-from  
 nat tā, dharm varādu,' 'aṇḍu soṇṇi ā peṇāmbṛā lāvu  
 pearl-ring give, merit comes,' saying having-said that Brāhman much  
 upadr sēndū. Atkosarē āva, 'nan maṇāgu lāvu syāvkār ānākū  
 trouble did. Therefore she, 'my husband a-great banker being-though  
 dān-dharm śaiyyarnallā. Yandānākū chintillā, nānānākū dān  
 charity performer-not. Whatever-being-though care-is-not, as-for-myself charity  
 śaiyyārē,' aṇḍu tilaja-goṇḍu avū tan-ka soṇṇikoṇḍ-matē ā  
 perform,' so having-thought-to-herself he her-to entreated-according-to that  
 peṇāmbṛan-ka tan mūkoḷḷyātā nat kuḍṭōṭā. Avū appōrē atnē  
 Brāhman-to her nose-in-from ring gave-away. He forthwith that  
 akkoṇḍu vandu adē syāvkār-dauṭi ī nattu vaṇṇ  
 having-taken having-come the-same banker-near this nose-ring securing  
 vechch-koṇḍu, 'duḍḍu tā,' aṇḍ soṇṇū. Appōru, 'nan kḥuṣṣītā'u,  
 having-deposited, 'money give,' so asked. Then, 'my wife's'  
 aṇḍu gurat śiks.  
 saying identification was-made-out.

### FREE TRANSLATION OF THE FOREGOING.

There is a village called Purandargal in the North country. About two-hundred years ago, there lived in this village a very miserly Brāhmaṇ who followed the profession of a money-lender. He performed no charitable acts whatever. With a view to cure him of this vice, Kṛishṇa appeared before the rich man for alms in the disguise of a poor Brāhmaṇ. When the Brāhmaṇ put in his appearance every morning, the rich man excused himself saying, 'come to-morrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brāhmaṇ for one full year, poured out, one day, before him all the counterfeit coins he had in his house and asked him to pick one out of them. Thereupon the cunning Brāhmaṇ refused to accept the offer, and having made his way through the back door to the rich man's wife said, 'I intend performing the sacred thread ceremony of my son and beg of you to favour me with whatever little you can.' At this, she replied, 'I am a woman, nothing is in my possession.' 'Give me your nose-ring; this will bring you merit,' said the Brāhmaṇ pertinaciously. 'Though my husband is a great banker,' said she to herself, 'he never gives alms. I should not, however, mind it. As for myself, I am bent upon giving alms.' So she offered her nose-ring to the Brāhmaṇ as desired. He, forthwith, came with it to the banker, offered it and asked him to lend money on the security of the ring, when the banker recognized it as his wife's property.

[No. 4.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĪ) DIALECT.

## SPECIMEN III.

(DISTRICT BELGAUM.)

Ortū-ortū manusuna-ka raṇḍēr āmḷ-makk indāga. Agal-ulḷi saṇa  
*A-certain man-to two male-children were. Them-among younger*  
 mauvu taṅg-āvunk aṇḍū, 'āvā mina jinjigivulḷi nan-ka varra  
*son his-father-to said, 'father your property-in me-to coming*  
 paṅg nan-ka kuḍū.' Āvu agal-ulḷi tana jinjigi paṇhya-kudatū.  
*share me-to give.' Father them-among his property divided-gave.*

Saṇa mauvu tana paṅg akuṇḍ dūr nāt-ka hōgi lāva nāl  
*Younger son his share taking far country-to going many day*  
 āgall, addantulle āva dund-ulḷi tana paṅg phāga-sēdū. Āva hināga  
*had-not-been, meanwhile he luxury-in his share wasted. He so*  
 sēda baḷk ā nāṭhai ber kharva bugada āvank  
*having-made after that country-in mighty famine having-fallen him-to*  
 baḍatana vāñchha. Āva ā dēsulḷi ortu manusūn jyāṭi tsākari  
*poverty came. He that country-in one man-of near service*  
 niṇḍrū. Ī manusū āvana paṇḍri mēsark tana kolli-ke haḥchyoṭṭū. Āñji  
*stood. This man him swine to-feed his field-to sent. There*

peṣta kaḷavaḷsno paṇḍri tingar-hantāta poṭṭ suda tiṇḍra varaga metāṭs-  
*being-hungry being-troubled swine that-can-eat husk also eating stomach was-*  
 kuṇḍū. Ānāka āvank yāriṇḍ yāndū śigallā. Hināga thōḍē nāl hōsa,  
*filling. But him-to anyone-from anything was-not-found. So a-few days passed,*  
 tana park vāti nippāgi āva tana manas-ulḷi aṇḍū, 'naṅ āvan  
*his former state remembering he his mind-in said, 'my father-of*  
 jyāṭi ikkir eddan tsākari-mand-ki varaga metti hech-āgar-addan anna  
*near living how-many servants-to belly filling so-as-to-exceed food*  
 śikkarāda. Ānāka iñji nā peṣta sāgāri. Nā edda naṅ āvan  
*is-found. But here I being-hungry die. I rising my father-of*  
 jyāṭi hōgi aṇḍe, "āvā, nā dēvar pāpa tōpan pāpa kāṭi-kuṇḍō.  
*near going will-say, "father, I God-of sin father-of sin have-got-tied-to-myself.*  
 Nā nina mauvu aṇḍ anisingark āgarkill. Nana ortū āḷ-manusūna  
*I your son as to-be-called am-not-fit. Me one servant-of*

hināga . echakō." "    Āva    añjyunde    edda    taṅg-āvan    jyāti    varvāga,  
*like    keep."*    *He    thence    rising    his-father-of    near    when-coming,*  
 āvu    dūrunḍe    āvan    pāta,    kaḷākālā    aṇḍa    ōḍa-hōgi    kagat-puḍasa  
*father    distance-from    him    seeing,    pity    feeling    running-going    embracing*  
 mudda-aḍṭ-kunḍū.  
*kiss-gave.*



[ No. 5.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVI) DIALECT.

## SPECIMEN IV.

(JAMKHANDI STATE.)

Hināga vartu arasu indū. Avanaka aṇja-āḷa kūliśimāra indāga.  
*So one king was. Him-to five-persons wives were.*  
 Agaḷ-uḷli arasu vara-vartini bōtū, tirigi agaḷaka kaṭū, 'i suku  
*Them-in king one-one called, and them asked, 'this happiness*  
 nī yāra dayād-inda uṅgārā?' Agaḷ-uḷli nālēru, 'i suku  
*thou whose mercy-with eatest?' Them-in four, 'this happiness*  
 ninna dayād-inda uṅgārā(sic),' aṇḍāga. Paragoṇḍu arasu aṇja-āḷa-uḷli  
*thy mercy-with enjoy,' said. Afterwards king five-persons-in*  
 saṇṇāvaḷa bōtū tirigi avaḷa kaṭū, 'i suku nī yāra  
*the-youngest called and her asked, 'this happiness thou whose*  
 dayād-inda uṅgārā?' Avu utara kūḍatā, 'Dēvara tandida-antā i  
*mercy-with enjoyest?' She answer gave, 'God given-so this*  
 suku ninaka vandida. Atra-kāraṇad-inda i suku nā ninna  
*happiness thee-to came. That-reason-for this happiness I thy*  
 dayād-inda tirigi Dēvara dayād-inda uṅgāri.' I vāti kaṭu  
*mercy-from and God's mercy-from enjoy.' This word having-heard*  
 arasanaka śiṭṭu vāñchū. Paragoṇḍu avaḷa vaḍa-mēni dāgiṇi tirigi  
*king-to anger came. Afterwards her body-on ornaments and*  
 kovāki parasa-kunḍu, avaḷa-ka vaṇḍa pagana paḍiki kūḍutū tirigi  
*clothes having-taken-off, her-to one old cloth gave and*  
 berāda āraṇyat-uḷli vaṇḍa gūḍiśi kaṭṭi avaḷana echchū. Appāga avaḷu  
*great forest-in one cottage building her kept. Then she*  
 raḍajita indā. Paragoṇḍu avaḷ-ē aṅgē ambala mavunna  
*pregnant was. Afterwards she-indeed there male child*  
 kaḍi-bugudā. Arasu i vāti kaṭu lāvu santōsa uṭṭū tirigi  
*bore. King this news hearing much satisfaction felt and*  
 avaḷana bōtū uṭōḷi echchū. 'Ivu muñchi aṇḍānāga Dēvara dayād-  
*her called house-in kept. 'She before said-as God's mercy-*  
 inda i suku khare,' hināga andu tana berastanāta hyāmēśi  
*from this happiness certainly,' so saying his greatness-of pride*  
 uṭṭu Dēvarāda berastana hogaḷarka hatṭaru.  
*leaving God's greatness to-praise began.*

## FREE TRANSLATION OF THE FOREGOING.

There lived a king who had five wives. He called them one by one and asked them through whose favour it was that they enjoyed their happiness. The first four answered that they enjoyed the happiness through his favour. Afterwards he called his fifth and youngest wife and asked her the same question. She replied that as God had given that much glory and happiness to him, and, as she enjoyed the happiness on his account, it was both through the favour of God and his favour also that she enjoyed the happiness. The king hearing these words was very angry. Afterwards he took off the ornaments and the clothes from her body and, giving her an old piece of cloth, sent her away to a dreary forest. There he built a cottage and left her there. She was then pregnant and afterwards gave birth to a male child. The king was very much delighted to hear the news. The king afterwards sent for her and brought her back to the palace. The king afterwards admitted the greatness of God and gave up the pride of his greatness and began to praise the greatness of God.

[ No. 6.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĀRU) DIALECT.

## SPECIMEN V.

(DISTRICT BIJAPUR.)

## DEPOSITION OF A WITNESS.

Hōna mādat-oḷi Śindigi jāttiri āgi raṇḍ mūd dina  
*Past month-in Śindagi fair having-become two three days*  
 ānda-mēne śegāt-oḷi raṇḍ tāsa pōdu yerida-mēne Rāō-sāh  
*becoming-after morning-in two hours time rising-after Rāō-Sahib*  
 māmāladār kachchērit-oḷi nā indē. Mādūrāya kulkarṇi īva appaga  
*Mamlatdār office-in I was. Mādūrāya the-Kulkarṇi this then*  
 nōndaṇi kachchēri bailaka ukkāṇḍ-indu. Ārōpi Śaraṇya ortan-ka  
*registration office outside sitting-was. The-accused Śaraṇya one-to*  
 bōṭa-konḍu vanda. Mādūrāyanaka, 'nannu-daśanda nōndaṇi kāgida  
*having-called came. Mādūrāya-to, 'me-for registration deed*  
 variraka vā, ' aṇḍa Śaraṇya bōṭa. Appaga Mādūrāya tiragi nā  
*to-write come,' saying Śaraṇya called. Then Mādūrāya and I*  
 kachchēri voṭṭu vanda. Nāgaḷa Śirśāḍ Śidalingappana ūṭaka hōnō.  
*office having-left came. We Śirśāḍ Śidalingappa-of house-to went.*  
 Avaṭi nā ikyārē. Ippaga kōṭina munnō nikkira ārōpi tiragi avana  
*There I live. Now court before standing accused and him*  
 kūḍa ortanu raṇḍēru kūḍa vandā. Mādūrāyana jēvaṭi ukkandu.  
*with one two with came. Mādūrāya near he-sat.*  
 Mādūrāya dast varadu. Mādūrāyanaka yār śondu vara-siraṅga nā  
*Mādūrāya deed wrote. Mādūrāya-to who telling to-write-caused I*  
 kaṭilla. 'Tōḍē pōda āda-mēne ārōpi Śaraṇya īva yakarē  
*heard-not. Little time becoming-after accused Śaraṇya this area*  
 sarvē-nambara māyiti attuṅgaraka ūṭa uṭṭu hōnu.  
*Survey-number information in-order-to-bring house having-left went.*  
 Ā-mene ārōpinaka nā yeppagū pātilla. Ārōpi hōnu tusu  
*That-after the-accused I ever saw-not. The-accused having-gone little*  
 yālyatōḷi varttanu vandu. Mādūrāyanaka, 'kāgida varimāṇa, koṭṭi kāgida  
*time-in some-one came. Mādūrāya-to, 'deed write-not, false deed*  
 igadu, ' aṇḍa sondu.  
*is,' saying said.*

## FREE TRANSLATION OF THE FOREGOING.

Two or three days after the Śindagi fair last month I was in the office of the Mamlatdār about two hours after rising time in the morning. The Kulkarṇi Mādūrāya was then sitting outside the registration office. The accused Śaranya then came after having been out to call somebody. Śaranya said to Mādūrāya, 'come and write a registration deed for me.' Mādūrāya and I then left the office and came with him to the house of Śirsād Śidalingappa, where I live. One or two men had come there together with the accused now standing in court. He sat near Mādūrāya who wrote the deed. I did not hear who told him what to write. Short time afterwards the accused Śaranya went from the house in order to ascertain the survey number of the area. Since then I have not seen the accused again. Shortly after he had gone away some one came and said to Mādūrāya, 'don't write out this document, it is a forgery.'

### IRULA AND KASUVA.

These dialects are both spoken outside the territory included in the Linguistic Survey, and they cannot, therefore, be dealt with in this place. Irula vocabularies have been published by Hodgson, *Miscellaneous Essays*, Vol. ii, London, 1880, pp. 105 and ff., and in the *Manual of the Administration of the Madras Presidency*, Vol. ii, pp. 193 and ff. The affiliation of Kasuva is doubtful.

At the Census of 1891, Kasuva was spoken by 316 persons in the Nilgiri Hills. In 1901 only 241 speakers were returned. The figures for Irula were as follows:—

	Census, 1891.	Census, 1901.
Cuddapah . . . . .	32	...
North Arcot . . . . .	1	7
Salem . . . . .	8	...
Coimbatore . . . . .	377	106
Nilgiris . . . . .	1,196	819
	—	—
TOTAL . . . . .	1,614	932
	—	—

## KAIKĀḌĪ.

The Kaikāḍis are a vagrant tribe of mat-makers. They are found in the Bombay Presidency, Berar, and the Central Provinces. Their number has been estimated for the purposes of this Survey as shown in the table which follows, and which also registers the figures returned at the last Census of 1891 :—

	Estimated number.	Census of 1901.
Bombay Presidency . . . . .	7,365	1,484
Ahmednagar . . . . .	700	477
Khandesh . . . . .	...	42
Nasik . . . . .	...	4
Poona . . . . .	2,300	438
Satara . . . . .	450	235
Sholapur . . . . .	3,000	224
Belgaum . . . . .	200	...
Kolaba . . . . .	100	...
Akalkot . . . . .	...	43
Satara Agency . . . . .	415	21
Southern Marāṭhā Jaghirs . . . . .	200	...
Berar . . . . .	879	10,732
Haiderabad . . . . .	...	2,380
Central Provinces (Nimar) . . . . .	45	0
TOTAL . . . . .	8,289	14,598

Kaikāḍī in most respects agrees with vulgar Tamil and will therefore be dealt with as a dialect of that form of speech. Like other Tamil dialects, it in several points agrees with Kanarese, and it must therefore be derived from an older form when Tamil and Kanarese had not as yet been differentiated so much as is the case at the present day.

The dialect is not exactly the same in all districts. It is purest in Sholapur, from where the greatest number of speakers has been returned. In the Satara Agency and in Ahmednagar the number of speakers is less, and the influence of the speech of the bulk of the population is strongly felt. In Berar the state of affairs is similar. Thus we find forms such as *gāvās musallā*, he said to his father; *mulukūt*, in the country, in Akola; *hōnās*, thou wentest, in Buldana, etc. On the whole, however, the local variations are comparatively small, and are almost always due to corruption through the influence of other forms of speech. It is therefore sufficient to print the specimens received from Sholapur as illustrations of the dialect. The beginning of a version of the Parable of the Prodigal Son received from the Melkapur Taluka, District Buldana, will be added in order to show that the dialect of Berar is essentially identical. The beginning of a similar version received from Ellichpur will finally be reproduced. It in many respects forms the link connecting Kaikāḍī with the so-called Burgandī. A list of Standard Words and Phrases, received from Sholapur, will be found on pp. 646 and ff. below.

**Pronunciation.**—Long and short vowels are very commonly interchanged; thus, *vandu*, *vāndu*, *vandū*, and *vāndū*, he came. *Ō* and *ū* are apparently interchangeable; thus, *appō* and *appū*, then.

The palatals are, at least in Sholapur, pronounced as in Telugu, *i.e.*, as *ts*, *dz*, respectively, if they are not followed by *i*, *e*, or *y*.

An *h* often corresponds to a *p* in ordinary Tamil. Thus, *hō*, and in Ahmednagar even *ō*, go. In Kolaba, however, we find *pō*. The change of *p* to *h* is common in Kanarese.

Final *!* is dropped as in Korava and vulgar Tamil. Thus, *gōgā*, sons, but *gōglak*, to the sons.

**Nouns.**—The genders are sometimes confounded. In Ellichpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are *gā* and *āṅ*; thus, *gōu*, a son; *gō-gā*, the sons; *gō-gl-ak*, to the sons; *khudri*, a horse; *khudryāṅ*, horses.

Forms such as *urtyā*, women, from *urti*, woman, are Marāthī.

Case suffixes are added to the base of neuter nouns. Thus, *ut-ali*, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, *man-t-ulī*, in the mind, in the specimens received from Aundh.

The dative is commonly also used as an accusative. It usually takes the suffix *k* or *ku*; thus, *gāun-k*, to the father. We sometimes also find an accusative suffix *l* in words such as *khudril*, the horses; *pyeṇḍril*, swine.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Gōṇḍī. Thus, *ninnāu māṅ*, thy son; *khudryād khōgir*, the horse's saddle. In Kolaba we also meet with forms such as *ayyan-ata ūtle*, in the father's house. Compare the Tamil suffix *uḷeiyā*.

The suffix of the locative is *ali*, *ulī*, or *oḷi*. In Kolaba and Ellichpur we find *ale* used instead. Thus, *ut-ali*, in the house; *kāl-ulī*, on the feet.

The case suffixes will, on the whole, be found to agree pretty well with Korava.

**Adjectives.**—Adjectives are sometimes inflected. Thus, *nalla urāpāy*, a good man; *nallayā urūyā*, good men; *nallād urti*, a good woman; *nallayā urtyā*, good women.

**Numerals.**—The numerals are given in the list of words. They are the same as in Korava and vulgar Tamil.

**Pronouns.**—The personal pronouns have almost the same forms as in Korava. The usual forms are as follows:—

<i>nān</i> , <i>nā</i> , I.	<i>nīn</i> , <i>nī</i> , thou.	<i>āu</i> , he; <i>ād</i> , <i>ata</i> , it.
<i>nān-k</i> , me, to me.	<i>nīn-k</i> , to thee.	<i>āun-k</i> , him; <i>atka</i> , it.
<i>nān</i> , <i>nannād</i> , my.	<i>nīn</i> , <i>ninnāu</i> , <i>ninnād</i> , thy.	<i>āun</i> , his; <i>ātan</i> , its.
<i>nāṅ</i> , we.	<i>nīṅ</i> , you.	<i>āuṅ</i> , neuter <i>ayā</i> they.
<i>nāṅglāda</i> , our.	<i>nīṅglād</i> , your.	<i>āuṅglād</i> , their.

The form *nāṅ* seems to be the exclusive plural, corresponding to Tamil *nāṅgaḷ*. When the person addressed is included the plural of the first person is *nāmb*, dative *nām-burk* (corresponding to Tamil *nām*), in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare *nallād urti*, a good woman. There are, however, no instances of a feminine pronoun in the specimens, and the verbal suffix of the third person singular feminine is *ā*, which corresponds to Tamil *aḷ*.

The interrogative pronouns are *yāu*, who? *midā*, what? We sometimes also find the neuter form *ēdu* instead of *yāu*, who? The genitive of *yāu* is *yattan*, whose? *Yāu* is occasionally also used as a relative pronoun.

**Verbs.**—The personal terminations are as follows :—

Sing.	Plur.
1. ē, ī, i.	1. ō, ā.
2. ā.	2. āṅg.
3 m. ō, ā, u.	3 m. & f. āṅg.
3 f. ā.	3 n. gā.
3 n. <i>du(du)</i> ; <i>ṭṭu(ṭṭu)</i> .	

Thus, *indī*, I was ; 2 *indā* ; 3 m. *indu* ; 3 f. *indā* ; 3 n. *intṭa* ; plur. 1 *indū* ; 2 *indāṅg* ; 3 m. and f. *indāṅg* ; 3 n. *intṭagā*. A neuter plural *indāni*, were, is recorded from Ramdrug. Compare Tamil.

The present tense of the verb substantive is *igarī*, I am ; *igada*, it is ; *igadyā*, they (neuter subject) are. In Berar we find *kiri*, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix *āk* (*gāk*) or *ār*. Thus, *iḍḍākī*, I strike ; *varāk*, it comes ; *hōgākī* (Kolaba *pōgārē*), I go ; *nikyākā*, thou art ; Ramdrug *sāgāri*, I die ; Kolaba *sonārē*, I say ; *śeyārō*, he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare *svandu*, he said ; *ninḍu*, he lived ; *hōnnu*, he went ; *hatnu*, he began ; *pātu*, he saw ; *kuḍatō*, he gave. Forms such as *śenduṭu*, he has done ; *yakpisutu*, he spent, are compounds. Compare Tamil *urṛēn*, pronounced *uttēn*, I was. Forms such as *bhēṭitsnō*, he met ; *vāutṭa*, it came ; *tiṅgāntṭgā*, (the pigs) ate, should be compared with vulgar Tamil forms such as *paḍichchān*, he learned ; *paḍichchadu*, it learnt (corresponding to standard *paḍittān*, *paḍittadu*, respectively) ; *āchchu* and *āchchudu* instead of *āyirṛu*, it became, it was. *Asa*, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil *āchchu*.

The form *hatnā* instead of *hatnāṅg*, they began, is probably due to the influence of Marāṭhī.

In Ellichpur we find forms such as *pēsus*, he said ; *guḷṭusu*, he gave ; *hōsu*, he went. They appear to contain the suffix *ṭṭa* or *ṭṭu* of the third person neuter. Similar forms also occur in Burgandī.

The future apparently corresponds to the Tamil present. Thus, *ikarī*, I shall be ; *edkirī*, I shall arise ; *iḍrī*, I shall strike ; *hōgrī*, I shall go.

For further details the specimens which follow should be consulted. The two first ones have been received from Sholapur. They are a version of the Parable of the Prodigal Son and a short popular tale. It will be seen that they represent a form of speech which very closely agrees with Tamil and especially with Korava.

The third specimen is the beginning of a version of the Parable forwarded from the Melkapur Taluka of District Buldana. It represents the same form of speech, but is much more influenced by Aryan languages. It may be taken as a representative of the dialect as spoken in Berar. The fourth specimen, the beginning of a version of the Parable from Ellichpur, is of a similar kind. In some details it agrees with the so-called Burgandī, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 646 and ff. It has been forwarded from Sholapur.



[ No. 7.]

## DRAVIDIAN FAMILY.

TAMIL.

KAIKĀḌĪ DIALECT.

## SPECIMEN I.

(DISTRICT SHOLAPUR.)

Vaṇḍa maṇsan-k raṇḍa gōgā intsgā.      Ā raṇḍun-uḷ-āu '      chiṭṭyāu  
*One man-to two sons were. Those two-among-being the-younger*  
 tān gāun-k svandu, 'gāvā, nannād pāṅ nān-k tā.'      Āu  
*his father-to said, 'father, my share me-to give.' He*  
 ātan-chilli gāu tān samsārād pāṅ hōṭi tandu.      Munni  
*that-according father his property-of share having-put gave. Then*  
 thōḍyā divas-uḷi sannāu tān adni samsārūnā gōlā śendunḍi ānik  
*few days-in the-younger his all property together having-made and*  
 thūr par ūr-k hōnu, ānik aṅgē tān samsār udalpaṇā  
*far other country-to went, and there his property extravagance*  
 śendi adni vāṭōla-śenduṭu.      Yappū adni samsār yakpisuṭu appū  
*having-made all wasted-made. When all property had-spent then*  
 ā ūruḷi bhyārrādh kārrū bhuntsa.      Ā vakat-ka āun-k  
*that country-in great famine fell. That time-at him-to*  
 duddād lahāu kami bhuntsa.      Phārg ā ūruḷi vaṇḍa  
*money-of great scarcity fell. Then that country-in one*  
 maṇsan-kiṭṭa āu naukarī niṇḍu.      Āu āun-k kvālloḷi phyenḍril mēichirk  
*man-near he service stayed. He him field-in swine to-feed*  
 hāchiṭu.      Phyenḍryā etta tarpal tiṅgāntsgā ātan suddā bhyēr  
*sent. Swine which husk were-eating those even great*  
 santōshasuḷi thiṇḍi āu tān vārga metāḍsunḍikiyō, pan attu suddā  
*joy-in having-eaten he his belly would-have-filled, but that even*  
 ēdu at-ka kuḍtillā.      Āu yappū suddi-mini vāndū, appō āu tān  
*anyone him-to gave-not. He when sense-on came, then he his*  
 manuḷi svandu, 'nān gāun padaruḷi lahāu manasgaḷ-kiṭṭa thiṇḍi  
*mind-in said, 'my father's service-in many men-near having-eaten*  
 uḷida iddūn anna igada.      Nā parantu phaṇi sīgātiri.      Nā  
*remaining so-much food is. I but starving am-dying. I*  
 edkirē ānik nā hōgi nān gāunk svalrī, "āvā, nā ninnād  
*will-arise and I having-gone my father-to will-say, "father, I thy*  
 va dēvarād pāp śendirī.      Itan-śivāy ninnāu māṅ svandi ātuṅgrik  
*and God's sin have-done. This-from thy son having-said to-take*

chalkē illā. Ātundusk nān-k nin tsākrigadyān chalkē tsākri etstsūd.”’  
 worthy not. Therefore me thy servants like service keep.”’

Ilināng svandi yatstsū phārg tān gāun nork vandū. Āu thūr  
 Thus having-said arose then his father towards came. He far

ikkyā āun gān āun-k pātu, ānik māyā vāndi āun nork  
 being his father him saw, and pity having-came him towards

ōḍi hōgi āun khagat-k bhundi mukā atundu. Māng  
 having-run having-gone his neck-to having-fallen kiss took. The-son

svandu, ‘āy. nā dēvarād va niṅḷād gunhā sendiri. ānik ātan-munni  
 said, ‘father. I God-of and you-of sin have-done, and henceforth

ninnāu māng svandi ātungrik yagyi illā.’ Tar āun gān tūn  
 thy son having-said to-take worthy not.’ But his father his

tsākrigadyān svandu, ‘nālla kvāki ātiyā āun vāḍbuḷi hōḍgō, āun kālī  
 servants-to said, ‘good cloth bring his body-in put, his hand-on

mudur hoṭi āun kālūḷi kālād hōḍgō. Ānik nadāngō, nāmb  
 ring putting his foot-on shoes put. And go, we

thiṇḍi uṇḍi ānand śaivāngō. Iu nān māng śattindu, pan  
 having-eaten having-drunk joy let-make. This my son had-died, but

thirgi jiva vāntsa; āu kāljinḍu, pan phārguṇḍā dvārkunu.’ Hanā  
 again life came; he had-been-lost, but again is-found.’ So

svandi āuṅ ānand śairark hatnā.  
 having-said they joy to-make began.

Iṇṭa āun bhyēr māng kvāḷḷuḷi indu. Āu henā-henā ūṭ-kiṭṭa  
 Now his elder son field-in was. He as house-near

vārark hatnu, hanā-hanā pāḍrād va āḍrād āun svaikyō vārrark  
 to-come began, so singing and dancing his ear-to to-come

hatstsā. Āu vāṇḍa tsākrī-gadyānk bōṭuṇḍi vāndi, ‘ida  
 began. He one servant-to having-called having-came, ‘this

midād?’ svandi keṭō. Āu āunk svandū ki, ‘niṅḷa  
 what?’ having-said asked. He him-to said that, ‘your

tyembi vāndirō. Āu khuśāl vāndi gāunk bhēṭitsnō,  
 younger-brother has-come. He safe having-come father-to was-met,

ātun-dusk āu khuśāli śendū.’ Āta svaikēti āu yārsk-vāndū ānik  
 therefore he feast made.’ That having-heard he anger-came and

uḷak hōgāmi-ānō. Ātun-dusk āun gāu vaḷaki vāndū ānik āun  
 inside not-go-would. Therefore his father outside came and his

vinanti śendu. Phārg āu tān gāvank svandu, ‘pārgō, nā lahāu  
 entreaty made. Then he his father-to said, ‘see, I many

vaṭkāḷā nin tsākri śayāke, ān nā yaṇḍrū ninna vāti vadśillā. Ilinā  
 years thy service do, and I ever thy word broke-not. So

indi nānk sōbtyān barābar majā śayirk yaṇḍrū āṭ-kuṭṭi suddā tandillā.  
 being me-to friends with feast to-make ever kid even garest-not.

Pan yāu ninnād adni jingānī raṇḍikāluli yakpiṭṭnō, āu nin māṅg  
*But who thy all property harlotry-in squandered, that thy son*  
 vāndi barābar, ni āunk khuśāli śendā.' Appōg āu āunk  
*having-come immediately, thou him-to feast madest.' Then he him-to*  
 svandū, 'gōvanē, ni iḷbhar nān kiṭṭa nikyākā. Itun-dusk nān  
*said, 'son-O, thou always me near livest. This-for my*  
 kiṭṭād adni ninnād igada. Iu nin tyembi śattindu, āunk  
*near-being all thine is. This thy younger-brother had-died, him-to*  
 jīva vāntsa; āu kāḷjindu, āu dvārkuṇu. Ātan-dusk nān majā  
*life came; he had-been-lost, he is-found. Therefore I feast*  
 śaiyū nāmburk khuśāl āgavā, ada yagyi igada.'  
*should-make us-to joy should-become, that proper is.'*

[No. 8.]

## DRAVIDIAN FAMILY.

TAMIL.

KAIKĀPI DIALECT.

## SPECIMEN II.

(DISTRICT SHOLAIR.)

## A POPULAR TALE.

Paḷasgāṁ svandi vaṇḍa ūr intsa. Aṅgē vaṇḍa baṇḍa  
*Paḷasgāṁ having-said one village was. There one bandy-ma*  
 indu. Āunk raṇḍa gōgā intsgā. Vartan pēra Khaṇḍērāo, āniki inivartan  
*was. Him-to two sons were. One-of name Khaṇḍērāo, and other-of*  
 pēra Yasavantrāo. Āun kiṭṭa raṇḍa nāllayā khudryāṅ intsgā. Vaṇḍa  
*name Yasavantrāo. Him near two good horses were. One*  
 khudri pēra Khaṇḍērāo, āniki inivaṇḍa khudri pēra Yasavantrāo.  
*horse-of name Khaṇḍērāo, and other horse-of name Yasavantrāo.*  
 Ā baṇḍa śatta-barka āun kuḷiśi taḷaghar-uḷi khudryāṅ dhvāṅksi  
*That carrier dead-after his wife cellar-in horses concealing*  
 otstsutā, ā khudryāṅ āun kankē hōṭi illā. Gōgā bhērkā  
*kept, those horses their sight-to putting not. Boys big*  
 āna-barka gām-ka toḷaṅgāmī āuṅ taḷaghar ughḍisnāṅ, appō ā  
*becoming-on mother-to telling-not they cellar opened, then those*  
 khudril āuṅ pātāṅ Āuṅ svandāṅ, 'nāṅ khudri-mini khvāṅkyākō.'  
*horses they saw. They said, 'we horses-on let-ride.'*  
 Gām sollākā-mān, mitka-midā? 'manasgā pātāṅ majē niṅḷak  
*Mother allowed-not, why?-what? 'men saw then you*  
 idḍi khudril pitstsunṅ-rāṅ.' Gōgā ada keṭtsagā illā. Āuṅ  
*having-beaten horses will-take-away.' Boys that heeded not. They*  
 atan-mini kvānsāṅ va tāṅgaśi ūrk hōnāṅ. A nāllayā  
*them-on rode and sister's village-to went. Those good*  
 khudryāṅ āun metstsun pātu; appō āun man-uḷi khārta vāntsā.  
*horses their brother-in-law saw; then his mind-in desire came.*  
 Āunk vātitsa ki, 'ivanka khudryāṅ lābhis-kuḍkānālā.' Phārg āu  
*Him-to it-appeared that, 'these-to horses to-get-is-not-suitable.' Then he*  
 ā gōgaḷak sarāi kuḍpāṭi guṅṅ śendu. Phārg āu rājā  
*those boys liquor having-caused-to-drink drunk made. Then he rājā*  
 nerk hōnu āniki svandu, 'āunk idḍi khudryāṅ pitstsundi  
*near went and said, 'them having-beaten horses having-taken*

hōngu.' Āun tāngsiki ada tolaṅ-untsa. Appō tāngsi āuṅḷak  
 go.' *Their sister-to that known-became. Then the-sister them*  
 khudri-mini khvānpisnā, 'bhuṅgrāṅ,' iṇḍi khārg ātuṇḍi raṇḍyārk  
*horse-on placed, 'will-fall,' thinking rope having-taken both*  
 elsi kaṭnā. Ā khudryāṅ mōklā usuṭaṅ, ayā dhāvitsa dhāvitsa tān  
*tight bound. Those horses loose were-let, they running running his*  
 ūrk vāntsgā, itan-chilli gōḷlād jīva phākpitsgā.  
*village-to came, this-according boys-of life saved.*

### FREE TRANSLATION OF THE FOREGOING.

There was a village called Paḷasgāṇ. There a bandy-carrier lived. He had two sons, one named Khaṇḍērāo, and the other called Yaśvantrāo. He also possessed two good horses, likewise called Khaṇḍērāo and Yaśvantrāo. When he died his wife kept the horses in the cellar and did not let the boys see them. When the boys had grown up they went and opened the cellar without telling their mother. They then saw the horses and wanted to ride on them. The mother did not allow them to, 'because,' said she, 'if you are seen, the people will kill you and carry off the horses.' The boys did not heed her but rode off to their sister's. When their brother-in-law saw those good horses, he coveted them and thought, 'I cannot leave those horses to them.' So he got the boys to take liquor and get drunk, and then he went to the Rājā and said, 'kill them and take the horses.' Their sister learned about this design. She put them on the horses and tied them up with ropes lest they should fall. The horses then were let loose and ran straight home. In this way they saved the boys' life.

[No. 9.]

## DRAVIDIAN FAMILY.

TAMIL.

KAIKĀPI DIALECT.

## SPECIMEN III.

(DISTRICT BULDANA.)

Vaṇḍa mansanka raḍḍa gōgā. Chittāvu sandu kī, 'nānna  
*One man-to two sons. The-younger said that, 'my*  
 baṅgā nān-ku tā.' Gāvu raṇḍyar-ku pāṅguṭa kuḍatu. Chittāvu  
*share me-to give.' The-father both-to dividing gave. The-younger*  
 adnu tanna samsāra gōlā sindu dēśan-meni yalkiṭhenu. Aṅgī  
*all his property together made country-on went. There*  
 hōgī adnu kaḷaj-gonḍu. Adnu kaḷaj-gonḍu ā nāṭoli kārava  
*having-gone all wasted. All wasted that country-in famine*  
 bhuntsu. Pharag aḍachan āgā pharag hōgī tsākari piḍasu.  
*fell. Then difficulty becoming after having-gone service joined.*  
 Kvalloḷi pheṇḍri kākara yathuṭu.  
*Field-in pigs to-tend sent.*

[No. 10.]

## DRAVIDIAN FAMILY.

TAMIL.

KAIKĀPI DIALECT.

## SPECIMEN IV.

(DISTRICT ELLICHPUK.)

Vand mansō-ku rand bāṇḍgā niṇḍintsu. Ātul-sē chityād bāṇḍ  
*One man-to two sons were. Them-in-from the-younger son*  
 pēsus, 'gā, nantā jindagānī-tā jāu jindagānī nān-ku tā.' Phārgu  
*said, 'father, mine property-of which property me-to give.' Then*  
 āttu sampadā pāṇṭi guḍatusu. Phārgu jarās dinuṅgā chityād bāṇḍ  
*he property dividing gave. Then few days the-younger son*  
 hadduni jindagānī vand jāgi jamāvāṇḍsu, thur nāṭku hōsu,  
*all property one place collected, far country-to went,*  
 hānik aṅgē tandu jindagānī yakshisutesu. Phārgu ādu sadar  
*and there his property wasted. Then he all*  
 kharohī-āi hōsu ā dēsale bhārī khār bhunsu.  
*having-spent-having-become went that country-in heavy famine fell.*  
 Annāmui ātku bhārī aḍṭṣaṇ bhunsu. Āpa ādu ā dēsale  
*Therefore him-to great difficulty fell. Then he that country-in*  
 vaṇḍa mansō-gittā niṇḍusu. Ātku ādu phendi mbēsāku tandu kollule  
*one man-near stayed. Him he swine to-feed his field-in*  
 thōrtusu. Āpa phendi jāu sālṭā tinnu ata-mhene varḡā methāḍsisu,  
*sent. Then swine which husks eat that-on belly was-filling,*  
 inā nānku (sic) tavaṅgusu; hākin innā śeñji-illā guḍtuslā. Phārgu ādu  
*so him-to it-appeared; and anything did-not gave-not. Then he*  
 sud-mene vansu pēsus, 'nā gāvā iṅgō ennā tōṇḍōr-gā ballā kiru  
*sense-on came said, 'my father with how-many servants many are*  
 aṭṭi hākin nān vārgukē sākkē. Nān etsi nā gāvō nērē  
*to-eat . and I hunger-with die. I having-arisen my father near*  
 hōgrē hākin ātku pēsusu, "ē gāvā, ābhāy sāmṇō hākin niṇḍ  
*will-go and him-to say, " O father, heaven against and thee*  
 sāmṇē pāpā śeñji. Nindu bāṇḍ illā ipar māphak. Nindu  
*against sin I-did. Thy son not henceforth worthy. Thy*  
 tōṇḍō-paryāṇē ei,""  
*servant-like keep."*

## BURGANDĪ.

This is the dialect of another vagrant tribe. It has been returned for the purposes of this Survey from Nimar and from the Central India Agency. The following are the revised figures :—

	Estimated number.	Census of 1901
Central Provinces, Nimar . . . . .	10	21
Central India . . . . .	255	652
TOTAL	265	673

Burgandī is closely connected with Kaikādī. It is apparently dying out, and the specimens received from the districts are very unsatisfactory. A version of the Parable and a short popular tale have been forwarded from Bagli in the Indore Agency and will be reproduced below. A list of Standard Words and Phrases was received from the same district, but it was too corrupt to be printed. A short specimen was also received from Nimar, but did not contain any new forms. The Burgandīs of Nimar assert that they have immigrated from Khandesh. They also call themselves Kulrangs or Kargandīs.

The short remarks on Burgandī grammar which follow are based on the materials mentioned above, and are given with every reserve.

**Nouns.**—There are no traces of different genders in the specimens. The natural gender is distinguished by adding *āḍ*, male, and *phaṭ*, female. Thus, *vaṇḍ āḍ nāy*, a dog; *vaṇḍ phaṭ nāy*, a bitch. But the plural and the cases are always formed in the same way. The suffix of the plural is *ṅ*; compare Kaikādī. Thus, *ūrāpō*, a man; *ūrāṅg*, men; *ghwaṇṭ*, a son; *ghwaṇṭaṅg*, sons; *nāy*, a dog; *nāyaṅg*, dogs.

The usual case suffixes are, dative and accusative *k*; ablative *kē* and *kun*; genitive *ē*, *nē*, and no suffix; locative *kō* and *kē*. Thus, *gāvak*, to the father; *ūrāpō-kē*, from a man; *uṭkun*, from the house; *ninē gāv uṭ-kō*, in thy father's house; *nanē kūkānē mōṅg*, my uncle's son; *ūr-kō*, in the country; *uṭ-kē*, in the house.

We occasionally also find accusatives such as *ghwaṇṭ-aṅg*, the son.

**Numerals.**—The numerals are the same as in Kaikādī. 'Nine' is, however, *ommad*, and 'twenty' *ird*. Higher numbers are reckoned in scores. Thus, *raṇḍ ird pat*, two times twenty and ten, fifty; *añj ird*, five times twenty, hundred.

**Pronouns.**—The following are the personal pronouns :—

<i>nā</i> , I.	<i>nī</i> , thou.	<i>ad</i> , he.
<i>nanak</i> , to me.	<i>ninak</i> , to thee.	<i>attak</i> , to him.
<i>nanē</i> , my.	<i>ninē</i> , thy.	<i>atnē</i> , his.
<i>naṅg</i> , we.	<i>niṅg</i> , you.	<i>añj</i> , they.
<i>naṅgal</i> , <i>naṅglā</i> , our.	<i>niṅglē</i> , your.	<i>asaṅgē</i> , their.

Other pronouns are *tiṅgal*, to him; *jō*, who? *yatnē*, whose? *mī*, what? Compare Kaikādī.

It will be seen that the form *ad*, he, is the neuter form, corresponding to Tamil *adu*, that.

**Verbs.**—The list of words gives the following forms of the present tense of the verbs substantive—

Sing. 1. <i>sirē</i>	Plur. 1. <i>sirū</i> .
2. <i>sirā</i>	2. <i>sirū</i> .
3. <i>sir</i>	3. <i>sirū</i> .



*S* is in this verb interchangeable with *ch*. Thus we also find *chir*, he is; *chirū*, they are. Such forms correspond to *kirē*, I am, and so forth, in some forms of Kaikāḍi. The personal terminations of the singular are also the same as in that form of speech. In the plural there is apparently only one form for all three persons. In the case of finite verbs, however, the list of words gives *pōinō*, we went; but *pōināṅ*, you, or they, went.

The past tense of the verb substantive is given as *nīḍis* in all persons and numbers. The first specimen, however, contains the plural form *nīḍisu*, they were.

The present tense of finite verbs is formed much as in Kaikāḍi. Thus, *nikākē*, I live; *sāgākē*, I die; *pōgākē*, I go; *tiṅgākō* let us eat; *siyākō*, let us do; *tiṅgākū*, they eat. The list of words gives *aḍkyā*, instead of *aḍkyāk*, he strikes. Similarly we also find *nikkā* instead of *nikākā*, thou livest. The plural ends in *ō* or *ū* in all persons; thus, *pōgākō*, we, you, or they, go. The list of words also gives *aḍkyākāṅ*, you strike.

Forms such as *niṅ salūnē aḍ siyānē*, you say that I-do, I obey your order, are perhaps imperfects. Compare *nī pēlū aḍkiyōnē*, I was beating, in the List. I have not ventured to correct the original translation.

The past tense is usually formed by means of one of the suffixes *s* (or *ch*) and *n*. Thus, *aḍsē*, I struck; *aḍsā*, thou struckest; *aḍich*, he struck; *aḍchū*, we, you, or they, struck; *pōinē*, I went; *pōinā*, thou wentest; *pōs*, he went; *pōinō*, we went; *pōināṅ*, you, or they, went.

Such forms are very common. Thus, *señjē*, I did; *sējā*, thou didst; *āknā*, thou madest; *señjō*, we did; *tiṅgāsū*, they ate; *nikūsū*, they lived.

The third person singular always ends in *s* or *ch*. Thus, *thōrach*, he sent; *pātas*, he saw; *kōras*, he ran; *ēnpiskus*, he wasted; *rāñch*, he came. *Is* or *us* (*ōs*) is sometimes added. Thus, *mandisōs* and *mandich*, he began; *pēsīs* or *pēsus*, he said; *sējus*, he did.

There are several other forms which apparently contain a suffix *yō*. Thus, *vāṅgyōt*, I drove; *vāṅgus* and *vāṅgyōtus*, he drove; *ēleyōs*, he went; *āgeyōs*, it happened. Forms such as *ēlyō nīḍis*, he had gone, *lit.* gone he-was, seem to point to the conclusion that this *yō* is the suffix of a past participle passive. It is therefore probably borrowed from Rājasthānī.

A perfect is *vāñchir*, he has come. It is formed from the conjunctive participle *vāñch* by adding *ir*, another form of *sir*, he is.

The future is apparently formed as in Kaikāḍi. Thus, *aḍikrā*, thou wilt strike; *āgarē*, I shall be; *āgar* and *āgyōgar*, he will be. *Mētārisuṅgā*, I shall fill, is, in its termination, apparently a Rājasthānī form. Other forms are *khālākē*, I shall go; *sarlē*, I shall say; *koḍturē*, I shall give; *pōrākē*, I shall throw. I cannot analyse them with certainty.

The negative particle is a prefixed *lā*, corresponding to the suffixed *illā* in Kaikāḍi. Thus, *lā pōs*, he did not go; *lā-dakkā*, he did not get. The use of a prefixed *lā* is probably due to Aryan influence. I cannot analyse *lārvā tōsai*, you did not at any time give.

For further details the student is referred to the specimens which follow. I have corrected them as best I could, but they are still far from being satisfactory. They seem to show that Burgandī is originally a form of Kaikāḍi. It has, however, undergone so many changes that it must be considered as a separate dialect.

[No. II.]

## DRAVIDIAN FAMILY

## TAMIL

BURGANĠI DIALECT.

## SPECIMEN I.

(Indo-Iranian)

Vaṇḍ ūrāpō raṇḍ ghwaṇṭaṅg niḍisū. Sir ghwaṇṭ gāra  
 One man(-of) two sons were. Younger son father(-to)  
 pēsis, 'naṅglā paṅg-baṅgār tāndur.' Phārag gāv ghwaṇṭak baṅgār-paṅg  
 said, 'our share-wealth give.' Then father son-to wealth-share  
 pōṭātas. Thōrā nāl bhargā hadnū baṅgār aṇatku sir ghwaṇṭ  
 gave. Few days after all wealth having-collected younger son  
 thwār thūn ūr ēleyōs, āṇjā pōinā niḍis, khōtā-khālas baṅgār  
 far foreign country went, there going stayed, bad-company wealth  
 ēnpiskus. Adankō ā ūr pyattāney āgeyōs. Ā ghwaṇṭ  
 squandered. That-in that country grain-scarcity occurred. That son  
 tiṅg tōkar nā kup lā-dakkā hinā āgeyōs. Ā ūrkō vaṇḍ  
 to-eat bread and salt not-got so it-happened. That country-in one  
 bhar ūrāpō niḍis at-māṭke pōs. Ā bhar ūrāpō pendriṅ mēpigal-kē  
 big man was him-to he-went. That big man swine grazing-for  
 ā ghwaṇṭ kwālūṅ-kō thōrach. Tiṅgal ādulā kuṇkāsu. Adnēkō tiṅgal  
 that son fields-in sent. Him-to nobody gave. That-in him-to  
 man āgeyōs, 'tānē chāpar jō pendriṅ tiṅgāsu nanē varḡ nā bi  
 mind occurred, 'corn husks which swine ate my belly I also  
 mētāṇisunḡā.' Bharē āsad atnē mankō hinā sējus, 'tō iṅjē nā  
 will-fill.' Then sense-coming his mind-in thus did, 'now here I  
 phēskū sāgākō; idan nanē gāv uṭkē ūrāṅg hargū tiṅgākū.  
 hunger-with die; so-many my father's house-in men much eat.  
 Nā bi gāv-māṭkē khālākē hinā sarlē, "gāv-ē, davar uṭkē  
 I also father-to will-go thus will-say, "father-O, God's house-in  
 ki-chāvē ninē uṭkē midān seṅjē. Nā ninē mōṅg lā-āgrēwālā. Ninē  
 or-also thy house-in sin I-did. I thy son not-worthy. Thy  
 uṭkē phāniyā-sairēwālā sirū atkō nā vaṇḍ harajḡ." Pōs yansane  
 house-in work-doers are them-in I one let-be." He-went having-left  
 atnē gāv māṭke khallas. Gāv thwārtun mōṅgak pūtas; gāv  
 his father to went. Father far-from the-son saw; father  
 aṅg-mandisōs, ad hōras tō mōṅgak pēchkus, vāy nāk-mandisōs. Mōṅg  
 pitied, he ran then son embraced, mouth to-kiss-began. The-son

sal-mandich ki, 'gāv-ē, davar uṭkē ninē uṭkē midān señjē.  
*to-say-began that, 'father-O, God's house-in thy house-in sin I-did.*  
 Ninē mōng lāagrēwālā.' Gāv phāniyā-sairēwālā-kō pēsis, 'itgal-kē lallē lallē  
*Thy son not-worthy.' Father servants-to said, 'this-for good good*  
 bhatuṅ atyāṅgō, ittak ūṛirīṅgō; thini kai-kō madruṅ thini  
*clothes bring, this-to cause-to-put-on; and hand-on ring and*  
 kālūṅ-kō machoḥuṅ ūṛirīṅgō. Thini naṅ hadnō tiṅgākō ānand  
*feet-on shoes cause-to-put-on. And we all let-eat joy*  
 siyākō. Nanē mōng satō nīdis māṅgō vāñch.' Hadnō ūṭa majā-sai  
*let-nake. My son dead was again came.' All house merry-to-make*  
 mandich.  
*began.*

Atnē mōṭ mōng kwāl-mēlē nīdis. Ajā-gun ōllas uṭ-māṭkē vāñch,  
*His big son field-in was. There-from came house-near came,*  
 bājā sagētas thini ādrē sagētas. Vaṇḍ phāniyā-sairēwālā bōtas, ad  
*music heard and dancing heard. One servant called, he*  
 vāñch-phāraḡ kētas ki, 'mērē bhāi, mi ākyō sir?' Attak sañch  
*coming-after asked that, 'my brother, what done is?' Him-to he-said*  
 ki, 'ninē tēm lultarikē vāñchir. Ninē gāv adgalkē rēt-tōkrā ākyōs.'  
*that, 'thy brother safely come-is. Thy father him-for feast gave.'*  
 Mōṭē tēm yarus-kō vāñch uṭ-kō lā-pōs. Gāv uṭkun valkē  
*Big brother anger-in came house-in not-went. Father house-from outside*  
 vāñch ghwaṇṭaṅ pēsik mandich. Atnē gāvak māṅgē sal mandich,  
*came son to-entreat began. His father-to again to-say began,*  
 'idan vatkalō phāniyā siyānē. Niṅ salānē ad siyānē. Nanuk vaṇḍ āṭ  
*'so-many years work I-do. You say that I-do. Me-to one goat*  
 kuttīyā pakkō lārvā tōsai maḍāṅ-māruṅ māṭkē khwāñch tiṅgvō  
*young even never gavest(?) friends with sitting I-should-eat*  
 tōsai. Ninē sir mōng baṅgār paṅg atkus kōntpanā ēnpiskus, apō  
*gavest(?). Thy young son wealth share took riotously squandered, then*  
 ad vāñch adgalkē lallē tiṅgrēl sējā.' Atnē gāv idan sañch ki,  
*he came him-for big feast, madest.' His father so-much said that,*  
 'hē mōng, sadā niṅ nikkā kāṅ. Jō nā-māṭkē sir jō ninē  
*'O son, always you are together. What me-with is that thine*  
 sir. Ninē tēm ēlyō nīdis, ad māṅgē vāñch. Adgalkē naṅ ctā señjō.'  
*is. Thy brother gone was, he again came. Therefore we feast made.'*

[No. 12.]

## DRAVIDIAN FAMILY.

TAMIL.

BURGAṆḍĪ DIALECT.

## SPECIMEN II.

(INDORE AGENCY.)

Vaṇḍ prāmanēd nīdis, vaṇḍ nīdis māṛ. Ad māṛ gwāḍum- wāl-kō  
*One Brāhmaṇ was, one was cow. That cow wheat-field-in*  
 myās. Huntun vāñch prāmanēd ā māṛk vāṅgyōtus gwāḍum-kwāḍun.  
*was-grazing. There came Brāhmaṇ that cow drove wheat-field-in.*  
 Māṛ pēsus kē, 'prāmanēd-ē, ninē gāvē mitā tīṅānē?' Prāma ēd  
*Cow said that, 'Brāhmaṇ-O, thy father's what did-I-eat?' The-Brāhmaṇ*  
 pēsus, 'hē mā, vāṅgyōt.' 'Tārā ninak sarāp.' 'Hē mā, tadā  
*said, 'O mother, I-drove-thee.' 'I-give thee curse.' 'O mother, give*  
 tō ninē khusi.' Ki, 'pōp, kātkaḥnēdē kēd.' Kēd āgyōs. Ā  
*then thy agreeable.' That, 'go, condemned ass.' Ass became. That*  
 prāmanēd kulis nīdis jō pēsus, 'hē māṛ-ē, nanē khwaṛkuṅ vāṅgē  
*Brāhmaṇ's wife was who told, 'O cow, my bowels taking-out*  
 ninē khōgat-kō pōṛākē. Nanē manā kēd hinā āknā?' Ad māṛ  
*thy neck-on will-throw. My husband ass why madest?' That cow*  
 māṅgē pēsus, 'nanuk ninē manāṅ mishē vāṅgus?' Prāmanēd kulis pēsus,  
*then said, 'me thy husband why drove?' Brāhmaṇ's wife said,*  
 'abē ī kēd mēnsō hinā āgar?' Ā māṛuṅ suñch, 'ār-kō  
*'now this ass man how may-become?' That cow said, 'holy-place-in*  
 oṛum-khō atyōjē; aṅjō mēnsō āgyōgar.' Aṅjō mēnsō āgyōs.  
*bathing-for take; there man will-become.' There man became.*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brāhmaṇ who had a cow. The cow was once grazing in the wheat-field, and the Brāhmaṇ came and drove it off. Said the cow, 'have I eaten thy father's property, O Brāhmaṇ?' Said the Brāhmaṇ, 'O mother, I drove thee away.' 'I will curse thee.' 'Do as thou likest.' 'Go and become an ass.' So he became an ass.

The Brāhmaṇ's wife said, 'O cow, I shall tear my intestines out and throw them on thy neck. Why didst thou make my husband an ass?' The cow answered, 'why did thy husband drive me off?' The Brāhmaṇ's wife said, 'now, how can he become a man?' Said the cow, 'take him to bathe in a holy place, then he will become a man.' And it so happened.

## MALAYĀLAM.

Malayālam is spoken by about six million people in Southern India.

Malayālam or Malayārma (Malayāyima) is usually derived from *mala*, mountain, and *ālam*, a word derived from *āl*, to possess. According to

Name of the Language.

Bishop Caldwell the best translation of the word would be

‘mountain region.’ It accordingly properly applies to the country, and not to the language. The first part of the word is identical with Μαλε, whence the pepper comes, in Cosmas Indicopleustes’ Christian Topography (about 545 A.D.). It also forms the first component in the word Malabar, which apparently occurs for the first time in the Geography of Edrisi (about A.D. 1150). Compare Maler, the name of another Dravidian tribe.

The old Sanskrit name for the Malayālam country was Kērala, which word occurs in Malayālam in the forms Kēraḷam, Chēraḷam, and Chēram. An inhabitant of the country is also called *Kēḷan* or *Kēḷu*, and this word has been compared by Bishop Caldwell with Pliny’s *Κηροβόρος*. ‘Kērala’ occurs as early as in the Aśōka inscriptions (third century B.C.).

The Malayālam language has no separate denomination. The old Aryans did not distinguish it from Tamil, and it is only at a relatively modern date that it has branched off from that form of speech.

Malayālam is spoken along the western coast from Kasargodu in the north to Trivandrum in the south. The eastern frontier is the western Ghats, and on the west the Malayālam country is bounded by the Arabian Sea. It covers the southern part of South Canara, the whole of Malabar and Cochin, with numerous settlers in the adjoining parts of Mysore and Nilgiri, and, lastly, the greatest part of Travancore. Outside this territory the language is only spoken by a few settlers.

Area within which spoken.

In South Canara Malayālam is bounded by Tulu. In Coorg it meets Kudagu, and its eastern neighbours are Kanarese and Tamil.

Linguistic Boundaries.

Like the rest of the literary Dravidian languages Malayālam has two different forms, one used in old literature, and the other the colloquial form of speech. The literary dialect is still more closely connected with Tamil than the colloquial language. The principal point of difference from Tamil is the greater proportion of Sanskrit loan words. While Tamil has the smallest admixture of such foreign elements among all literary Dravidian languages, Malayālam is the most Sanskritized of them all, and even admits the conjugational forms of that language. Some productions of educated authors have been described as ‘pure Sanskrit connected or concluded by a few words in Malayālam,’ just as we have Hindōstānī books written almost entirely in Persian.

Dialects.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayālam dialects. Yerava has been returned as such a form of speech from Coorg, and the figures for that dialect have, therefore, been added to those returned for Malayālam. It is, however, possible that Yerava is in reality identical with Yerukaḷa, which has been dealt with above as a dialect of Tamil.

According to the reports of the Censuses of 1891 and 1901 Malayālam was spoken as a home language in the following districts :—

	Census of 1891.	Census of 1901.
South Canara . . . . .	191,696	217,856
Malabar . . . . .	2,484,974	2,621,263
Travancore . . . . .	2,079,271	2,420,019
Cochin . . . . .	641,738	715,847
Nilgiris . . . . .	8,775	4,759
Coorg . . . . .	11,299	14,639
Mysore . . . . .	1,500	3,121
<b>TOTAL</b> . . . . .	<b>5,419,253</b>	<b>5,999,934</b>

Malayālam was, to a small extent, spoken outside the territory where it is a vernacular. The figures given in the Census reports of 1891 and 1901 were as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars . . . . .	...	36
Baluchistan . . . . .	...	2
Bengal Presidency . . . . .	...	67
Berar . . . . .	...	11
Bombay Presidency . . . . .	...	1,208
Burma . . . . .	...	324
Central Provinces . . . . .	...	12
Madras Presidency . . . . .	2,896	7,267
North-Western Frontier . . . . .	...	46
Punjab . . . . .	...	5
United Provinces . . . . .	...	13
Hyderabad . . . . .	1,243	31
<b>TOTAL</b> . . . . .	<b>4,139</b>	<b>9,022</b>

Yerava was returned as the dialect of 2,587 and, in 1901, 13,175 individuals in Coorg. By adding all these figures we arrive at the following total for Malayālam :—

	Census of 1891.	Census of 1901.
Spoken at home by . . . . .	5,419,253	5,999,934
Spoken abroad by . . . . .	4,139	9,022
Yerava . . . . .	2,587	13,175
<b>TOTAL</b> . . . . .	<b>5,425,979</b>	<b>6,022,131</b>

According to Dr. Gundert, the history of Malayālam literature commences with the Rāmcharita (13th or 14th century). Before that time the language had been used in a few inscriptions. The oldest Malayālam literature imitated Tamil poetry, and not Sanskrit. Later the literary productions of the Malayālam country came under the spell of the sacred tongue of Aryan India, and the great Sanskrit epics were translated. The classical epoch of Malayālam literature begin with Tuñjattu Eruttachehhan (17th century) who is said to have introduced the modern alphabet. He translated the Mahābhārata and some of the Purāṇas. Towards the end of the 18th century we find Kuñjan Nambiar, the author of several comedies and songs, and perhaps also of some translations from the Sanskrit, such as the Pañchatantra, the Nalācharita, etc.

Malayālam literature further comprises several folk songs and folk tales, the historical work *Kēraḷōtpatti*, some medical works, etc.

Tipu's invasion dealt a fatal blow to Malayālam poetry, and in modern times European missionaries and their native converts have been the principal supporters of the vernacular literature of the Malayālam country. For further details the student is referred to the works mentioned under authorities below.

There is no reference to the Malayālam language in old Sanskrit literature. It was included in the *Drāviḍa bhāṣhā*, i.e., Tamil, of Kumārila Bhaṭṭa, and did not in fact branch off from that language till a later period. The oldest mention of Malayālam as a separate form of speech seems to be found in Fernão Lopez de Castanheda's *Historia do descobrimento e conquista da India*. Coimbra, 1551-1561. We here read, Vol. ii, p. 78, 'A lingua dos Gentios de Canara e Malabar.' See Colonel Yule's *Hobson-Jobson*, under the heading Malabar, where another reference is quoted, taken from A de Gouvea's *Jornada do Arcebispo de Goa, D. Frey Aleixo de Menezes*. Coimbra, 1606.

A Portuguese grammar with a Malayālam vocabulary was published in 1733. See the list of authorities given below. Portuguese and Italian missionaries are stated to have completed a Malayālam dictionary in 1746, based on materials accumulated in the 17th, perhaps even in the 16th, century.

The German Jesuit Johann Ernst Hanleden, who died in 1732, is stated by Fra Paolino to have written a 'Malabar' grammar, which does not seem to have been printed. Other grammars were written by Pater Clemens, Rome, 1784, and by Robert Drummond, Bombay, 1799, and in 1781 J. Adam Cellarius published some notes on the language. Compare below. In modern times several works on the language have been published, among which Dr. Gundert's grammar is *facile princeps*. This admirable book is, however, written in Malayālam, and a scientific grammar of the language in a European form of speech is not as yet forthcoming.

The Malayālam alphabet was described in Clemens Peanuis' *Alphabetum Grandonico-Malabaricum Samscrudonicum*, Rome, 1772.

The first printed book in Malayālam seems to have been the *Symbolum Apostolicum*, printed in 1713 at an unknown place. Clemens Peanuis issued a catechism in 1772, and specimens of the language were afterwards given by Hervas and others. See the list printed below. The Old Testament in Malayālam appeared at Cottayam in 1839-41.

The list of authorities which follows is by no means complete. It only registers some of the principal works dealing with Malayālam :—

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T. K. KRISHNA MENON,—*Notes on Malayalam Literature.* *Journal of the Royal Asiatic Society*, 1900, pp. 763 and ff.

There are two alphabets used in writing Malayālam. The old character, the so-called *Vatṭeruttu*, is still used by the Mappiḷlas of North Malabar. A form of this alphabet, the so-

Written character.

called *Kōleruttu*, is used for keeping records. The modern Malayālam alphabet is called *Ārya-eṛuttu*, and it was introduced by Tuṇjattu Eṛuttachchan in the 17th century. It contains signs for all the sounds occurring in Sanskrit, and is, accordingly, much more complete than the Tamil character. The large proportion of Sanskrit words in Malayālam made the introduction of such an alphabet necessary. In real Malayālam words, however, only those signs are used which also occur in the Tamil alphabet.

The modern alphabet consists of the following signs:—

#### VOWELS.

അ a; ആ ā; ഇ i; ഊ or ഈ ī; ഉ u; ഈ ū; ഋ ru; ഈ rū; എ e; ഐ ē; ഓ o; ഔ ō; ഐ ei; ഔ au.

#### CONSONANTS.

ക ka;	ഖ kha;	ഗ ga;	ഘ gha;	ങ ña;
ച cha;	ഛ chha;	ജ ja;	ഝ jha;	ഞ ña;
ട ṭa;	ഠ ṭha;	ഡ ḍa;	ഢ ḍha;	ണ ṇa;
ത ta;	ഥ tha;	ദ da;	ധ dha;	ന na;
പ pa;	ഫ pha;	ബ ba;	ഭ bha;	മ ma;
യ ya;	ര ra;	ല la;	വ va;	
ശ śa;	ഷ ṣha;	സ sa;	ഹ ha;	
ഝ ṛa;	ള ḷa;	റ ra.		

The forms of the vowels given above are only used as initials. Secondary forms are used to denote a vowel which follows a consonant. These secondary signs are as follows :—

*a* (not marked); *ā* ၵ; *i* ၵ; *ī* ၵ; *u* ၵ, ၵ, or ၵ; *ū* ၵ, ၵ, or ၵ;  
*ru* ၵ; *o* ၵ; *ē* ၵ; *o* ၵ-ၵ; *ō* ၵ-ၵ; *ei* ၵ; *au* ၵ-ၵ.

Thus, **ക** *ka*; **കാ** *kā*; **കി** *ki*; **കീ** *kī*; **കു** *ku*; **കൂ** *kū*; **കുറു** *kuru*; **കെ** *ke*;  
**കേ** *kē*; **കൈ** *kei*; **കൊ** *ko*; **കോ** *kō*; **കൌ** *kau*.

It is only the signs of  $u$  and  $\bar{u}$  that present any difficulty.

$U$  takes the following forms:—

3 after  $k$  and  $r$ ; thus,  $\alpha r u$ .

2 after  $g, chh, j, t, bh, \acute{s}$ , and  $h$ ; thus,  $\underline{\omega} gu$ ;  $\underline{\omega} tu$ .

o after *n* and *n* and under all other consonants. Thus, *no nu*; *so lu*.

With *ū* are formed  $\text{हू} \text{ } hū$ ;  $\text{रू} \text{ } rū$ ;  $\text{नू} \text{ } nū$ ;  $\text{क्यू} \text{ } khū$ , and so on.

The short *a* is inherent in every consonant which is not combined with the sign of any other vowel. The absence of every vowel after the consonant is indicated as follows,— *ak*; *an*; *ar*; *al*.

**Note**     $\text{ര } l$ ;     $\text{ഴ } r$ ;     $\text{യ } y$ ;     $\text{മ } m$ .

When two or more consonants are put together without any intervening vowel they are combined into one compound letter or written above each other. Some consonants alter their shape when thus combined. The principal cases are as follows :—

*y* becomes ூ; *r* ௃; *l* ெ; *v* ே, when immediately preceded by another consonant. When *r* is the first of two or more consonants it is written as a short vertical stroke above the line. Thus, ூ *kya*; ௃ *kra*; ெ *kla*; ே *kva*; ெ ௃ *rkka*.

Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows :—

കു *kku*; ന്ക *nga*; ന്ന *nna*; ച്ച *chcha*; ജ്ജ *ñja*; ത്ത *ñña*; ള്ള *ṇḍa*;  
 ത്ത *tta*; ത്ന *tna*; ദ്ദ *dda*; ന്ദ *nda*; ന്ന *nna*; ന്ബ *nba*, and so forth.

The numeral figures are as follows :—

ക	ച	ഇ	ഈ	ഉ	ഊ	ഋ	ൠ	എ	ഐ	ഒ
1	2	3	4	5	6	7	8	9	0	

Malayālam pronunciation in most points agrees with Tamil. Thus double *rr* is pronounced *tt*, *rr* sounds *nd*, and *y* is often vulgarly substituted for *r*; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare *mārram*, i.e., *māttam*, change; *ninre*, i.e., *ninde*, thy; *maṛa*, vulgarly *maya*, rain.

Grammar.

As in Tamil, no word can end in a mute consonant, a very short vowel being added. This vowel usually has the form *u*. In Coochin and among the Syrian Christians this sound is more like an *a*, and in Northern Malayālam it is so short that it is not usually written.

The principal points in which Malayālam differs from Tamil are the absence of personal terminations of verbs and the larger amount of Sanskrit loan-words. The first attempts in Malayālam poetry were, as has already been remarked, imitations of Tamil. The influence of Sanskrit only got the upper hand at a later period, and has especially been strong during the last two hundred years.

Old Malayālam uses personal terminations in the conjugation of verbs as in Tamil. The following occur:—

Sing. 1, *ēn*; 2, *ā*; 3 m., *ān*, 3 f., *āl*.

Plur. 1, *ōm*; 2, (*īr*); 3 m. and f., *ār*.

Thus, *cheyyunnēn*, I do; *cheyyunnāl*, she does, and so forth. The third person neuter and the second person plural are rarely used.

The personal terminations began to be dropped after the thirteenth century, and by the end of the fifteenth century they had gone wholly out of use. Remains are, however, said to be found on the Laccadives and among the Moplahs of South Canara. Compare the remarks on the personal terminations in general, in the introduction to the Dravidian Family, pp. 294 and ff.

When the preceding remarks are borne in mind, it is hoped that the short sketch of Malayālam grammar which follows will enable the student to read and understand the Malayālam version of the Parable of the Prodigal Son which will be found on pp. 358 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1884. A list of Standard Words and Phrases, compiled from Sir George Campbell's Specimens and Mr. Frohnmeyer's Grammar, will be found on pp. 647 and ff.

For further details the student is referred to the works quoted under Authorities.



## MALAYĀLAM SKELETON GRAMMAR.

**I.—NOUNS.—Gender.**—Men and gods are masculine; women and goddesses feminine; other nouns are neuter.  
**Number.**—The suffix of the plural is *gaḷ*, or, after *ā*, *ū*, *ī*, *kaḷ*. Final *m* and the suffix *gaḷ* become *ṇṇaḷ*. Nouns denoting rational beings also form their plural in *ar*, *mār* or *aṇmār* (honorific), and *avargaḷ* or *ārgaḷ* (respectful).

**Case.**—

	Masculine <i>an</i> bases.	Feminine <i>aḷ</i> bases.	Bases in <i>ā</i> ( <i>a</i> ), <i>i</i> , <i>ī</i> , <i>ei</i> .	Bases ending in <i>am</i> .	Other bases.	The plural is declined like <i>magaḷ</i> .
Nom.	<i>magan</i> , son.	<i>magaḷ</i> , daughter.	<i>kei</i> , hand.	<i>maram</i> , tree.	<i>tāḷ</i> , scorpion.	
Acc.	<i>magane</i> .	<i>magaḷe</i> .	<i>kayye</i> .	<i>maratt</i> ( <i>ine</i> ).	<i>tāḷine</i> .	
Instr.	<i>magandl</i> .	<i>magaḷāl</i> .	<i>kayyāl</i> .	<i>marattāl</i> .	<i>tāḷindl</i> .	
Dat.	<i>magannu</i> .	<i>magaḷkku</i> .	<i>keikk</i> .	<i>marattinnu</i> .	<i>tāḷinnu</i> .	
Gen.	<i>magange</i> .	<i>magaḷude</i> .	<i>kayyude</i> .	<i>marattinge</i> .	<i>tāḷinge</i> .	
Loc.	<i>maganiḷ</i> .	<i>magaḷiḷ</i> .	<i>kayyil</i> .	<i>marattil</i> .	<i>tāḷiniḷ</i> .	
Plur.	<i>makkaḷ</i> .	<i>magaḷgaḷ</i> .	<i>keigaḷ</i> .	<i>marannṇaḷ</i> .	<i>tāḷugaḷ</i> .	

## II.—PRONOUNS.

	I	We ( <i>inclus.</i> ).	We ( <i>exclus.</i> ).	Thou.	You.	Self.	
						Sing.	Plur.
Nom.	<i>ñān</i> .	<i>nām</i> , or <i>nammal</i> , etc.	<i>ñannṇaḷ</i> .	<i>nī</i> .	<i>niñṇaḷ</i> .	<i>tān</i> .	<i>tañṇaḷ</i> , <i>tāñṇaḷ</i> .
Acc.	<i>enne</i> .	<i>namme</i> .	<i>ñannṇaḷe</i> .	<i>ninne</i> .	<i>niñṇaḷe</i> .	<i>tanne</i> .	<i>tañṇaḷe</i> .
Dat.	<i>enikku</i> .	<i>namukku</i> .	<i>ñannṇaḷkku</i> .	<i>ninakku</i> .	<i>niñṇaḷkku</i> .	<i>tanikku</i> .	<i>tañṇaḷkku</i> .
Gen.	<i>enge</i> .	<i>nammuḍe</i> .	<i>ñannṇaḷuḍe</i> .	<i>ninge</i> .	<i>niñṇaḷuḍe</i> , <i>niñṇaḍe</i> .	<i>tan(ge)</i> , <i>tanuḍe</i> .	<i>tañṇa(ḷu)ḍe</i> .
	He.	She.	It.	They.		In the same way <i>ivan</i> , this; <i>ēvan</i> , which?— <i>ār</i> , who? masc. and fem., as <i>avar</i> .—Pronominal adjectives are <i>ā</i> , that; <i>i</i> , this; <i>ī</i> , which? They are indeclinable.	
				Masc. & fem.	Neut.		
Nom.	<i>avan</i> .	<i>avaḷ</i> .	<i>adu</i> .	<i>avar</i> .	<i>ava</i> .		
Acc.	<i>avane</i> .	<i>avaḷe</i> .	<i>adine</i> .	<i>avare</i> .	<i>avaye</i> .		
Dat.	<i>avannu</i> .	<i>avaḷkku</i> .	<i>adinnu</i> .	<i>avarkku</i> .	<i>avekku</i> .		
Gen.	<i>avange</i> .	<i>avaḷuḍe</i> .	<i>adinge</i> .	<i>avaruḍe</i> .	<i>avayuḍe</i> .		

### III.—VERBS.—There are no personal terminations.

The suffixes of the principal parts are, present *unnu* ; past *du* and *i*, future *um*.

The suffix *i* of the past is used in bases consisting of one long syllable or of two syllables, short or long. Thus, *ākkunnu*, I make, past *ākki*. The suffix *du* is often changed under the influence of the preceding sounds. It occurs as *ttu*, *ttu*, *rru*, *nḍu*, *nnu*, *nnu*, and *ññu*. Verbs which form their present in *kkunnu* preceded by a palatal vowel (*i*, *ī*, *e*, *ē*, and *ai*), take *chchu* in the past ; thus, *aḍikkunnu*, I strike, past *aḍichchu*.

#### A.—Regular Verbs—

.. Infinitive, *nalguga*, to give ; *cheyga* or *cheyya*, to do. Negative, *nalgāyga*, *cheyyāyga*.

Relative participles.—Present *nalgunna*, *cheyyunna* ; Past *nalgiya*, *cheyda* ; Futuro *nalgum*, *cheyyum* ; Negative *nalgātta*, *cheyyātta*.

Future Verbal participle.—*Nalguvān*, *cheyvān*.

Conjunctive participle.—*nalgi*, *cheydu* ; Negative *nalgāde*, *cheyyāde*.

Present tense.—*nalgunnu*, *cheyyunnu*.

Past tense.—*nalgi*, *cheydu*.

Future.—*nalgum*, *cheyyum*.

Imperative.—*nalgu* or *nalguga*, plural *nalguvin* ; *cheyi* or *cheyga*, plural *cheyvin*.

The future verbal participle is often used as an infinitive of purpose. It is formed by adding *ppān* in verbs which form their present in *kkunnu*. The same verbs add *ppin* in the plural imperative ; thus, *irikkunnu*, I stay, *irippin*, stay ye, *pārkkunnu*, I dwell, *pārppin*, dwell ye.

A negative tense, formed from the base by adding *ā*, is seldom used ; e.g. *vēṇḍā*, it is not wanted.

#### B.—Irregular Verbs—

Base.	Present.	Past.	Future.
<i>āga</i> , be, become.	<i>āgunnu</i> .	<i>āyi</i> .	<i>āgum</i> .
<i>pō</i> , to go.	<i>pōgunnu</i> .	<i>pōyi</i> .	<i>pōgum</i> .
<i>vā</i> , to come.	<i>varunnu</i> .	<i>vannu</i> .	<i>varum</i> .

*Uṇḍa*, to be, to exist, has a present *uṇḍu*. Other tenses are formed by adding *āgunnu* ; thus, *uṇḍāyi*, was ; *uṇḍāgum*, will be.

C.—Auxiliaries. — The negative copula is *alla*. *Illu*, does not exist, is added to the various tenses ; thus, *aran pārkkunnilla*, he does not live ; *ñān koṇḍu-vann-illa*, I have not brought.

*Vēṇam*, it is wanted, negative *vēṇḍā*, is added to the base or the infinitive ; thus, *var-ēṇam*, you must come ; *kāṇikk-ēṇḍā*, don't show. *Aruda* is used in the same way as *vēṇḍā* ; thus, *pōg-aruda*, you must not go.

*Alum* means 'please' and is added to the conjunctive participle ; thus, *pōyālum*, please go.

Passive Voice.—Formed by adding *peḍuga* or *paḍuga*, to suffer, to the infinitive. Thus, *kāṇa-ppēḍunnu*, is seen ; *kāṇa-ppēḍu*, was seen.

Causative Verbs.—Formed by adding the suffixes *ttu*, present *ttunnu* ; *i*, *vi*, or *ppi*, present *ikkunnu*. Thus, *iru-kkunnu*, sits ; *iruttunnu*, causes to sit ; *aḍikkunnu*, strikes, *aḍippikkunnu*, causes to strike. Other causatives are formed by hardening the final consonant of intransitive bases. Thus, *āgunnu*, becomes ; *ākkunnu*, makes.

[ No. 13.]

## DRAVIDIAN FAMILY.

## MALAYĀLAM.

ഒരു മനുഷ്യനു രണ്ടു മക്കൾ ഉണ്ടായിരുന്നു. അതിൽ ഇളയവൻ അപ്പനോടു, അപ്പാ, വസ്തുക്കളിൽ എനിക്കു വരേണ്ടുന്ന പങ്കു തരേണമേ, എന്നു പറഞ്ഞു; അവനും മുതലിനെ അവക്കു പകുതി ചെയ്തു. ഏറെനാൾകഴിയും മുമ്പെ ഇളയമകൻ സകലവും സ്വരൂപിച്ചുകൊണ്ടു ദുരഭിമാനത്തോടെ യാത്രപോയി അവിടെ ദുർന്നടപ്പായി ജീവിച്ചു തന്റെ വസ്തു നാനാവിധമാക്കിക്കളഞ്ഞു. എല്ലാം ചെലവഴിച്ച ശേഷം ആ ദേശത്തിൽ കഠിന ക്ഷാമം ഉണ്ടായിട്ടു അവനും മറ്റു വന്നു തുടങ്ങി. എന്നാറെ അവൻ പോയി ആ ദേശത്തിലേ പൗരന്മാരിൽ ഒത്തുത്തന്നോടു പററിക്കൊണ്ടു ആയവൻ അവനെ തന്റെ നിലങ്ങളിൽ പന്നികളെ മേപ്പാൻ അയച്ചു. പന്നികൾ തിന്നുന്ന മരപ്പയറു കൊണ്ടു തന്റെ വയറു നിറെപ്പാൻ അവൻ ആഗ്രഹിച്ചു എങ്കിലും ആരും അവന്നു കൊടുത്തില്ല. അപ്പോൾ ബുദ്ധി തെളിഞ്ഞിട്ടു അവൻ പറഞ്ഞു, എന്റെ അപ്പന്റെ എത്ര കൂലിക്കാർ അപ്പം തിന്നു ശേഷിപ്പിക്കുന്നുണ്ടു, ഞാനോ വിശപ്പുകൊണ്ടു നശിച്ചുപോകുന്നു. ഞാൻ എഴുന്നീറ്റു എന്റെ അപ്പന്റെ അടുക്കലേക്കു പോയി അവനോടു, അപ്പാ, ഞാൻ സ്വർഗ്ഗത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല, നിന്റെ കൂലിക്കാരിൽ ഒത്തുത്തന്നെപോലെ എന്നെ ആക്കിക്കൊള്ളേണമേ, എന്നു പറയും. എന്നിട്ടു എഴുന്നീറ്റു തന്റെ അപ്പന്റെ അടുക്കലേക്കു പോയി; അവൻ ദൂരത്തുളളപ്പോൾ തന്നെ അപ്പൻ അവനെ കണ്ടു കരളലിഞ്ഞു ഓടിച്ചെന്നു അവന്റെ കഴുത്തിൽ കെട്ടിപ്പിടിച്ച് അവനെ ചുമച്ചു. മകൻ അവനോടു, അപ്പാ, ഞാൻ സ്വർഗ്ഗത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല, എന്നു പറഞ്ഞു. എന്നാറെ അപ്പൻ തന്റെ ദാസരോടു, വേഗം മേലു രമായ അങ്കി കൊണ്ടുവന്നു ഇവനെ ഉടുപ്പിപ്പിൻ, കൈക്കു മോതിരവും കാലുകൾക്കു ചെരിപ്പുകളും ഇടുവിപ്പിൻ. നാം ഭക്ഷിച്ചു ആനന്ദിക്ക. ഈ എന്റെ മകൻ മരിച്ചവനായിരുന്നു തിരികേ ഉയിർത്തു, കാണാതെ പോയവനായിരുന്നു, കണ്ടുകിട്ടുകയും ചെയ്തുവല്ലോ, എന്നു പറഞ്ഞു. അവർ ആനന്ദിച്ചു തുടങ്ങി.

എന്നാൽ അവന്റെ ദൂതമകൻ വയലിൽ ആയിരുന്നു, ആയവൻ വന്നു വീട്ടിനോടു അടുത്തപ്പോൾ വാദ്യവും നൃത്തഘോഷങ്ങളും കേട്ടു, ബാല്യക്കാരിൽ ഒത്തുത്തന്നെ വിളിച്ചു, ഇതെന്തു എന്നു ചോദിച്ചു. അവൻ അവനോടു പറഞ്ഞു, നിന്റെ സഹോദരൻ വന്നു, നിന്റെ അപ്പൻ അവനെ സെതലുത്തോടെ കിട്ടിയതുകൊണ്ടു വിരുന്നുകഴിച്ചു. അപ്പോൾ അവൻ കോപിച്ചു അകമ്പുകവാൻ മനസ്സില്ലാഞ്ഞു; എന്നിട്ടു അപ്പൻ പുറത്തുവന്നു, അവനോടു അപേക്ഷിച്ചു. എന്നാറെ അവൻ അവനോടു, കണ്ടാലും ഇത്രവക്സമായി ഞാൻ നിന്നെ സേവിക്കുന്നു, നിന്റെ കല്പന ഒരു നാളും ലംഘിച്ചതുമില്ല; എന്നാൽ എന്റെ ചങ്ങാതികളുമായി ആനന്ദിക്കേണ്ടതിന്നു നി ഒരിക്കലും എനിക്കു ഒർ ആട്ടിൻകുട്ടി തന്നിട്ടില്ല. വേഗ്രമാരോടു കൂടി നിന്റെ ദൂതൻ തിന്നുകുളഞ്ഞു ഈ നിന്റെ മകൻ വന്നപ്പോഴെക്കോ അവനായി വിരുന്നുകഴിച്ചുവല്ലോ, എന്നു ഉത്തരം ചൊല്ലി. അപ്പോൾ അവൻ അവനോടു പറഞ്ഞു, മകനേ, നീ എപ്പോഴും എന്നോടു കൂടെ ആകുന്നുവല്ലോ; എനിക്കുളളതു എല്ലാം നിന്റേറതു ആകുന്നു. ഏതാൽ ഈ നിന്റെ സഹോദരൻ മരിച്ചവനായിരുന്നു, തിരികേ ഉയിർത്തു; കാണാതെ പോയവനായിരുന്നു, കണ്ടുകിട്ടിയിരിക്കയാൽ നാം ആനന്ദിച്ചു സന്തോഷിക്കേണ്ടതല്ലോ ആകുന്നു.

[ No. 13.]

## DRAVIDIAN FAMILY.

MALAYĀLAM.

## TRANSLITERATION AND TRANSLATION.

Oru manushyannu raṇḍu makkaḷ uṇḍ-āy-irunnu. Adil ilayavan  
*One man-to two sons having-become-were. That-in the-younger*  
 appanōḍu, 'appā, vastu-kkaḷil enikku var-ēṇḍunna paṅgu tar-ēṇam-ē,  
*the-father-to, 'father, goods-in me-to coming share give-should,'*  
 ennu paraññu, avan-um mudaline avarkku pagudi-cheydu. Eṇṇe  
*having-said said, he-and property them-to share-made. Many*  
 nāl kariyum mumbe ilaya magan sakalavum svarūpichchu-konḍu  
*days passing before younger son all having-collected-for-himself*  
 dūra dēśattēkku yātra pōyi avide durnnadapp-āyi jīvicchhu  
*far country-to journey having-gone there bad-conduct-becoming having-lived*  
 tanre vastu nānāvidham ākki-kkaḷaṇṇu. Ellām chelavarichcha śēsham ā  
*his property in-various-ways made-wasted. All spent after that*  
 dēśattil kathina kshāmam uṇḍāy-iṭṭu avannu muṭṭu vannu tuḍaṇṇi.  
*country-in severe famine having-become him-to want coming began.*  
 Ennāro avan pōyi ā dēśattil-ē pauranmāril oruttanōḍu  
*Then he having-gone that country-in-being citizens-among one-with*  
 parri-kkonḍu āy-avan avane tanre nilaṇṇaḷiḷ pannigaḷc mēypān  
*joining-himself having-become-he him his fields-in pigs to-feed*  
 ayachohu. Pannigaḷ tinnunna marappayaṛu konḍu tanre vayaṛu nireppān  
*sent. Pigs eating husk taking his belly to-fill*  
 avan āgrahichchu eṅgilum ār-um avannu koḍutt-illa. Appōḷ buddhi  
*he wished though anybody him-to gave-not. Then sense*  
 telīñṇiṭṭu avan paraññu, 'enre appanre etra kūlikkāṛ appam  
*having-cleared he said, 'my father-of how-many servants bread*  
 tinnu śēshipikkunn-uṇḍu ṇān-ō viṣappu konḍu naśichchu-pōgunnu.  
*having-eaten saving-are I-but hunger taking perishing-go.*  
 Nān eṇṇiṛru enre appanre aḍukkalēkku pōyi avanōḍu, "appā, ṇān  
*I having-arisen my father's presence-to going him-to, "father, I*  
 svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninre magan ennu  
*heaven-to-and thee-to-and sin did. Hereafter thy son saying*  
 viḷikka-ppeduvān yōgyan-alla. Ninre kūlikkāril oruttane pōle onne  
*to-be-called fit-man-am-not. Thy servants-among one like me*  
 ākki-kkoḷ-ēṇam-ē," ennu parayum.' Enn-iṭṭu eṇṇiṛru  
*having-made-to-take-is-wanted," saying shall-say.' Having-said having-arisen*



tanre appanre aḍukkalēkku pōyi. Avan dūrattull-appōl tannē  
*his father's presence-to went. He far-being-time-at indeed*  
 appan avano kaṇḍu karaḷ-aliññu ōḍi-chchennu avanre kaṇṭtil keṭṭi-  
*the-father him seeing heart-melting running-going his neck-on having-*  
 ppidichchu avane chumbichchu. Magan avanōḍu, 'appā, nān  
*attached-seized him kissed. The-son him-to, 'father, I*  
 svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninre magan  
*heaven-to-and thee-to-and sin did. Hereafter thy son*  
 ennu viḷikka-ppēḍuvān yōgyan-um-alla,' ennu paraññu. Ennāre  
*saying to-be-called fit-man-at-all-am-not,' saying said. But*  
 appan tanre dāsarōḍu, 'vēgam mēl-ttaram-āya aṅgi koṇḍu-  
*the-father his slaves-to, 'quickly high-class-being robe having-taken-*  
 vannu ivane uḍuppippin, keikku mōdirav-um kālugaḷkku cherippu-  
*having-come him dress-ye, hand-on ring-and feet-on shoes-*  
 gaḷ-um iḍavippin. Nām bhakshichchu ānandikka. I enre magan  
*and put-ye. We eating shall-feast. This my son*  
 marichchavan āy-irunnu, tirigē uyirttu; kāṇāde pōyavan āy-  
*dead-man having-become-is, again revived; not-seeing gone-man having-*  
 irunnu, kaṇḍu-kittu-gayum cheydu-v-allō?' ennu paraññu. Avar ānandichchu  
*become-is, seeing-finding made-is-it-not?' saying said. They feasting*  
 tuḍānni.  
*began.*

Ennāl avanre mūtta magan vayalil āy-irunnu, āy-avan vannu  
*Now his elder son field-in had-been, having-become-he coming*  
 vittinōḍu aḍutt-appōl vādyav-um nritta-ghōshaññal-um kēṭṭu bālya-kkāril  
*house-to coming-when music-and dancing-sounds-and hearing servants-among*  
 oruttane viḷichchu, 'id-endu?' ennu chōḍichchu. Avan avanōḍu paraññu,  
*one calling, 'this-what?' saying asked. He him-to said,*  
 'ninre sahōdaran vannu ninre appan avane saukhyattōḍo kiṭṭiyadu-koṇḍu  
*'thy brother coming thy father him healthy finding-on-account-of*  
 virunnu kaṇichchu.' Appōl avan kōpichchu agam buguvān manass-illāññu,  
*feast made.' Then he getting-angry house to-enter mind-was-not,*  
 enniṭṭu appan purattu vannu avanōḍu apēkshichchu. Ennāre  
*having-said the-father out having-come him-with entreated. But*  
 avan avanōḍu, 'kaṇḍ-ālum, itra varsham-āyi nān ninne  
*he him-to, 'see-please, so-many years-having-become I thee*  
 sēvikkunnu. Ninre kalpana oru nāl-um laṅghichhad-um illa, ennāl  
*serve. Thy order one day-even transgressing-even was-not, but*  
 enre chañnātigal-um-āyi ānandikk-ēṇḍadinnu nī orikkal-um  
*my friends-with-having-become to-feast-wanted-being-for thou once-even*  
 enikku or āṭṭinkuṭṭi tann-itṭ-illa. Vēśyamārōḍu kūḍi ninre mudal  
*me-to one kid gavest-not. Harlots-with joining thy property*

tinnu kaḷañña ī ninre magan vann-appōrekkō avann-āyi virunnu  
*eating having-wasted this thy son coming-when him-for feast*  
 kaṛichehuv-allō : ' ennu uttarani cholli. Appō! avan avanōḍu paraññu,  
*madest-is-it-not ? ' saying reply spoke. Then he him-to said,*  
 ' magan-ē, nī eppōr-um ennōḍu kūḍe āgunnuv-allō : ' enikk-uḷḷadu  
*' son-O, thou always me-with together art-is-it-not ? ' me-to-being-that*  
 ollām ninreḍu āgunnu. Ennāl ī ninre sahōḍavan mariolchavan āy-  
*all thine is. But this thy brother dead-man had-*  
 irunnu tirigē uyirttu ; kṇāḍo pōyavan āy-irunna, kaṇḍu-kiṭṭiy-irikkayāl  
*become again revived ; not-seeing goer had-become, seeing-reaching-being-becanse*  
 nām ānandichehu santōshikk-ēṇḍad-allō : āgunnu.  
*we having-been-merry to-feast-wanted-being-is-it-not ? is.'*

## KANARESE.

Kanarese is the language of the north-western part of the Madras Presidency with the adjoining districts. The number of speakers may, roughly, be estimated at ten million people.

The name Kanarese simply means 'the language of Kanara.' Kanara is derived from an older form *Kannāḍa* or *Karnāḍa*. This latter word is supposed to mean 'black country' from the Dravidian words *kar*, black, and *nāḍu*, country. This explanation is due to Dr. Gundert, and was adopted by Bishop Caldwell as 'a term very suitable to denote the "black cotton soil," as it is called, of the plateau of the Southern Dekhan.' The Sanskrit form of the word, which occurs as early as the sixth century A.D., in Varāhamihira's *Bṛihat-saṃhitā*, is *Karṇāṭa* or *Karṇāṭaka*, which form seems to be Sanskritized from a Pākṛit *Kannāḍa*, or *Kannāṭa*. The word was apparently introduced into North Indian literature through the *Paśāchī* Prakrit. It occurs in Sōmadēva's *Kathāsaritsāgara* which is based on an old, now apparently lost, work in *Paśāchī*, the *Bṛihatkathā* of Guṇāḍhya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Dekhan. He goes on to remark—

'*Karṇāṭaka* has now got into the hands of foreigners, who have given it a new and entirely erroneous application. When the Muhammadans arrived in Southern India they found that part of it with which they first became acquainted—the country above the Ghauts, including Mysore and part of Telingāna—called the *Karṇāṭaka* country. In course of time, by a misapplication of terms, they applied the same name, the *Karṇāṭaka*, or Carnatic, to designate the country below the Ghauts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghauts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English; and what is now geographically termed "the Carnatic" is exclusively the country below the Ghauts, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country. The word *Karṇāṭaka* was further corrupted by the Canarese people themselves into *Kannāḍa* or *Kanara*, from which the language is styled by the English "Canarese".'

The two forms *Karṇāṭa* and *Kannāḍa* are both found in Kanarese literature so early as about 1200 A.D. *Kannāḍam* occurs still earlier, in a Tanjore inscription of the 11th century. There does not seem to be any foundation for Bishop Caldwell's assumption that this latter form is a corruption of the former. It seems to be more probable that *Karṇāṭa* is the Sanskritized form of a Prakrit *Kannāḍa*, and that this latter is the older one. If it occurred in the original upon which Sōmadēva's work is based, it can only have had the form *Kannāḍa* or *Kannāṭa*, and this form must then have existed in the first centuries of our era.

Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore, Salem, Anantapur, and Bellary. The frontier line thence goes northwards, through the dominions of His Highness the Nizam, as far as Bidar, where it turns almost due west on to about the 78th degree, and, further, southwards so as to include the south-eastern portion of Jat and Daphlapur. Kanarese is also spoken in the extreme south-east of Satara, in Taluka Tasgaon; to some

Area within which spoken.

extent in the Aundh State of the Satara Agency ; and in the South of Belgaum, and, further to the west, in Kolhapur almost so far west as the town of Kolhapur. The line thence turns southwards following the Ghats to about Honawar, where it goes down to the sea. In North Kanara, Kanarese is the official language all over the district. It is the principal language of South Kanara, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to the Central Provinces.

Kanarese is bounded on the north and west by Marāthī and its dialect Kōṅkaṇī, on the east by Telugu and Tamil and on the south by Tamil, Kodagu, and Tulu.

The dialectic differences within the Kanarese territory are, to judge from the materials available, comparatively small. The most important dialect is Badaga, spoken in the Nilgiris by the so-called

Badagas or Burghers. It is a more ancient form than ordinary Kanarese, and in several points agrees with the language of old literature. Another Kanarese dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kanarese. The same, or a similar, tribe is called Kurumvār in Chanda. Their dialect shows some traces of the influence of the neighbouring Telugu. Other dialectic varieties are apparently unimportant. The pronunciation differs to some extent in Bijapur. The dialect of the Gōlars of the Central Provinces in this respect often agrees with the language of Bijapur. In other cases it has preserved old forms, like the dialect of the Badagas.

The bulk of the people whose home-tongue is Kanarese live outside the territory included in the Linguistic Survey. The Census reports of 1891 and 1901 have, therefore, been consulted in order to ascertain the number of speakers. From the various districts of the Bombay Presidency estimates have been forwarded for the use of this Survey, as follows :—

	estimated number.	Census of 1901
Kanara . . . . .	240,000	259,244
Sholapur . . . . .	56,000	51,399
Akalkot . . . . .	38,000	45,427
Satara . . . . .	19,000	14,050
Satara Agency . . . . .	6,500	4,246
Belgaum . . . . .	615,000	648,470
Kolhapur . . . . .	159,000	153,058
Southern Maratha Jaghirs . . . . .	361,500	374,520
Dharwar . . . . .	861,000	916,039
Sawarnur . . . . .	10,800	11,793
Bijapur . . . . .	652,939	614,458
<b>TOTAL . . . . .</b>	<b>3,019,739</b>	<b>3,092,704</b>

Kanarese was spoken as a vernacular in the following districts of the Madras Presidency and feudatories :—

	Census of 1891.	Census of 1901.
Cuddapah . . . . .	10,617	8,014
Kurnool . . . . .	8,532	7,164
<b>Carried over</b>	<b>19,149</b>	<b>15,178</b>

DRAVIDIAN FAMILY.

	Census of 1891.	Census of 1901.
Brought forward	19,149	15,178
Bellary . . . . .	518,585	541,274
Anantapur . . . . .	79,486	89,190
North Arcot . . . . .	31,483	29,599
Salem . . . . .	139,414	153,361
Coimbatore . . . . .	238,114	260,607
Nilgiris . . . . .	14,125	13,219
South Canara . . . . .	213,551	215,395
Sandur . . . . .	7,232	7,098
TOTAL	1,261,139	1,324,921

Kanarese is the principal language of Mysore and is also spoken by many people in His Highness the Nizam's Dominions and in Coorg. By adding the Census figures for all these districts we arrive at the following total of people who speak Kanarese within the territory where it is a vernacular :—

	Census of 1891.	Census of 1901.
Bombay Presidency . . . . .	3,019,739	3,092,704
Madras Presidency . . . . .	1,261,139	1,324,921
Nizam's Dominions . . . . .	1,451,046	1,562,022
Mysore . . . . .	3,655,976	4,044,076
Coorg . . . . .	76,115	76,608
TOTAL	9,464,015	10,100,331

Kanarese has been brought by immigrants to other districts of India. In Madura the Kanarese element is very strong (104,641 in 1891 and 114,091 in 1901), in other districts the language is only spoken by comparatively small numbers of speakers. Local estimates, for the use of this Survey, have been forwarded from Nagpur and Bhandara. The rest of the figures which follow have been supplied from the Census reports.

The number of speakers of Kanarese in those districts where it cannot be considered as the local language were as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars . . . . .	...	282
Assam . . . . .	...	3
Bengal Presidency . . . . .	...	14
Bejar . . . . .	...	1,036
Bombay Presidency . . . . .	...	4,621
Burma . . . . .	...	34
Central Provinces . . . . .	1,810	1,233
Madras Presidency . . . . .	200,338	211,401
Punjab . . . . .	...	5
United Provinces . . . . .	...	187
Baroda . . . . .	...	46
Central India . . . . .	...	254
TOTAL	202,148	219,116

By adding these figures to those given above we may estimate the number of speakers of Kanarese as follows :—

	Census of 1891.	Census of 1901.
Kanarese spoken as a vernacular by . . . . .	9,464,015	10,100,331
Kanarese spoken abroad by . . . . .	202,148	219,116
TOTAL	9,666,163	10,319,447

To this total must, finally, be added the number of speakers of the minor Kanarese dialects, as follows :—

	Census of 1891.	Census of 1901.
Kanarese proper . . . . .	9,666,163	10,319,447
Baḍaga . . . . .	30,656	31,229
Kurumba . . . . .	10,399	11,371
Gōlari . . . . .	3,614	3,468
GRAND TOTAL . . . . .	9,710,832	10,368,515

Kanarese literature is known to extend over a considerable period. The oldest specimen of Kanarese is, according to Professor Hultzsch, contained in a Greek play preserved in a Papyrus of the second century A.D. The oldest known works go back to at least the tenth century A.D. The origin of Kanarese literature is due to the labours of the Jains, and the first literary works are largely influenced by Sanskrit. Three periods are usually distinguished in Kanarese literature.

1. *Ancient Kanarese*, from at least the 10th to the middle of the 13th century. The principal productions were scientific works on prosody and grammar, based on Sanskrit originals, sectarian works, and poetical works in a highly artificial style. This literature is written in an old dialect which is said to be quite uniform and to show an extraordinary amount of polish and refinement. It is full of Sanskrit loan-words, and differs from the modern dialect in phonology and inflexional system. The ancient dialect was occasionally also used in literary works at a later period, and such productions are usually included in the ancient literature. Among the principal authors we may mention Panipa, who wrote an *Ādipurāṇa* (A.D. 941); Arḡaḷa, the author of the *Chandraprabhapurāṇa* (A.D. 1189) and probably also of the *Jālāvatīprabandha* (about A.D. 1200); Nāgavarman, the author of rhetorical works such as the *Kavyāvalōkana* and the *Chhandas* (about A.D. 1200); the grammarian Kēśirāja, whose *Śabdamaṇidarpana* (about A.D. 1225) is the classical Kanarese grammar; Shadākshara, the author of the *Rājāsēkharavilāsa* (A.D. 1657), the *Vṛishabhēndravijaya* (A.D. 1671), and the *Śabarasaṅkharavilāsa* (about A.D. 1680), and others. Almost all the works belonging to this period are written in verse.

2. *Mediæval Kanarese*, from the middle of the 13th to the end of the 15th century. The ancient dialect is now changed. The old rules of inflexion and syntax are no longer strictly observed, and new forms are introduced. Some of the sounds of the old language have become obsolete, and many new Sanskrit words are introduced. The dialect continued to be used in several works even after the 15th century. The literature of this dialect is mainly contained in the poetry of the Śaiva and Liṅgāyata sects. It is written in verse. Among the principal works we may mention Sōmēśvara's *Śataka* (about A.D. 1300); Bhīma's *Basavapurāṇa* (A.D. 1369); Kumāravyaśa's *Bhārata* (about A.D. 1508); the *Dāsapadas*, popular songs by 'Kṛishṇa's servants' (from about A.D. 1530); Kumāravālmiki's *Rāmāyaṇa* (about A.D. 1590); Lakshmīsa's *Jaimini-Bhārata* (about A.D. 1760), and so forth.

3. *Modern Kanarese*.—The literature of the modern dialect of Kanarese can be traced back to about the beginning of the 16th century. From that time we find a large proportion of Vaiṣṇava poetry, still mainly written in a dialect which agrees with that of the second period. Prose, also, begins to be developed. We find several adaptations of Sanskrit prose works such as the *Pañchatantra*, the *Vetālapañcharīṃsati*, etc. The

language of the courts of justice and of the ordinary business life is slightly different and freely borrows from Marāṭhī and Hindōstānī. Abstract, religious, and scientific terms are largely borrowed from Sanskrit, and the phonology and the inflexional system gradually assumes the modern form.

A full account of Kanarese literature cannot be given in this place, Kanarese not being one of the languages properly falling within the scope of the Linguistic Survey. Further information will be found in the works by Messrs. Kittel and Rice, mentioned under Authorities, below.

#### AUTHORITIES—

##### A.—EARLY REFERENCES.

It has already been mentioned that Karṇāṭa or Karṇāṭaka occurs as the name of a southern country in Sanskrit literature. According to Colonel Yule's Hobson-Jobson *sub voce* Carnatic, the earliest reference is that in Varāhamihira's *Bṛīhatsaṃhitā* (sixth century A.D.). The mention of the country in Sōmadēva's *Kathāsaritsāgara* (about 1075 A.D.) is probably due to its being mentioned in his source, the Prakrit work of Guṇāḍhya, which probably goes back to one of the first centuries A.D. Other early references to the country will be found in the Hobson-Jobson under Canara and Carnatic.

The language spoken in the province 'Canarim,' i.e., the plateau above the Ghats, is mentioned in G. B. Ramusio's *Delle Navigazioni e Viaggi*, Vol. i, p. 330 (Venetia 1613), in a Portuguese summary of Eastern Kingdoms written about A.D. 1535.

Fernão Lopez de Castanheda, who went to Goa in 1528 and died in Portugal in 1559, wrote a *Historia do descobrimento e conquista da India*, which appeared at Coimbra 1551-1561, and is the oldest account of Indian affairs written in modern times. The work was reprinted in Lisbon, 1833, and on p. 78 of the second volume of this edition we find a remark to the effect that the language of the 'Gentoos' is 'Canara.' The numerals and 36 words in Kanarese are given on p. 212 of J. F. Fritz' *Orientalischer und Occidentalischer Sprachmeister*, Leipzig, 1748. Franz Carl Alter published a similar collection of 25 words and the numerals in his *Ueber die Sanskritamische Sprache*, Wien, 1749. Alter's collection was taken from a comparative vocabulary compiled in Russia. The Spanish Jesuit Lorenzo Hervás y Panduro gives 63 Kanarese words in his *Vocabulario poliglotta con prolegomeni sopra più di 41 lingue*. Cesena, 1786, pp. 163 and f. A version of the Lord's Prayer in Kanarese, prepared by the Danish missionary Benjamin Schulze, is printed in Johann Christoph Adelung's *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*, Vol. i, Berlin, 1806, pp. 215 and f.

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The alphabet used in writing Kanarese is closely related to the Telugu character.

Another alphabet, the so-called Ifala Kannada or

Written character.

Old Kanarese, is used in Sanskrit inscriptions in

the Marāṭha country and does not concern us in the present connexion. It is sufficient to draw attention to its existence. It has nothing to do with the old dialect of Kanarese literature.

The modern Kanarese alphabet consists of the following signs :—

#### VOWELS.

ಅ a ; ಆ ā ; ಇ i ; ಈ ē ; ಉ u ; ಊ ū ; ಋ ri ;  
ಋ ri ; ಎ e ; ಏ ē ; ಒ o ; ಓ ō ; ಐ ai ; ಔ au.

#### CONSONANTS.

ಕ ka	ಖ kha	ಗ ga	ಘ gha	ಙ na
ಚ cha	ಛ cha	ಜ ja	ಝ jha	ಞ ña
ಟ ṭa	ಠ ṭha	ಡ ḍa	ಢ ḍha	ಣ ṇa
ತ ta	ಥ tha	ದ da	ಧ dha	ನ na
ಪ pa	ಫ pha	ಬ ba	ಭ bha	ಮ ma
ಯ ya	ರ ra	ಲ ra	ಲ la	ವ va
ಶ ṣa	ಷ ṣha	ಸ sa	ಹ ha	
ಳ la	ಲ la			

The letters ಋ ri, ಋ ri, ಙ na, ಞ ña, ಲ ra, and ಲ la are not used in ordinary Kanarese.

The forms of the vowels given above are those used in the beginning of a word. When subjoined to a consonant the vowels take the following forms :—

a (not expressed) ; ā ॐ ; i ॐ ; ē ॐ ; u ॐ ; ū ॐ ; ri ॐ ; e ॐ ; ē ॐ ; ai ॐ ;  
o ॐ ; ō ॐ ; au ॐ.

Thus, ಕ ka ; ಕಾ kā ; ಕಿ ki ; ಕೀ kī ; ಕು ku ; ಕೂ kū ; ಕೃ kri ; ಕೆ ke ;  
ಕೇ kē ; ಕೈ kai ; ಕೊ ko ; ಕೋ kō ; ಕೌ kau ; ಪಾ pā ; ಪು pu ; ಮಾ mā ; ಮಿ mi ;  
ಮೋ mo ; ಯಾ yā ; ಯಿ yi ; ಯೋ yī ; ಯೊ yo ; ವು ru ; ವೋ ro, etc.

The irregular forms are, as will be seen from the instances, nearly the same as in Telugu.

When two or more consonants come together without any intervening vowel, they are combined in such a way that only the first is written on the line, the other ones

being subjoined under it. Thus, ಪಟ್ಟಿ *paṭṭa* ; ತಾಳು *tālu*. The subscribed forms are usually easily recognizable. A few consonants, however, have a separate form when subjoined under another letter, thus :—

Initial.	Secondary.	Initial.	Secondary.
ತ <i>ta</i>	ಠ	ಯ <i>ya</i>	ಠ
ನ <i>na</i>	ಢ	ರ <i>ra</i>	ಢ
ಮ <i>ma</i>	ಢ	ಲ <i>la</i>	ಢ
		ವ <i>va</i>	

Thus, ಸಮಸ್ತ *saṁasta* ; ಪತ್ನಿ *patni* ; ಯುಗ್ಮ *yugma* ; ಹ್ಯಾಗೆ *hyāge* ; ಪ್ರಾಣ *prāṇa* ; ಆಹ್ಲಾದ *āhlāda*.

When the first element of a compound letter is *ra*, the sign ಽ *r* is added at the end of the compound ; thus, ವರ್ಗ *varga*.

The short vowel *a* is inherent in the initial form of every consonant. It is cut off by placing the sign ಾ on the upper part of the consonant. Thus, ಕ್ಕ *k*, ಪ್ಪ *p*, etc.

The sign ಃ called *visarga*, denotes an aspiration. It is only used in Sanskrit words. It is transliterated *h*.

The sign ಁ, called *anuvāra*, *bindu* or *sonne*, is commonly written instead of the class nasals. It is pronounced and transliterated as *ñ* before gutturals, as *ṇ* before palatals, as *ṇ* before cerebrals, as *n* before dentals, and as *m* before labials. In other cases it is pronounced as an *m* and has been transliterated *m*.

The characters for the numerals are as follows :—

೦	೧	೨	೩	೪	೫	೬	೭	೮	೯	೦
1	2	3	4	5	6	7	8	9	0	

The Kanarese alphabet is strictly phonetical, and the pronunciation of the language therefore calls for only a few remarks.

The vowels are pronounced in the Continental manner. The short final vowel in words such as *maravu*, a tree, is shorter than an ordinary vowel, not having more than about half the ordinary length. In the local dialects short final vowels are often interchanged or dropped altogether.

*E* and *o* are pronounced as *ye* and *wo*, respectively, at the beginning of a word. When the word is closely united with the preceding one, however, the *y* and *w* are dropped.

*Ai* and *au* are only a convenient way of writing *ay* (*ey*) and *avu* (*ava*). They are no proper diphthongs. *Ai* is pronounced as an *ey*.

The Anuvāra is written instead of the class nasal before mute consonants. In other cases it is pronounced as an *m*.

When the first part of a compound word ends in a vowel the initial hard consonant of the second component is softened. Thus, *mara-kālu*, wooden leg, becomes *mara-gālu*.

Old Kanarese and the Badaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., *ṛ* and *ḷ*. *ṛ* has been replaced by *r* and *ḷ* by *l*.

There are no certain traces of the harmonic sequence in Kanarese. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, *māḍṛṭṭlēne*, I do ; *māḍlēnu*, I may do.

The accent rests on the first syllable. In compound words a secondary stress is put on the first syllable of the second component.

It is hoped that the short sketch of Kanarese grammar which follows will enable the student to understand the forms occurring in the specimens. For further particulars the works quoted above under Authorities should be consulted.

## KANARESE SKELETON GRAMMAR.

**I.—NOUNS.—Gender.**—Words signifying gods and male human beings are masculine, those denoting goddesses and women are feminine. Other words are neuter. The natural gender may be distinguished by prefixing *gaṇḍu*, male, and *heṇṇu*, female; thus, *gaṇḍu kūsu*, boy; *heṇṇu kūsu*, girl.

**Number.**—Masculine and feminine *a*-bases, and many feminine nouns ending in *i*, *ī*, and *e*, form their plural by adding *aru*; nouns of relationship add *andiru*, other nouns *gaḷu*. Thus, *sēvak-aru*, servants; *stri-yaru*, women; *app-andiru*, fathers; *ūru-gaḷu*, towns. Note *magu*, child, plural *makkaḷu*. An honorific plural is formed by adding *avaru* to the genitive singular. Thus, *tāyiy-avaru*, mother.

**Declension.**—There is a slight difference between (1) *a*-bases, e.g. *sēvaka*, servant, feminine *sēvakaḷu*; *mara*, tree; (2) *i*, *ī*, *e*, and *ai*-bases, e.g. *tande*, father; *kuri*, sheep; (3) *u*-bases, e.g. *guru*, teacher; *ūru*, town.

Sing.							
Nom.	<i>sēvaka(nu)</i> .	<i>sēvakaḷu</i> .	<i>maravu</i> .	<i>tandeyu</i> .	<i>kuriyu</i> .	<i>guruvu</i> .	<i>ūru</i> .
Acc.	<i>sēvakana(nnu)</i> .	<i>sēvakaḷa(nnu)</i> .	<i>mara(vannu)</i> .	<i>tandeya(nnu)</i> .	<i>kuriya(nnu)</i> .	<i>guruva(nnu)</i> .	<i>ūra, ūrannu</i> .
Dat.	<i>sēvaka(ni)ge</i> .	<i>sēvakaḷige</i> .	<i>marakke</i> .	<i>tandega</i> .	<i>kurige</i> .	<i>guruvice</i> .	<i>ūrige</i> .
Gen.	<i>sēvakana</i> .	<i>sēvakaḷa</i> .	<i>marada</i> .	<i>tandega</i> .	<i>kuriya</i> .	<i>guruva, guru-vina</i> .	<i>ūra, ūrina</i> .
Plur.		<i>sēvakaru</i> .	<i>maragaḷu</i> .	<i>tandeyandiru</i> .	<i>kurigaḷu</i> .	<i>gurugaḷu</i> .	<i>ūrugagaḷu</i> .

The plural is regularly inflected; thus, *sēvakaru*, of the servants; *ūrugagaḷige*, to the towns.

*Akka*, elder sister; *amma*, lady, and *avva*, lady, form their singular by adding *nu*, and suffix *andiru* in the plural; thus, *akkanannu*, the sister (case of the object); *ammandiru*, the ladies.

Postpositions are added to the genitive. Thus, *guruva-inda*, by the teacher; *ūra-alli*, in the town. *Ōsara*, in order to; *inta*, than, etc., are added to the dative.

**Adjectives** precede the noun they qualify. Comparison is expressed by adding the postpositions *inta*, than; *alli*, among, etc., to the compared noun. Thus, *avannu nanag-inta doḷḷavannu*, he more-than great; *yellar-alli okikka*, all-among small, smallest.

## II.—PRONOUNS.—There is only one form of the plural of the personal pronoun of the first person.

	I.	Thou.	He.	She.	That.
Sing.					
Nom.	<i>nā(nu)</i> .	<i>nī(nu)</i> .	<i>ava(nu)</i> .	<i>avaḷu</i> .	<i>adu</i> .
Acc.	<i>nanu(nnu)</i> .	<i>ninna(nnu)</i> .	<i>avana(nnu)</i> .	<i>avaḷa(nnu)</i> .	<i>adannu</i> .
Dat.	<i>nanage</i> .	<i>ninage</i> .	<i>avanige</i> .	<i>avaḷige</i> .	<i>adukke</i> .
Gen.	<i>nanna</i> .	<i>ninna</i> .	<i>avana</i> .	<i>avaḷa</i> .	<i>adara</i> .
Plur.					
Nom.	<i>nāvu</i> .	<i>nīvu</i> .		<i>avaru</i> .	<i>avu(gaḷu)</i> .
Acc.	<i>namma(nnu)</i> .	<i>nimma(nnu)</i> .		<i>avara(nnu)</i> .	<i>av(uḡaḷ)annu</i> .
Dat.	<i>namage</i> .	<i>nimage</i> .		<i>avarige</i> .	<i>avugaḷige, avakke</i> .
Gen.	<i>namma</i> .	<i>nimma</i> .		<i>avara</i> .	<i>avugaḷa</i> .

In the same way *tānu*, self (as *nānu*, I); *īvanu*, this (fem. *ivaḷu*, n. *idu*); *yāvanu*, what man? *yāru*, who (m. and fem., as *avaru*); *iḷḷaru*, so many; *iḷḷu*, so much; numerals; compounds such as *māḷuvavannu*, one who makes (fem. *māḷuvavaḷu*, n. *māḷuvadu*); *karidu*, a black thing, etc.

*ātanu*, he; *ā-ke*, she, are regular nouns; plural *ātagaḷu*, *ākeyaru*.

*yānu*, what? acc. *yānannu*; dat. *yētakke*; gen. *yētara*.

Adjective pronouns are *ā*, that; *ī*, this; *yā*, which? They are not declined.

## III.—VERBS.—First Conjugation.—Verbs ending in *u*; *māḍu*, make.

**Infinitives.**—*Māḍu*, *māḍalu*, *māḍalikke*.

**Verbal participles.**—Present, *māḍatta*. Conjunctive, *māḍi*. Negative, *māḍade*.

**Relative participles.**—Present and Future, *māḍuva*. Past, *māḍida*. Negative, *māḍada*.



[ No. 14.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN I.

(Madras Aux. B. S., 1867.)

ಬಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು | ಅವರಲ್ಲಿ ಚಿಕ್ಕವನು ತಂದೆಗೆ, ತಂದೆಯೇ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ ಪಾಲನ್ನು ನನಗೆ ಕೊಡು, ಅಂದಾಗ, ಬದುಕನ್ನು ಅವರಿಗೆ ಪಾಲಿಟ್ಟನು | ಕೆಲವು ದಿನಗಳ ಮೇಲೆ ಚಿಕ್ಕ ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟು, ಅಲ್ಲಿ ದುಂದುಗಾರನಾಗಿ ಬದುಕಿ, ತನ್ನ ಆಸ್ತಿಯನ್ನು ಹಾಳುಮಾಡಿಬಿಟ್ಟನು | ಅವನು ಎಲ್ಲಾ ವೆಚ್ಚ ಮಾಡಿದ ಮೇಲೆ, ಆ ದೇಶದಲ್ಲಿ ಘೋರವಾದ ಬಡ ಉಂಟಾಗಿ, ಅವನು ಕೊರತೆ ಪಡಲಾರಂಭಿಸಿದನು | ಆಗ ಹೋಗಿ, ಆ ದೇಶದಲ್ಲಿ ಬಬ್ಬನನ್ನು ಹೊಂದಿಕೊಂಡನು | ಇವನು ಅವನನ್ನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವದಕ್ಕೆ ತನ್ನ ಹೊಲಗಳಿಗೆ ಕಳುಹಿಸಿದನು | ಹೀಗಿರಲಾಗಿ ಹಂದಿಗಳು ತಿನ್ನುವ ಹಿಂಡಿಯಿಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸಿಕೊಳ್ಳಿ ಅಪೇಕ್ಷಿಸಿದಾಗ, ಯಾರೂ ಅವನಿಗೆ ಕೊಡಲಿಲ್ಲ | ಆಗ ತಪ್ಪರಿಸಿಕೊಂಡು, ನನ್ನ ತಂದೆಯ ಹತ್ತರ ಎಷ್ಟೋ ಮಂದಿ ಕೂಲಿಯವರಿಗೆ ತುಂಬ ರೊಟ್ಟಿ ಉಂಟು, ಆದರೆ ನಾನು ಹಿವೆಯಿಂದ ಸಾಯುತ್ತೇನೆ | ನಾನು ಎದ್ದು, ನನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಹೋಗಿ ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪ ಮಾಡಿದ್ದೇನೆ ; ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ ; ನನ್ನನ್ನು ನಿನ್ನ ಕೂಲಿಯವರಲ್ಲಿ ಬಬ್ಬನಂತೆ ಮಾಡು, ಅನ್ನುವೆನೆಂದು ಹೇಳಿ, ಎದ್ದು, ತನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಬಂದನು | ಅವನು ಇನ್ನು ದೂರದಲ್ಲಿರುವಾಗ, ಅವನ ತಂದೆ ಅವನನ್ನು ನೋಡಿ, ಅಂತಃಕರಣಪಟ್ಟು, ಓಡಿಬಂದು, ಅವನ ಕೊರಳಿನ ಮೇಲೆ ಬಿದ್ದು, ಅವನನ್ನು ಮುದ್ದಿಟ್ಟನು | ಆದರೆ ಮಗನು ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ, ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪಮಾಡಿದ್ದೇನೆ | ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ ; ಅನ್ನಲು, ತಂದೆಯು ತನ್ನ ದಾಸರಿಗೆ, ಶ್ರೇಷ್ಠವಾದ ಅಂಗಿ ತಂದು ಅವನಿಗೆ ಹೊದಿಸಿರಿ ; ಅವನ ಕೈಗೆ ಉಂಗುರವನ್ನೂ, ಪಾದಗಳಿಗೆ ಕೆರಗಳನ್ನೂ ಕೊಡಿರಿ ; ಮತ್ತು ಉಂಡು ಆನಂದಪಡುವ ; ಯಾಕಂದರೆ, ಈ ನನ್ನ ಮಗನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಪಿಕ್ಕಿದ್ದಾನೆ ; ಅಂದನು | ಆಗ ಆನಂದಪಡಲಾರಂಭಿಸಿದರು ||

ಆದರೆ ಅವನ ಹಿರೇ ಮಗನು ಹೊಲದಲ್ಲಿ ಇದ್ದನು | ಅವನು ಬಂದು, ಮನೆಗೆ ಸಮೀಪಿಸುವಾಗ ಗಾನವನ್ನೂ ನಾಟ್ಯವನ್ನೂ ಕೇಳಿ, ಆಳುಗಳಲ್ಲಿ ಬಬ್ಬನನ್ನು ಕರೆದು, ಅದೇನೆಂದು ವಿಚಾರಿಸಿದನು | ಅವನು ಅವನಿಗೆ, ನಿನ್ನ ತಮ್ಮನು ಬಂದಿದ್ದಾನೆ ; ಮತ್ತು ನಿನ್ನ ತಂದೆಯು ಅವನನ್ನು ಸ್ವಸ್ಥವಾಗಿ ತಿರಿಗಿ ಹೊಂದಿದಕಾರಣ ಖತನ ಮಾಡಿಸಿದ್ದಾನೆ | ಆಗಲವನು ಕೋಪಗೊಂಡು ಬಳಿಗೆ ಬರಲೊಲ್ಲದೆ ಇದ್ದನು | ಆದದರಿಂದ ಅವನ ತಂದೆ ಹೊರಗೆ ಬಂದು ಅವನನ್ನು ಬೇಡಿಕೊಂಡನು | ಆದರೆ ಅವನು ಪ್ರತ್ಯುತ್ತರವಾಗಿ ತಂದೆಗೆ, ಇಗೋ, ಇಷ್ಟು ವರುಷ ನಿನಗೆ ದಾಸನಾಗಿದ್ದೇನೆ ; ಎಂದಾದರೂ ನಿನ್ನ ಆಜ್ಞೆ ಮೀರಲಿಲ್ಲ ; ಆದಾಗ್ಯೂ ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ ಆನಂದಪಡುವದಕ್ಕೆ ನೀನು ನನಗೆ ಎಂದಾದರೂ ಆಡುಮರೆಯಾದರೂ ಕೊಡಲಿಲ್ಲ | ಆದರೆ ನಿನ್ನ ಬದುಕನ್ನು ಸೂಳೆಯರ ಸಂಗಡ ತಿಂದುಬಿಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಅವನಿಗೋಸ್ಕರ ಖತನ ಮಾಡಿಸಿದ್ದೀ ; ಅಂದನು | ಆಗಲವನು ಅವನಿಗೆ, ಮಗನೇ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದೀ ; ನನ್ನದೇ ನಿನ್ನದೇ | ಆದರೆ ಆನಂದಸಂತೋಷಪಡಬೇಕಾಗಿತ್ತು ; ಯಾಕಂದರೆ, ಈ ನಿನ್ನ ತಮ್ಮನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಪಿಕ್ಕಿದ್ದಾನೆ ; ಅಂದನು ||

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Madras Aux. B. S., 1867.)*

Obba manushyanigo ibharu makkaḷ-iddaru. Avar-alli chikkavanu tandego,  
*One man-to two sons-were. Them-in the-younger father-to,*  
 'tandeyē, āsti-y-alli nanage bara-takka pālannu nanage koḍu,' and-āga  
*'father-O, property-in me-to to-come-fit share me-to give,' said-then*  
 hadukannu avarige pāl-iṭṭanu. Kelavu dinagaḷa mēle chikka maganu ellā  
*living them-to share-put. A-few of-days after younger son all*  
 kūḍisi-koṇḍu dūra-dēśakke horaṭu alli dundugāran-āgi  
*having-gathered far-country-to having-gone there spendthrift-having-become*  
 haduki tanna āstiyannu hāḷu-māḍi-biṭṭanu. Avanu ellā veohcha-māḍida  
*having-lived his property ruined-having-made-left. He all expense-made*  
 mēle ā dēśad-alli ghōrav-āda bara unṭ-āgi avanu korate-paḍal-  
*after that place-in severe famine having-arisen he in-want-to-fall-*  
 āramblhisidanu. Āga hōgi ā dēśasthar-alli obbanannu hondi-koṇḍanu.  
*began. Then having-gone those inhabitants-in one joined.*  
 Ivanu avanannu handigaḷannu mēyisuvadakke tanna holagaḷige kaḷuhisidanu.  
*This-one him scine to-feed his-own fields-to sent.*  
 Hiḡ-iral-āgi handigaḷu tinnuva hiṇḍi-y-inda tanna hoṭṭe tumbisi-kolḷa  
*Thus-becoming pigs eating oil-cakes-from his-own belly to-fill-for-himself*  
 apēkshisid-āga yārū avanige koḍal-illa. Āga tepparisi-koṇḍu, 'nanna  
*desired-then any-one him-to gave-not. Then having-come-to-his-senses, 'my*  
 tandeya hattara eṣṭō mandi kūliyavarige tumba roṭṭi unṭu; ādare  
*of-father near how-many persons servants-to full bread is; but*  
 nānu haṣivēy-inda sāyuttēne Nānu eddu nanna tandoya baḷige  
*I hunger-from die. I having-arisen my of-father near*  
 hōgi avanige, "tandeyē, paralōkakke virōdhav-āgi-y-ū ninna  
*having-gone him-to, "father-O, Heaven-to contrary-having-become-and of-thee*  
 munde-y-ū pāpa māḍ-iddhēno. Nānu innū ninna magan-ēndu kareyal-  
*before-and sin having-done-am. I still thy son-having-said to-be-*  
 paḍa yōgyan-alla. Nannannu ninna kūliyavar-alli obban-ante māḍu,"  
*called fit-man-am-not. Me thy servants-in one-like make,"*



annuven'-endu                      hēḷi                      eddu                      tanna                      tandeya                      baḷigo  
*I-will-say'-having-said   having-spoken   having-arisen   his-own   of-father   near*  
 bandanu.    Avanu   innu   dūrad-all-iruv-āga   avana   tande   avanannu   nōḍi  
*came.    He   yet   distance-at-was-then   his   father   him   having-seen*  
 antaḥkaraṇa-paṭṭu                      ōḍi-bandu                      avana   koraḷina   mōle                      biddu  
*having-pitied   having-run-having-come   his   of-neck   on   having-fallen*  
 avanannu   mudd-iṭṭanu.    Ādare   maganu   avanige,   'tandeyē,   Paralōkakko  
*him   kissed.   But   the-son   him-to,   'father-O,   Heaven-to*  
                     virōdhav-āgi-y-ū                      ninna   munde-y-ū                      pāpa-māḍ-iddhēne.                      Nānu  
*contrary-having-become-also   of-thee   before-also   sin-having-done-I-am.   I*  
 innū   ninna   magan-endu   kareyal-paḍa   yōgyan-alla,'   annalu   tandeyu  
*still   thy   son-having-said   called-to-be   fit-man-am-not,'   said-when   the-father*  
                     tanna   dāsarige,   'śrēshṭhav-āda   aṅgi   tandu                      avanige   hoddīsiri;  
*his-own   servants-to,   'best-being   robe   having-brought   him-to   put-on;*  
 avana   kaige   uṅgaravann-ū   pādagaḷige   keragaḷann-ū   koḍiri;   mattu   uṇḍu  
*his   hand-to   ring-also   feet-to   shoes-also   give;   and   having-eaten*  
 ānanda-paḍuva;   yāk-andare   i   nanna   maganu   sattavan-āg-iddu,  
*merry-let-us-be;   why-if-you-say   this   my   son   dead-man-having-become,*  
 tirigi   baduk-iddhāne;   kaḷedu                      hōdavan-āg-iddu,                      śikk-iddhāne,'   andanu.  
*again   alive-is;   lost   gone-man-having-become,   found-is,'   said.*  
 Āga   ānanda-paḍal-ārambhisidaru.  
*Then   merry-to-become-they-began.*

Ādare   avana   hirē   maganu   holad-alli   iddanu.   Avanu   bandu   mance  
*But   his   elder   son   field-in   was.   He   having-come   house-to*  
 sanīpisuv-āga,   gānavann-ū   nāṭyavann-ū                      kēḷi,                      āḷugaḷ-alli   obbanannu  
*approaching-when,   singing-also   dancing-also   having-heard,   servants-in   one*  
 karedu,                      'ad-ēn? '-                      endu                      vichārisidanu.                      Avanu   avanige,  
*having-called,   'that-what? '-   having-said   asked.   He   him-to,*  
 'ninna                      tammanu                      band-iddhāne,                      mattu                      ninna   tandeyu   avanannu  
*'thy   younger-brother   having-come-is,   and   thy   father   him*  
                     svasthav-āgi                      tirigi                      hondida-kāraṇa                      autana                      māḍis-iddhāne.'  
*healthy-having-become   again   obtained-because   feast   having-caused-to-be-made-is.'*  
 Āgal-avanu                      kōpa-goṇḍu                      oḷage                      baral-ollade                      iddanu.                      Ādadarinda  
*Then-he   anger-having-taken   inside   to-come-not-willing   was.   Therefore*  
 avana   tande   horage   bandu   avanannu   bēḍi-koṇḍanu.   Ādare   avanu  
*his   father   outside   having-come   him   entreated.   But   he*  
 pratyuttarav-āgi   tandegc,   'igō,   iṣṭu   varuṣa   ninago                      dāsan-āg-  
*reply-as   father-to,   'lo,   so-many   years   thee-to   servant-having-become-*  
 iddhēne;   end-ādarū   ninna   ājñe                      mīral-illa.                      Ādāgyū   nanna   snēhitara  
*I-am;   once-even   thy   order   transgressed-not.   Yet   my   of-friends*

saṅgaḍa ānanda-paḍuvadakke nīnu nanago end-ādarū āḍu-mariy-ādarū koḍal-illa.  
*with merry-to-become thou me-to once-even gout-young-even gavest-not.*  
 Ādare ninna badukannu sūleyara saṅgaḍa tindu-biṭṭa i ninna maganu  
*But thy living harlots with having-eaten-who-left this thy son*  
 hand-āga avanigōskara autana māḍis-iddhī,' andanu. Āgal-avanu  
*came-when him-for a-feast having-caused-to-be-made-art,' he-said. Then-he*  
 avanige, 'magan-ē, nīnu yāvāgalū nanna saṅgaḍa iddhī; nannad-ellā ninnadē.  
*him-to, 'son-O, thou always of-me with art; mine-all thine-only.*  
 Ādare ānanda-santōsha-paḍa-bēk-āg-ittu; yāk-andare, i  
*But joy-merriment-to-feel-necessary-having-become-was; why-if-you-say, this*  
 ninna tammanu sattavan-āg-iddu, tirigi baduk-iddhāne; kaḷedu  
*thy younger-brother dead-man-having-become, again alive-is; lost*  
 hōdavan-āg-iddu, śikk-iddhāne,' andanu.  
*gone-man-having-become, found-is,' said.*

[ No. 15.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN II.

A POPULAR TALE.

(DISTRICT BELGAUM.)

ಇಬ್ಬರು ಹಾದಿಕಾರರು ಕೂಡಿ ಹೋಗುತ್ತಿದ್ದರು | ಅವರಲ್ಲಿ ಒಬ್ಬನಿಗೆ ಹಾದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಹಣದ ಚೀಲವು ಶಿಕ್ಕಿತು | ಅದನ್ನು ಕೈಯಲ್ಲಿ ತಕ್ಕೊಂಡು ಅವನು ಎರಡನೆಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಎಲಾ, ಇದು ನೋಡು, ನನಗೆ ಹಣದ ಚೀಲವು ಶಿಕ್ಕಿತು |

ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಎಲೋ, ನನಗೆ ಶಿಕ್ಕಿತು ಹೀಗೆ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನನಗೆ ಶಿಕ್ಕಿತು ಹೀಗೆ ಅನ್ನು | ನಾವು ಇಬ್ಬರೂ ಕೂಡಿ ಹೋಗುವವರು | ಆದದರಿಂದ ಲಾಭ ಅಥವಾ ಕೇಡು ಇಬ್ಬರ ಪಾಲಿಗೂ ಬರುತ್ತದೆ |

ಅದನ್ನು ಕೇಳಿ ಚೀಲ ಶಿಕ್ಕವನು ಅನ್ನುತ್ತಾನೆ, ಹಾಗಾದರೆ ನನಗೆ ಶಿಕ್ಕ ಬಡಿವೆಯ ಪಾಲು ನಿನಗೆ ಯಾಕೆ ಕೊಡಬೇಕು | ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಒಳ್ಳೆದು ಕೊಡಬೇಡ |

ಅಮೇಲೆ ಅವರಿಬ್ಬರೂ ಸ್ವಲ್ಪ ಮುಂದಕ್ಕೆ ಹೋಗುವಷ್ಟರಲ್ಲಿ ಚೀಲದ ಯಜಮಾನನು ಹುಡುಕುತ್ತ ಸರ್ಕಾರಿ ಶಿಪಾಯರನ್ನು ಕರೆಕೊಂಡು ಅವರ ಬೆನ್ನಹತ್ತಿ ಬಂದನು | ಅವರನ್ನು ನೋಡಿ ಚೀಲ ಶಿಕ್ಕವನು ಸೋಬತಿಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಗೆಲೆಯನೇ, ನಾವು ಬಹಳ ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆವು | ಅದಕ್ಕೆ ಸೋಬತಿಯವನು ಉತ್ತರ ಕೊಟ್ಟದ್ದೇನೆಂದರೆ—ಈಗ ನಾವು ಕೆಟ್ಟಕೆಲಸ ಮಾಡಿದೆವು ಅಂತ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನಾನು ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆನು ಅಂತ ಅನ್ನು | ನೀನು ನಿನ್ನ ಸುಖದ ಪಾಲು ನನಗೆ ಕೊಟ್ಟಿದ್ದರೆ ನಾನೂ ನಿನ್ನ ದುಃಖದ ಪಾಲುಗಾರನಾಗುತ್ತಿದ್ದೆನು ||

[ No. 15.]

# DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN II.

A POPULAR TALE.

### TRANSLITERATION AND TRANSLATION.

(DISTRICT BELGAUM.)

Ibharu hādikāraru kūḍi hōgutt-iddaru. Avar-alli obbanige  
*Two travellers being-together going-were. Them-among one-to*  
 hādiyalli bidd-iruva haṇada chīlavu śikkitu. Adannu kaiyalli  
*way-in having-fallen-being money-of purse was-found. That hand-in*  
 takkoṇḍu avanu eraḍaneyavanige annuttāne, 'elā, idu nōḍu, nanage haṇada  
*taking he the-second-to says, 'O, this look, me-to money-of*  
 chīlavu śikkitu.'  
*purse was-found.'*

Adakke eraḍaneyavanu annuttāne, 'elō, nanage śikkitu hige yāke  
*Thereto the-second says, 'O, me-to it-was-found so why*  
 annutti? namage śikkitu, hige annu. Nāvu ibbarū kūḍi  
*thou-sayest? us-to it-was-found, so say. We two being-together*  
 hōguvavaru. Āḍadarinda lābha athavā kēḍu ibbara pāligū  
*goers. Therefore gain or loss of-two share-to-indeed*  
 baruttado.' Adannu kēḷi ohīla śikkavanu annuttāne, 'hāgāḍare nanage  
*comes.' That hearing purse finder says, 'if-so-be me-to*  
 śikka oḍiveya pālu ninage yāke koḍa-bēku?' Adakke  
*which-was-found thing-of share you-to why to-give-is-necessary?' To-it*  
 eraḍaneyavanu annuttāne, 'oḷḷēdu koḍa-bēḍa.'  
*the-other says, 'very-well do-not-give.'*

Ā-mēlo avar-ibbarū svalpa mundakke hōguv-ashtaralli chīlada  
*Thereafter they-both a-little forward going-meantime purse-of*  
 yajamānanu huḍukutta sarkāri śipāyarannu kara-koṇḍu avara benna-hatti  
*owner searching government sepoy bringing their following*  
 bandanu. Avarannu nōḍi chīla śikkavanu sōbatīyavanige annuttāne,  
*came. Them seeing purse finder companion-to says,*  
 'geḷeyanē, nāvu bahāḷa koṭṭa kelasa māḍidevu.' Adakke sōbatīyavanu  
*'friend, we much bad work did.' Thereto companion*

uttara-kotṭadd-ēn-andare, 'iga, "nāvu keṭṭa kelasa māḍidevu," anta yāke  
*answer-given-what?-if-said, 'now, "we bad work did," so why*  
 annutti? "nānu keṭṭa kelasa māḍidenu," anta annu. Ninu ninna sukhada  
*sayest? "I bad work did," so say. Thou thy luck-of*  
 pālu nanage koṭṭiddare nānū ninna duḥkhada pālugāran-āgutt-iddenu.'  
*share me-to if-given I-too thy mishap-of would-have-become-partner.'*

### FREE TRANSLATION OF THE FOREGOING.

Two travellers were going together. One of them found a purse of money lying on the way. Taking it in his hand he said to the other, 'Oh, look here, I have found a money-bag.'

Thereunto the other says, 'Oh, why do you say *I* have found it? We two are going together. Therefore either profit or loss is to fall to the share of us both equally.'

Hearing this the man in possession of the purse says, 'well then, why should I give you a share in the thing I have found?' To this the other says, 'very well, don't give it to me.'

Afterwards, when they had proceeded a little further, the owner of the purse looking about for it, came after them in company of Government peons. Seeing them, the man in possession of the purse said to his companion, 'friend, we have done a very bad thing.' To this the companion said in reply, 'why do you say now that *we* have done a bad thing? Say rather, "*I* have done a bad thing." If you had given me any share in your weal, I too would have been your partner in your woe.'

The Kanarese spoken in Bijapur is locally known as Bijāpurī. It does not, however, differ from the standard form of the language to such an extent that it deserves to be considered as a separate dialect. The difference is chiefly one of pronunciation. Thus we find an *a* very commonly substituted for a final *e*; e.g. *yāka*, Standard *yāke*, why; *ra*, Standard *re*, if, etc.

*E* and *ē* are commonly replaced by *ya* and *yā*, respectively; thus, *yallā*, all; *myāge*, on, etc.

An anusvāra is sometimes written before *v*; thus, *kīvi*, car; *āva*, he. We ought perhaps to transliterate such forms as *kīñi*, *añā*, respectively.

Initial *o* is pronounced *vo* as in Standard, and it has been transliterated accordingly; thus, *vobba*, one.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, *edḍu*, Standard *eraḍu*, two (neuter); *nāku*, Standard *nālku*, four (neuter); *nanḷu*, Standard *nannadu*, mine; *naṅgu*, Standard *nana-ge*, to me; *bīlāka*, Standard *bīlalikke*, to fall, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kanarese. The plural suffix *galu*, however, sometimes becomes *gōla*; thus, *yappa-gōla*, fathers.

The conjugation of verbs is, mainly speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus, *hōde*, I went; *hōdā*, he went. The same is, however, also the case in Standard. When the pronominal suffix of the first person is retained we often find *ni* instead of *ne*; thus, *hōgatēni*, Standard *hōguttēne*, I go.

Other minor details will be easily grasped from the specimen. It is not necessary to give more than the beginning of the Parable of the Prodigal Son in order to illustrate this form of speech,

[ No. 16.]

## DRAVIDIAN FAMILY.

KANARESE.

BIJĀPURĪ DIALECT.

(DISTRICT BIJAPUR.)

ಬಬ್ಬ ಮನಶ್ಯಾಗ ಇಬ್ಬರು ಮಕ್ಕಳದ್ದರು | ಮತ್ತು ಅವರಲ್ಲಿ ಸಂಸುವಾ ತನ್ನ ಯಪ್ಪಗೆ ಅಂದಾ, ಯಪ್ಪಾ ನಂನ ಪಾಲಿಗೆ ಬಂದ ಜಿಂದಗೀ ಪಾಲಾ ನಂಗ ಕೊಡು | ಮತ್ತು ಅವಾ ತನ್ನ ಜಿಂದಗೀ ಅವರೊಳಗೆ ಹಂಚಿ ಕೊಟ್ಟಾ | ಮತ್ತು ಭಾಳ ದಿನ ಆಗಿದ್ದಿಲ್ಲ ಆಗ ಸಣ್ಣವನು ತನ ಯಲ್ಲಾ ಕೂಡಿಸಿದನು ಮತ್ತು ದೂರ ದೇಸಕ್ಕೆ ಹೋದಾ ಮತ್ತು ಅಲ್ಲಿ ತನ ಬದಕಾ ದುಂದತನದಿಂದ ನಡೆದು ಹಾಳಮಾಡಿದಾ | ಮತ್ತು ಆತಾ ಯಲ್ಲಾ ಖರ್ಚಮಾಡಿದ ಮ್ಯಾಗ ಆ ದೇಸದಲ್ಲಿ ದೊಡ್ಡ ಬರಾ ಬಿತ್ತು, ಮತ್ತು ಅವಗ ಕೊರತೆ ಬೀಳಾಕ ಹತ್ತಿತು ಮತ್ತು ಅವಾ ಹೋದಾ, ಮತ್ತು ಆ ದೇಸದ ಬಬ್ಬ ಮನಶ್ಯಾನ ಬದ್ಯಾಕ ನಿಂತಾ | ಮತ್ತು ಆತಾ ಇವನ ಹಂದೀ ಮೇಸಾಕ ತನ ಹೊಲದಾಗ ಕಳವಿದಾ | ಮತ್ತು ಆತಾ ಹಂದಿ ತಿನ್ನುವ ಸೊಬ್ಬಿನ ಮೇಲೆ ತನ ಹೊಟ್ಟೇ ಖುಷಿಇಂದ ತುಂಬಿಕೊಳ್ಳತಿರಬಹುದು, ಮತ್ತು ಯಾರೂ ಅವಗ ಕೊಡಲಿಲ್ಲಾ | ಮತ್ತು ಅವನ ಮೈಮ್ಯಾಗ ಯಚ್ಚರ ಬಂದಬಳಕ ಅವಾ ಅಂದನು, ನಂನ ಯಪ್ಪನೆ ಯೇಸ ಮಂದಿ ಆಳಮಕ್ಕಳ ಹತ್ತರ ಹೊಟ್ಟೆ ತುಂಬಿಸಾಕಾಗಿ ವುಳಿಯವಪ್ಪು ಬಕ್ಕರೆ ಅದೆ, ಮತ್ತು ನಾ ಹಶಿವಿನಿಂದ ಸಾಯತೇನೆ ' ನಾ ಯೇಳತೇನಿ ಮತ್ತು ನಂನ ಯಪ್ಪನೆ ಬದ್ಯಾಕ ಹೋಗತೇನಿ, ಮತ್ತು ಅವಗ ಅಂತೇನು ಯಪ್ಪಾ ದ್ಯಾವರ ಮುಂದೆ ಮತ್ತು ನಿನ್ ಮುಂದೆ ಪಾಪಾ ಮಾಡಿಧೇನೆ | ಮತ್ತು ನಿನ್ ಮಗ ಅನಸಾಕ ನಾ ಯೋಗ್ಯ ಇಲ್ಲ | ನೀನು ನಿನ್ ಆಳಮಗನಂತೆ ನಂನ ಮಾಡಿಕೋ | ಮತ್ತು ಅವಾ ಯದ್ದಾ ಮತ್ತು ತನ ಯಪ್ಪನೆ ಬದ್ಯಾಕ ಬಂದಾ | ಆದರೆ ಆತಾ ಇನ್ನೂ ಭಾಳ ದೂರ ಇದ್ದಾಗ, ಅವನ ಯಪ್ಪಾ ಅವನ ನೋಡಿದಾ ಮತ್ತು ಆತನ ಮ್ಯಾಗ ದಯಾ ಬಂತು ಮತ್ತು ಓಡಿ ಹೋದಾ ಮತ್ತು ಅಪ್ಪಿಕೊಂಡಾ, ಮತ್ತು ಮುದ್ದು ಕೊಟ್ಟಾ | ಮತ್ತು ಮಗಾ ಅವಗ ಅಂದಾ, ಯಪ್ಪಾ ದ್ಯಾವರ ಮುಂದೆ ಮತ್ತು ನಿನ್ ಮುಂದೆ ಪಾಪಾ ಮಾಡೇನಿ, ಮತ್ತು ನಾ ನಿನ್ ಮಗಾ ಅನಸಲಿಕ್ಕೆ ಯೋಗ್ಯ ಇಲ್ಲ | ಆದರೆ ಯಪ್ಪಾ ತನ ಆಳುಗಳಿಗೆ ಅಂದಾ, ಬಳ್ಳೇ ಚಲೋ ಅಂಗೀ ತರಿ, ಮತ್ತು ಅವನ ಮ್ಯಾಗ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕೈಯ್ಯಾಗ ವುಂಗರ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕಾಲಾಗ ಮಚ್ಚಿ ಹಾಕರಿ | ಮತ್ತು ನಾವು ತಿಂಬೋಣ ಮತ್ತು ಆನಂದ ಬಡೋಣ | ಯಾಕಂದರೆ ಈ ನಂನ ಮಗಾ ಸತ್ತವಾ ತಿರಿಗಿ ಜೀವಂತ ಆಗ್ಯಾನ, ಅವನು ದೇಸಾಂತರ ಹೋದವಾ ಶಿಕ್ಕಾನೆ | ಮತ್ತು ಅವರು ಸುಖ ಬಡಲಿಕ್ಕೆ ಹತ್ತಿದರು |

[ No. 16.]

## DRAVIDIAN FAMILY.

KANARESE.

BIJĀPURI DIALECT.

(DISTRICT BIJAPUR.)

## TRANSLITERATION AND TRANSLATION.

Vobba	manaśyā-ga	ibharu	makkaḷ-iddaru.	Mattu	avar-alli
One	man-to	two	sons-were.	And	them-among

saṇṇavā tanna yappage andā 'yappā, nanna pāli-ge banda jindagī  
*the-younger his father-to said, 'father, my share-to coming property*  
 pālā naṅga koḷu.' Mattu āvā tanna jindagī avar-oḷage hañchi  
*share me-to give.' And he his property them-among having-divided*  
 kottā. Mattu bhāḷa dina āgidd-illa āga saṇṇavanu tanna yallā kūḍisidanu  
*gave. And many days became-not then the-younger his all collected*  
 mattu dūra dēsakke hōdā, mattu alli tanna badakā dundatanad-inda  
*and far country-to went, and there his property riotousness-from*  
 naḍalu hāḷa māḍidā. Mattu ātā yallā kharcha-māḍida myāga ā dēsad-alli  
*behaving ruin made. And he all spent-made after that country-in*  
 doḍḍa barā bittu, mattu āva-ga korate biḷāka hattitu. Mattu āvā  
*great famine fell, and him-to distress to-fall began. And he*  
 hōdā, mattu ā dēsada vobba manaśyā-na badyāka nintā. Mattu  
*went, and that country-of one man-of near stayed. And*  
 ātā ivanna handī mēsāka tanna holadāga kaḷavidā. Mattu ātā handi  
*he him swine to-feed his field-to sent. And he swine*  
 tinnuva soppina mēle tanna hoṭṭi khushi-inda tumbiśi-kolḷat-ira-bahudu, mattu  
*eating bran on his belly gladness-with filling-himself-could-have-lived, and*  
 yārū āva-ga koḍalillā. Mattu avana mai myāga yachehara banda-baḷika  
*anyone him-to gave-not. And his body on senses coming-after*  
 āvā andanu, 'nanna yappana yēsa mandi āḷamakkāḷa hattara  
*he said, 'my father's how-many persons servants-of near*  
 hoṭṭi tumbiśāk-āgi vuḷiyav-ashtu bakkare ade, mattu nā  
*belly to-fill-being-enough remaining-so-much bread is, and I*  
 haśivin-inda sāyatēne. Nā yēlatēni, mattu nanna yappana badyāka  
*hunger-from die. I arise, and my father-of near*  
 hōgatēni, mattu āvaga antēnu, "yappā, dyāvāra munde mattu  
*go, and him-to say, "father, God-of before and*  
 ninna munde pāpā māḍidhēne. Mattu ninna maga anasāka nā  
*thee before sin I-have-done. And thy son to-be-called I*



yōgya illa. Ninu ninna āla-magan-ante nanna māḍikō." ' Mattu āvā  
*worthy am-not. Thou thy servant-as me make."* ' And he  
yaddā mattu tanna yappana badyāka bandā. Ādare ātā innū bhāḷa dūra  
*arose and his father-of near came. But he still very far*  
iddāga, avana yappā avanna nōḍidā, mattu ātana myāga dayā  
*being-then, his father him saw, and him on compassion*  
bantu, mattu ōḍi hōdā, mattu appi-konḍā, mattu muddu koṭṭā.  
*came, and having-run he-went, and embraced, and kiss gave.*  
Mattu magā āva-ga andā, 'yappā, dyāvara munda mattu ninna  
*And the-son him-to said, 'father, God-of before and thee*  
munda pāpā māḍēni, mattu nā ninna magā anasalikke yōgya illa.'  
*before sin I-have-done, and I thy son to-be-called worthy am-not.'*  
Ādare yappā tanna āḷugalige andā, 'voḷḷē chalō aṅgi tarri,  
*But the-father his servants-to said, 'very good coat bring,*  
mattu avana myāga hākari, mattu ātana kai-myāga vuṅgara hākari, mattu  
*and him on put, and his hand-on ring put, and*  
ātana kālāga machchi hākari. Mattu nāvu timbōṇa mattu ānanda  
*his foot-on shoe put. And we let-us-eat and joy*  
haḍōṇa. Yāk-andare, i nanna magā sattavā, tirigi  
*let-us-feel. Why ?-if-you-said, this my son who-was-dead, again*  
jivanta āgyāna; avanu dēsāntara hōḍavū, śikkāno.' Mattu  
*alive has-become; he another-country who-had-gone, has-been-found.'* And  
avaru sukha baḍalikke hattidaru.  
*they happiness to-feel began.*

## GOLARĪ OR HŌLIYĀ.

The Gōlars or Gōlkars are a tribe of nomadic herdsmen in the Central Provinces. Compare Sherring's *Tribes and Castes*, Vol. ii, p. 112. They have been reported to speak a separate dialect of their own in Seoni, Nagpur, Chanda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Gōlars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Gōlars of Chanda, on the other hand, speak a form of Telugu. Compare below, pp. 5924 and ff.

The Hōliyās are a low caste of leather workers and musicians, and have been returned from Seoni, Nagpur, and Bhandara. Their dialect is identical with that spoken by the Gōlars, and they are apparently simply an off-shoot of that tribe.

According to local tradition there were once two Gōlar brothers who possessed a cow. The animal died, and the elder brother told the younger one to remove the carcass. He complied with the order, and afterwards the older brother told him not to touch him, because he had lost his caste by carrying off the carcass. The younger brother then went away, and became the progenitor of the Hōliyās. At the present day a Hōliyā is called to do the washing of the room and of the clothes of the deceased, when a Gōlar dies.

Specimens have been received from Seoni, Balaghat, and Bhandara. Those hailing from Seoni profess to illustrate the dialect of both castes, while specimens both in the so-called Gōlarī and in the so-called Hōliyā have been forwarded from Bhandara. It will, however, be seen that both in reality represent the same dialect, and there is, accordingly, no reason for separating them. At the last Census of 1901, no such dialect as Hōliyā was returned.

The number of speakers of Gōlarī has been estimated as follows:—

Seoni . . . . .	139
Nagpur . . . . .	170
Bhandara . . . . .	1,015
Balaghat . . . . .	1,400
TOTAL . . . . .	2,724

The following are the revised figures for Hōliyā:—

Seoni . . . . .	125
Nagpur . . . . .	390
Bhandara . . . . .	465
TOTAL . . . . .	880

By adding those figures we arrive at the following total for the dialect:—

Gōlarī . . . . .	2,724
Hōliyā . . . . .	880
TOTAL . . . . .	3,604

The Sconi figures are those of the Census of 1891. The others are estimates forwarded for the use of this Survey. The corresponding figures at the last Census of 1901 were as follows :—

Seoni . . . . .	1,141
Nagpur . . . . .	376
Bhandara . . . . .	1,387
Balaghat . . . . .	564
	<hr/>
TOTAL . . . . .	3,468
	<hr/>

Gōlarī or Hōliyā is a dialect of Kanarese, and is especially closely related to the form which that language assumes in Bijapur. The dialect is not uniform everywhere. The local differences are, however, unimportant, and are mainly due to corruptions resulting from intercourse with the Aryan neighbours.

The specimens printed below are not very good ones, and they do not allow us to arrive at certainty regarding all points connected with the dialect. They were originally written in Dēvanāgarī and accompanied by a transliteration in roman character. Only the latter version has been printed below.

As a consequence of their having been noted down in Dēvanāgarī and not in Kanarese or Telugu characters, we have no indication as to when an *e* or an *o* is long or short. In distinguishing between the two forms of those vowels I have followed Standard Kanarese. It is, however, possible that I have sometimes erred and marked *es* and *os* as short which are in reality long.

Short and long vowels are, on the whole, very commonly confounded. Thus, we find *mānī* and *manī*, Standard *mane*, a house; *nan* and *nān*, Standard *nanna*, my, etc. A short vowel is apparently often lengthened when a following double consonant is simplified; thus, *vāba*, Standard *obba*, one; *hātin*, Standard *hattidenu*, I began. Often, however, the vowel remains short; thus, *mat*, Standard *mattu*, and. I have not therefore ventured to make the marking consistent.

Short final vowels are very commonly dropped; thus, *ād*, it became: *āg*, then; *ai-mat*, Standard *alli-mattu*, and there, etc. Sometimes, however, the short vowel remains, especially in the Bhandara specimens; thus, *bat* and *batta*, it came.

*E* and *o* are often replaced by *ya* and *va*, respectively, and the corresponding long vowels by *yā* and *vā*, respectively. Thus, *kyals*, Standard *kelasa*, work; *myāka*, Standard *mēge*, on; *vab*, Standard *obba*, one; *kvāṭun*, Standard *koḷḷanu*, he gave.

There are several other instances of changes in the vowels. Thus, we find abbreviated forms, e.g. *sōtōgidun*, Standard *sattu-hōgiddanu*, dead-having-gone-was, he had died; *u* for *a*, e.g. *māḍḍun*, Standard *māḍḍidanu*, he did; *i* for *ē*, e.g. *baḍutīn*, Standard *baḍiyuttlēne*, I strike, etc.

The nasalized form *āva*, Standard *ava*, he, also occurs in Bijapur.

The use of aspirated letters is rather inconsistent, and does not agree with the practice in Standard Kanarese. Compare *ādhīt*, Standard *ādītu*, it may become; *oḍhī* Standard *volle*, good, etc.

Double consonants are very often simplified; thus, *mat*, Standard *mattu*, and; *al*, Standard *alli*, there; *āgidil*, Standard *āgiddilla*, he was not, etc. The writing is, however, by no means consistent, and we find forms such as *batta* and *bat*, Standard

*bantu*, it came. Compare contracted forms such as *guu*, Standard *guṇṭa*, near; *yedḍ*, Standard *yeraḍu*, two; *nāk*, Standard *nālku*, four; *nand*, Standard *nannadu*, mine, and so forth. Similar forms have already been noted in the Bijapur dialect.

The substitution of *k* for *g* in the suffix of the dative, in forms such as *appak*, to the father; *mānsāk*, to a man, represents the state of affairs found in old Kanarese. Compare also the Telugu suffix *ki*.

*D* is always written as *r* in the Sconi specimen. I have retained this writing; thus, *kor*, Standard *koḍu*, give.

Other details will be easily understood from the specimens.

With regard to inflexional forms, we may note the plural suffix *gōḷ* in *pūr-gōḷ*, sons, in the Balaghat specimen. Compare the corresponding *gōr* in Sconi and *gōḷa* in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, *baḍutūn*, I strike; *baḍutū*, thou strikest; *baḍutān*, he strikes; plural, 1. *baḍutēv*; 2. *baḍutīr*; 3. *baḍutār*. Gölarī in this respect agrees with Old Kanarese. We also sometimes find a final *m* in the third person singular, as in Old Kanarese; thus, *āhām* and *āhān*, he is; *nittum* and *nittun*, he stayed.

The second person singular sometimes takes the form of the third; thus, *māḍḍun*, thou madest.

The past tense of bases ending in *u* is formed by adding *d* directly to the consonant preceding *u* without inserting an *i*. Thus, *māḍḍun*, Standard *māḍḍanu*, he made. The same principle also prevails in Old Kanarese.

We may further note forms such as *baḍāin*, I shall strike; *anāin*, I shall say; *irho* and *irhur*, they were; *kānsta*, Standard *kāṇisitu*, it was seen; *vāḷusta*, it appeared, etc.

The infinitive ends in *lī* or *lik*; thus, *kai-lī*, or *kai-lik*, to tend.

Conjunctive participles such as *māḍ-ke*, having done; *huk-ke*, having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as *yadkō*, arising; *anlakō*, saying, etc.

The Aryan influence is also apparent in forms such as *hāng-cha*, exactly so; *āpan-sē*, (he said) to his father; *rahan*, he was; in the confusion between the neuter and masculine forms of the numerals; thus, *und mānsā* and *vab mānsā*, a man, etc.

*Yād batinā*, sense came, in the Balaghat specimen, and *vastā*, coming, in that received from Bhandara, are Telugu and not Kanarese.

Note finally the negative form *koḍvālun*, Standard *koḍolanu*, he was not pleased to give. The form *hōgdhōḍun*, he did not go, seems to be composed of *hōgd*, corresponding to Standard *hōgade*, not going, and *hōḍun*, he went.

It would be waste of time to go further into detail. The three specimens which follow will not, it is hoped, present any serious difficulty. They are all rather incorrect, and it has therefore been considered best to give them in full so that they may be used to control each other.

{ No. 17.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN I.

GÖLARI (OR HÓLIYĀ) DIALECT.

(DISTRICT BHANDARA.)

## REPORT OF A THEFT.

Nāḍada dina-ka anda-kō śukarvāra-ka ulli nāva  
*The-day-before-yesterday day-on that-is-to-say Friday-on at-night we*  
 chaṭa māni-ka miṅkyā irevha. Sarasā ādhā ulli-da sumāraka nānī  
*all house-in sleeping were. About half night approximately me-to*  
 khaḍakhaḍa hiṅg āhāṭa māni-ka kēḍa-batta. Nān vāṭusta ki  
*rattling so noise house-in to-hear-came. Me-to it-appeared that*  
 nāye āgīdhīta. Andakō nā yadi-illā. Pāhāṭa-ka yeḍadeva āg nānda  
*a-dog it-may-be. Therefore I arose-not. Morning-at we-arose then our*  
 māni-ka und khōlī ād ad khōlinda kavāḍa terakō kānsta.  
*house-in one room is that room-from door having-opened was-seen.*  
 Miṅguda hoti-ka nā ida kavāḍa haḥidīn. Kavāḍa tyārula yātara-guṇa  
*Sleeping time-at I this door shut. Door opened how*  
 āt ida nā nōḍa-hātin. Ad khōlī-dā vāba gadgyān-dā nān nūra  
*was this I to-see-began. That room-in one pot-in my hundred*  
 rupaye māt vhaṇōnda isarā, byāla nūra rupai itakō irho. Khōlī-  
*rupees and gold-of ornaments, cash hundred rupees kept were Room-*  
 dā hōḡda-bād jō gadgyān-dā mīla itakō iruda ad gadgyā vāḍduda  
*in going-on which pot-in goods kept was that pot broken*  
 kānsta, māt māla alle iddilā. Āg mānā-dā chācha jāgi-ka pattā  
*appeared, and goods there were-not. Then house-in many places-in trace*  
 māḍḍīn pana yalhū pattā sikkī-illā. Māla yāru arū kaltkō  
*I-made but anywhere trace was-not-found. Goods anybody if stealing*  
 vōdhīdhāna andakō nā ida kalū-da rapōṭā māḍlika bandihīna. Nān  
*having-carried-may-be saying I this theft-of report to-make have-come. My*  
 mānī kalūna ulli nām yēbura kāvhara hesara Rāmā māt Gōpālā  
*house-in theft-of night my two servants by-name Rāmā and Gōpālā*  
 miṅkyō irhō. Adara-paikī nān saṁsā Gōpālā īva mānsā-myāka āda.  
*sleeping were. Then-among my suspicion Gōpālā this man-on is.*  
 Hāṅgcha nānd śējār-dā vāba Gōmā hesarinda saḷā-pāvasta mānsā āhām,  
*So-also my neighbourhood-in one Gōmā name-by convict man is,*

āvũ nānd mānī vastā-ahān. Ava nānī unda ēdu mānsūk rupai kodata  
*he-also my house coming-is. He me one two men-to money giving*  
 nōdduna, māt āva yetta dyāvanda munda nān kāvḥā Gōpālā īvunka kēdata  
*saw, and he eight days before my servant Gōpālā this asking*  
 inhāna kī, 'nīn mālika tāmda jamā yella itatā āhān?' hiṅg nānī  
*was that, 'thy master his property where keeping is?' so me-to*  
 mālima āt. Īva mānsā nāḍadana-dīn palūṭaka nān  
*known became. This man before-yesterday-the-day in-the-morning my*  
 mānī bandu inhān, māt āva nān karja rupai ipat bedhān. Nā  
*house having-come was, and he me loan rupees twenty asked. I*  
 āvunka karja koṭi-illā, sababa kī āva yeḍḍu rupai nūranda yāja  
*him-to loan gave-not, because that he two rupees hundred-in interest*  
 koḍḷi kabūkala-iddillā. Āva yāg hōga-hathun ad vaktik āva  
*to-give consented-not. He when to-go-began that time-at he*  
 andun kī, 'inda ulli nīnd mānī yēna ādhīt nōḍ-rabyā-mu.'  
*said that, 'to-day-of night thy house-in what may-become I-will-see.'*  
 Ag Īva mānsā inda dusrā gāvaka hōgyā-āhāna. Nān hatād  
*Then this man to-day another village-to has-gone. Me-to it-seems*  
 kī nān jamā āva hidkō vōḍa-hōgidhāna. Ida mukadamā-dā  
*that my property he stealing run-gone-is. This matter-in*  
 chaukaśi āga-bē.  
*enquiry to-be-is-wanted.*

### FREE TRANSLATION OF THE FOREGOING.

The day before yesterday, which was a Friday, we were all sleeping at night in the house. About midnight I thought that I heard a rattling noise in the house. I thought that it might be the dog, and therefore I did not rise. When getting up in the morning, I found that the door of a room in the house had been opened, though I had shut it when I went to bed. I proceeded to look for the reason of its being open. In that room there was an earthen pot containing some gold ornaments and a hundred rupees in cash. On entering the room I found that the pot in which the property was kept had been broken, and that the contents were gone. Then I searched about the house in many places, but could not find any trace. Thinking that somebody might have carried the things away and stolen them, I have come to make this report of theft. On the night of the theft, two servants, Rāmā and Gōpālā by name, were sleeping in my house. Of them I suspect Gōpālā. Then there is in the neighbourhood a convict named Gōmā, who also sometimes comes to my house. He has seen me give money to one or two men. A week ago he is said to have asked my servant Gōpālā, where his master kept his money. The day before yesterday he came to my house and asked for a loan of twenty rupees. I did not give him the loan because he would not agree to an interest of two per cent. At the time of going away he said, 'I will see what will happen in thy house to-night.' To-day this man has gone to another village, and it seems to me that he has run away with my property. An enquiry ought therefore to be made into the matter.

[ No. 18.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN II.

GŌLARĪ (OR HŌLIYĀ) DIALECT.

(DISTRICT BALAGHAT.)

Yedārā mānsā yedḍ pārgōḍ yerho. Aḷto-śanyā apan-sē andun, 'hō ap,  
*Some man two sons were. The-younger father-to said, 'O father,*  
 sampati-dā ēn nan hissā ād tō koḍ.' Bak ādri vāṭā haḥ  
*property-in what my share becoming that give.' Then them shares dividing*  
 kvāṭun. Ēkhil din āgilā śaṇ pār chaṭ ēkhaṭō māḍko  
*gave. Many days became-not the-younger son all together having-made*  
 mulki hōydun. Ali luchkhōri kyals-dā chaṭ sampati kharāb māḍbūṭun.  
*country went. There wicked work-in all wealth spent made.*  
 Bak chaṭ kharāb māḍbūṭun bak ā mulk-dā khūb bār bidun. Āv  
*Then all spent made then that country-in heavy famine fell. He*  
 garibā ādhyādun. Av ā mulk-dā hukke yārdār manā nittum.  
*distressed became. He that country-in having-gone inhabitant house stayed.*  
 Āv tam kēi-dāṅ handi kāy-li kāṭdun; ā pholkā handi tin-li āg tīdun.  
*He his field-in swine to-tend sent; that husk swine to-eat then ate.*  
 Auṅkh yār-hū tin-li koḍvālun. Bak auṅkh yād batinā, āv andun, 'nan  
*Him anyone-even to-eat gave-not. Then him-to sense came, he said, 'my*  
 āpan manā chāk mānsān sāṭi vhaṭik maḍthāḍ, anā nā upās  
*father house many servants for bread is-prepared, and I with-hunger*  
 sūythīn. Nā yad-kō nan āpan haṭi hōgāin, nā āun anāin, "hē ap,  
*die. I arising my father near will-go, I to-him will-say, "O father,*  
 nā bhagvānan and kyals nā māḍilā, anā nin sāmnē nā pāpā māḍdin, bak  
*I God for work I did-not, and thee before I sin did, and*  
 nā nin pār an-hō lāyek-ilā. Nī nan vab vaṇhār lāik samas."'  
*I thy son to-be-called worthy-am-not. Thou me one servant like consider."'*  
 Bak āv yad-kō tan apan haṭi hōdun. Bak āv dūrya rahan āun ap  
*And he arising his father to went. And he far was him father*  
 nōḍ-ke dayā māḍdun, ā ōḍ-ke hōdun, āu kutkik lapṭosyādun nā muttā  
*seeing pity made, and running went, and neck embraced and kiss*  
 kvāṭun. Bak āun andun, 'hē ap, nā bhagvānan and kyals, nā  
*gave. And to-him he-said, 'O father, I God for deed I*

māddin anā nin sāmne nā pāpā māddin. Bak nā nin pār anho  
*did and thee before I sin did. And I thy son to-be-called*  
 layek-ilā.' Bak ap tan kähōri andun, 'oḍhli uṭhrā tāgi anā  
*worthy-am-not. And the-father his servants said, 'good cloth bring and*  
 āunḥ uḍsi. Anā āun kai-dā uṅgrā nā kāl-dā pāypes hāsi. Anā nāv  
*him-on put. And his hand-on ring and foot-on shoe put. And we*  
 tindhyōnā vallhūdan khusī mādēva. Yāti-ki i nan pār sōt-hōgidun, in  
*will-eat merry happy will-make. Because this my son dead-gone-was, again*  
 jītā āgyāhan; kaḍḍ-hōgidun, in sikāhan.' Bak yēva khusī  
*alive has-become; lost-gone-was, again has-been-found. And so merry*  
 māddun.  
*he-made.*

Āun dhōḍ pār kēi-dā irhan. Bak āv manā hāti bandun, ṭaptēkōlhī  
*His great son field-in was. And he house near came, music*  
 anā kunhōḍan kēldun. Anā āv tan mansaran hāti-guṭu vāhun kardun tan  
*and dance heard. And he his servants near-from one called himself*  
 hāti anā kēldun kī, 'id ēn hud?' Anā āv andun kī, 'nim  
*to and asked that, 'this what is-going-on?' And he said that, 'your*  
 bart bandāhan, anā nim ap oḍhli anā mādyāhan. Āunḥ volhīt pāst.'  
*brother has-come, and your father good food has-made. Him well found.'*  
 Bak āunḥ siṭ bati, anā manyā hō-koṇḍilā. Idar-sāṭi āun ap  
*And him-to anger came, and house-in go-would-not. Therefore his father*  
 horī bandun anā āunḥ mānsāthyādun. Av apan andun, 'nōḍi, nā iṭ  
*out came and him entreated. He father-to said, 'see, I so-many*  
 varṣṭū-nā nim sevā māḍṭhīn. Anā nā kabhū nim and kyalsā nā  
*years-in your service do. And I ever you towards deed I*  
 ṭāḍsilā. Anā nānī nīv yāghliṇa ud ṭhāy marri tubhī koṭilā, anā  
*neglected-not. And me you ever one goat young even gave-not, and*  
 nā tan mitra saṅgaḍ khusī māḍīran. Bak i nim pār kisabgītar  
*I my-own friend with merry would-have-made. And this your son harlots*  
 saṅgaḍ chaṭ dhan tind-būṭun hyaṅ āv bandun haṅ nīv vaḍhīdan āun  
*with all property devoured so he came thus you well him*  
 sāṭi aṭir.' Ap āun-sē andun, 'hē povār, nī sadā nan saṅgaḍ  
*for feasted. The-father him-to said, 'O son, thou always me with*  
 āc. En nand ād, ad chaṭ nindā ād. Āv khusī mādhīrud, yāti-ki i  
*art. What mine is, that all thine is. And merry to-make-is, because this*  
 nim varṭ sōt-hōgidun, in jītā āgyāhan; kaḍḍ-hōgidun, in sikyāhan.'  
*your brother dead-gone-was, now alive has-become; lost-gone-was, now has-been-found.'*



[ No. 19. ]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN III.

GÖLARĪ (OR HÖLIYĀ) DIALECT.

(DISTRICT SEONI.)

Und manushyo-no yedd chikd. Sāṇḍ chikd appun guṇ  
*One man-of two sons. The-small son father-of near*  
 māt-ār, 'ē appu, dhan-dā kuṭu nami hissā kor.' Nin(sic.) hissā  
*word-played, 'O father, property-of given our share give.' His share*  
 nani(sic.) kuṭ-bit. Hapur dina āgidil ki sāṇḍ chikd alhā  
*him was-given. Many days having-become-not when young son all*  
 jamā und jagā mārdun, dūr mulki hōdun. Al-mat luchpanā  
*property one place made, far country went. There-and riotousness*  
 mārdun alhā dhan kārdun. Āg alhā jamā kārdun, ā  
*made all property wasted. Then all property he-wasted, that*  
 mulk-dō dbōr kār biṭ. Āun kaṅgāl āgi-y-ādun. Ā  
*country-in heavy famine fell. He distressed having-become-became. That*  
 mulk-dā und manushyan-manā chākri nittun. Āun handī kai-lī  
*country-of one man-house in-service stayed. He swine to-feed*  
 karudun kei-dā. 'Handī touṛ tindad ā touṛ nā tināi.'  
*sent field-in. 'Swine husk eaten that husk I will-eat.'*  
 Āun-gō yeāun tin-lī korvālun. Āun in chitnā bat, 'appun mane  
*Him-to anyone to-eat gave-not. His then sense came, 'father's house*  
 hapur unhiyār tintan, nā upās sāitin. Nā nan appun-atti hōgāin  
*many servant eats, I hunger die. I my father-near will-go*  
 āṭṭ matā anāin, "ē appu, nāni paramēśvar mani pāp māredin āṭṭ  
*and word will-say, "O father, I . God before sin did and*  
 nindū sāmnē, āṭṭ nani nin mag nīmāi nittidil. Unhiyār  
*thine before, and I thy son worthy-to-be-called stand-not. Servant*  
 lāik nan sams." 'Idun sōch-kō appu hati hōdun. Dūrūn  
*like me consider." 'Thus thinking father to he-went. Far-from*  
 nōrdun appu magun bartan; appu lār mārdun, ōrdun, āṭṭ  
*saw the-father the-son coming; the-father pity made, ran, and*  
 narā kut-kiyā kai, āṭṭ muntā koḍun. Mag māt-ār, 'ē appu,  
*his(?) neck-on fell, and kiss gave. The-son said, 'O father,*  
 nani paramēśvar mani pāp māredin āṭṭ nindū sāmnē; āṭṭ nin mag  
*I God before sin did and thine before; and thy son*

nimlāi                      nittidil.'                      Na                      appu                      chākar-gōrun                      andun,  
*worthy-to-be-called      stand-not.'*                      *But      the-father      the-servants-to      said,*  
 'achohā pharkiyā tari, āññ nan mago ur̥si, āññ ungra berlā  
*'good clothes bring, and my son put-on, and ring finger-on*  
 hakki, āññ pāpus tari, kāl-dō hakki; tinni āññ ānand māri; yeāti  
*put, and shoes bring, foot-on put; eat and merry make; for*  
 nan mag sōtōgidun, ur̥kō bandun; kaṛdōgidun, mat bandun.'  
*my son dead-gone-was, alive came; lost-gone-was, and came.'*  
 Āññ ānand mārtan.  
*And merry makes.*

Dhōr mag kōi-dā irān. Āññ maniyā hate-hate bandun, kērdun  
*Elder son field-in was. And house-to nearer came, heard*  
 bājā kunutar. Tan chākrūn kardun, 'kā nam maniyā yih  
*music dance. His servant called, 'what our house-in all-this*  
 nagtāt?' Chākran kērdun, 'nin vār̥t bandun; nin appu āun  
*happening?' Servant said, 'thy brother came; thy father him*  
 varlēdun nōrdun, uttam bhōjan mārdun.' Bako āun sit mārdun,  
*safe-and-sound saw, best feast made.' But he anger made,*  
 maniyā hōgdhōdun. Appu harrā bandun samsdun. Mag  
*house-in did-not-enter. The-father out came entreated. The-son*  
 andun appun, 'it barsō nin guṇ sēvā mārtin, āññ hukumā  
*said to-the-father, 'so-many years thee with service I-do, and order*  
 nā kaṛdedil, āññ nī nani und aṛinpaḍā kottēdil, jō  
*I transgressed-not, and thou me one kil gavest-not, which*  
 koṛ-re saṅgi-mit tindhiran. Nin mag albā sampat hiṅgsarūn  
*given-if with-friends eating-was. Thy son all property harlots*  
 tinsdun, āun bandun, āun-sāṭi utam bhōjan māddun(sic.).'  
*caused-to-eat, he came, him-for best food thou-madest.'*  
 Appu andun, 'ai chikd, nī nand sadā saṅgun hiyā. Jō  
*The-father said, 'O son, thou my always near art. What*  
 dhan nand, sō dhan nind. Jō nin vār̥t bandun,  
*property mine, that property thine. Which thy brother came,*  
 sōtōgidun, kaṛdōgidun, bandurdā, nami khuṣi batta idur-sati  
*dead-gone-was, lost-gone-was, was-found, we happy becoming therefore*  
 kaṛkyā tinchdēva.'  
*feast caused-to-eat.'*

It has already been noted that separate specimens in Hōliyā have been forwarded from Bhandara. A version of the Parable of the Prodigal Son in the so-called Hōliyā follows. It will show that Hōliyā also in Bhandara is identical with Gōlari.

[No. 20.]

## DRAVIDIAN FAMILY.

### KANARESE.

GŌLARI (OR HŌLIYĀ) DIALECT.

(DISTRICT BHANDARA.)

Āba mansān edda parpakaḍa irora. Shāṇa pāra āpun antā,  
*One man-of two sons were. The-younger son father-to said,*  
 'hābā, nān hissān 'jamā nāni koḍ.' Āva tan jamā vātsi  
*'father, my share-of property me give.' He his property dividing*  
*kottun. Bak shāṇa pāra tan jamā tā-kō dūr urā vḥādun.*  
*gave. And the-younger son his property taking far country went.*  
 Āva urā hōkki tan paisā hārshabiṭun. Āṭālu paisā sarusdur  
*He country having-gone his money wasted. All money spent-on*  
 dhōḍa hāra bit. Āvug bak taṅgi bit. Āg āva urāg  
*great scarcity fell. Him-to then difficulty fell. Then he country-in*  
 dhōḍa mansāu hōkki nittun. Āg tan kēi-dā āva' handi āḍasli  
*great man-to having-gone stayed. Then his field-in he swine to-tend*  
 kaḷodun. Āva hastādun āg handin mundi tavuḍa tindānā  
*sent. He became-hungry then swine before husk having-eaten-is*  
 hiṅga āvuk hatta. Bak ivug yōnu koṭidil. Āva bak  
*so him-to it-appeared. Then him-to anybody gave-not. He then*  
 śuddhi-dā bandun māt-āḍḍun, 'nān āpuna chākrun vḥāṭā-pakshī jyāsti  
*senses-on came word-played, 'my father-of servants-to belly-than more*  
 anna siktada, nā upās sātīn. Nā yedakū āpuna hatti  
*food is-got, I with-hunger die. I having-arisen father near*  
 hōstīna, āg āpun antān, "hābā, nā nin-guṇḍa an dēvan-guṇḍa  
*go, then father-to say, "father, I thee-bcfore and God-bcfore*  
 pāp mādyā. Nā nin mag lāyaka-illa. Ni nān chākar bhātīnd  
*sin did. I thy son worthy-not. Thou me servant like*  
 it." 'Āva yedkū tan āpun hatti vḥādun. Āp duru-ṭuna  
*keep." 'He arising his father to went. The-father far-from*  
 āvuk nōḍḍun, āvuk dayā bat, āva oḍki kuti biddun, āvun  
*him saw, him-to pity came, he running neck-on fell, his*  
 muttā kodḍun. Bak mag āpun gun māt-āḍḍun, 'hābā, nā  
*kiss gave. Then the-son the-father to word-played, 'father, I*  
 dyāvan guṇ nin guṇ pāpa mādyā. Āg nin mag parnāṭi illa.  
*God to thee to sin did. Then thy son worthy not.'*

Āp chākrun hōlatān, 'ivun sāṭi ollyāv phadkyā koṇḍ-kuttā āvun  
*The-father servants-to said, 'him for good cloth bringing his*  
 maidāk hāki, kaidāk uṅgrā hāk, kāldā pāypasa hāk. Tā, tindku  
*body-on put, hand-on ring put, foot-on shoe put. Well, eating*  
 khushī māḍuna; iva nan mag sōtidun, jityā ādun; āva  
*merry let-us-make; this my son died, living became; he*  
 kāladōgidun, sikdun.' Āg āsālā mundura khuṣi māḍ-kurtur.  
*had-been-lost, was-found.' Then all they merry to-make-began.*

Āvun dhōḍ pāra kēi-dā irhān. Āva mānā hattī bandun, kuṇakya  
*His eldest son field-in was. He house to came, dancing*  
 hāḍa kyāḍun. Āg āva unda maṣān kardun āva kēḷāḍun, 'hun i  
*singing heard. Then he one man called he asked. 'such*  
 id yēn-und?' Āva āvuk hyāḍun, 'nin vārṭ bandān. Āva  
*this what-is?' He him-to said, 'thy brother has-come. He*  
 sukrāt bandun anku nin āp pāhuṇchār māḍḍun.' Āg avuk  
*safe came saying thy father feast made' Then him-to*  
 siṭ bid, mānyā hōgidilla Āvuk āp horā bandun, magun  
*anger fell, house-in went-not. Him-to father out came, the-son*  
 saṁsa-kurtun. Āva āpun māt-āḍḍun, 'isa varsā indun chākri  
*to-entreat-began. He father-to word-played, 'so-many years till-now service*  
 māḍḍin, pan nin hukun mardidil. Nan saṅgin guṇḍ khuṣi-mōjā  
*I-did, but thy command broke-not. My friends with merriment*  
 māḷḷik unda āḍin marri koṭidilla. Iva nin mag bandun, āṭālu nin  
*to-make one goat's young garest-not. This thy son came, all thy*  
 jamā raṇḍi-bāji-dā hārsadun, āvun sāṭi nī dhōḍa mējvānī māḍḍun.'  
*property harlots-with wasted, him for thou big feast garest.'*  
 Bak āp māt-āḍḍun āvuk, 'nī nan hattī irhatē. Āṭālu nan  
*Then father word-played him-to, 'thou me with art. All my*  
 paṣā ninda-ch āḍ. Iva nin vārṭ sōtidun, āva jityā ādun; āva  
*money thine-indeed is. This thy brother died, he alive became; he*  
 kāḷḍun, āva sikdun, anku āvun sāṭi mējvānī vājabī māḍun āḍ.'  
*was-lost, he was-found, saying him for feast proper to-make is.'*

## KURUMBA OR KURUMVĀRĪ.

The Kurubas or Kurumbas are a race of nomadic shepherds in the Nilgiri Hills and neighbouring districts. The Kurumbas of the plains speak ordinary colloquial Kanarese.

The Kurumbas seem to be identical with the Kurumvārs, a wild pastoral tribe in Chanda, who speak a dialect of Kanarese.

Kurumba or Kurumvārī was returned as a separate dialect at the Census of 1891 from the following districts :—

Chanda	.	.	.	.	.	.	.	.	.	.	.	.	2,320
Cuddapah	.	.	.	.	.	.	.	.	.	.	.	.	280
North Arcot	.	.	.	.	.	.	.	.	.	.	.	.	35
Salem	.	.	.	.	.	.	.	.	.	.	.	.	5
Coimbatore	.	.	.	.	.	.	.	.	.	.	.	.	13
Nilgiri	.	.	.	.	.	.	.	.	.	.	.	.	3,182
South Arcot	.	.	.	.	.	.	.	.	.	.	.	.	6
Tanjore	.	.	.	.	.	.	.	.	.	.	.	.	7
Trichinopoly	.	.	.	.	.	.	.	.	.	.	.	.	1
Malabar	.	.	.	.	.	.	.	.	.	.	.	.	213
Cochin	.	.	.	.	.	.	.	.	.	.	.	.	1,546
Coorg	.	.	.	.	.	.	.	.	.	.	.	.	2,791
TOTAL												.	10,399

The corresponding figures at the last Census of 1901 were as follows :—

Assam	.	.	.	.	.	.	.	.	.	.	.	.	14
Central Provinces, Chanda	.	.	.	.	.	.	.	.	.	.	.	.	2,151
Madras Presidency	.	.	.	.	.	.	.	.	.	.	.	.	5,044
Cuddapah	.	.	.	.	.	.	.	.	.	.	.	.	40
Bellary	.	.	.	.	.	.	.	.	.	.	.	.	47
Anantapur	.	.	.	.	.	.	.	.	.	.	.	.	1
North Arcot	.	.	.	.	.	.	.	.	.	.	.	.	82
Nilgiris	.	.	.	.	.	.	.	.	.	.	.	.	3,714
Tanjore	.	.	.	.	.	.	.	.	.	.	.	.	3
Trichinopoly	.	.	.	.	.	.	.	.	.	.	.	.	183
Malabar	.	.	.	.	.	.	.	.	.	.	.	.	765
South Kanara	.	.	.	.	.	.	.	.	.	.	.	.	1
Pudukkottai	.	.	.	.	.	.	.	.	.	.	.	.	208
Coorg	.	.	.	.	.	.	.	.	.	.	.	.	4,162
TOTAL												.	11,371

A short vocabulary of the dialect as spoken in the Nilgiris has been printed in the *Manual of the Administration of the Madras Presidency*, Vol. ii, Madras, 1885, pp. 193 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumvārī of Chanda with which we are, in this place, exclusively concerned. Both forms of speech are, however, closely related dialects of Kanarese.

The specimens received from Chanda have not been forwarded in the Kanarese alphabet. We have not, therefore, any means for deciding when an *e* or an *o* is short or long. I have followed the same principle as in the case of the Gōlarī specimens, in consulting the usual forms in Standard Kanarese.

The Kurumvārī dialect is, as the specimens clearly show, a form of Kanarese. In many points, however, it agrees with Telugu and differs from the other language.

The plural *pillagāṇḍlu*, children, is Telugu. Still more important is the fact that the feminine singular has no separate form, the neuter being used instead. Thus, *pille sāmānoka ittu*, the daughter was of indifferent beauty.

The adverbial suffix *gā* in *aṇṇ rupam-chakkagā iddā*, he was well-looking, is also used as in Telugu.

The *d* of the past tense is usually dropped. Thus, *māḍenu*, I did; *ōgine*, he went. When the base ends in *n*, however, it is retained; thus, *andā*, he said; *anṭuḷe*, she said. In *koṭṭāne*, he gave, it has been treated as in Standard Kanarese, and it is, therefore, probable that its disappearance in such forms as those just mentioned is simply due to contraction.

A particle *allā* is often added to the verb, apparently without changing the meaning. Thus, *antunallā*, he says. Its original meaning is probably 'is it not so?'

On the whole, however, the forms occurring in the specimens which follow will be recognized as Kanarese.

[ No. 21.]

## DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

Obba mansen ibbaru makālu iddaru. Adogā chinnōnu ayyanu-kuḍi  
*One man-of two sons were. Then the-younger the-father-with*  
 andā, 'yāvodo sommu-saṁbandham añchi nan-gā har-li koḍḍu,' yān  
*said, 'which property-share dividing me-to to-come give,' so*  
 andā. Mardli avanu pillagānu sonṁu añchi koṭṭānc. Mardli kisi  
*said. Then he son property dividing gave. Then some*  
 din-kā chinna magnu allā sommu jami-āḍini dūr dēśam ōgine.  
*days-in young son all property collected far country went.*

[No. 22.]

## DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN II.

Obo manse-gā ibbaru chinna makālu iddaru, obo pillagānu au obo  
*One man-to two small children were, one boy and one*  
 pille. Pillagānu aūn rupam-chakkagā iddā, pille sāmānokā itu. Ondi  
*girl. The-boy he face-pretty was, the-girl common was. One*  
 dine aūru ibbaru pillagāndlu addam deggerā āḍkūṇṭā iddaru.  
*day they two children looking-glass near playing were.*  
 Pillagānu pillenā andā, 'avē, addam olgā hore nōḍmāḍi, chakkag  
*The-boy the-girl-to said, 'well, glass in well look, pretty*  
 yāru kānistaru.' Pillenu adu keṭṭu kānistade. Adikā taḍdellā,  
*who appears.' The-girl-to that bad appears. Her-to was-known,*  
 'avun nanā keṭṭolu māḍek-ōsrā,' andade. Agā adu tande toṭigā ōgi  
*'he me low making-for,' she-said. Then she father to going*  
 annā nindyālu yēḷide. Adi andade, 'tande, addam-dogā rup-kāram nōḍi  
*brother reproach made. She said, 'father, glass-in face seeing*  
 sāmādhānam āga-bēku idi egusane kelsā, ādogā manchēru manasu  
*satisfaction become-should this women's business, that-in men mind*  
 irsā-bāḍā.' Tande ibbarnā oṭ-gā iḍadu dāni samādhānam  
*place-should-not.' The-father both belly-to catching her satisfaction*  
 māḍere. Aūn andā, 'pillagānu, nivu jhagḍi ikoḷadari. Ivotaridu nivu  
*made. He said, 'boy, you quarrel make-not. To-day-from you*  
 ibbaru nichchavu adamdogā nōḍtiddade.'  
*both always glass-in seeing-is.'*

Pillā antdu, 'tande, gavḷi Sōmēnu ālu tikoḷā bandene.  
*The-girl said, 'father, milkman Sōmē milk bringing came.*  
 Aūn antunallā, "ī ālu irsāle?" "Tande antonallā, 'pillē,  
*He says, "what milk shall-I-keep?" "The-father says, 'daughter,*  
 āni-toṭi eḷtudā, "ivatu ar-sāligi ālu ātau, nāḷo sōlige  
*him-to tell, "to-day half-measure milk is-enough, to-morrow a-measure*  
 ālu idkondu-bā." "Pille antudallā, 'tande, gavḷi ālu  
*milk holding-come." "The-daughter says, 'father, the-cowherd milk*



yeli-di tarti? ' Tande antunallā, ' nin-gā erkilanāyānā, aūr  
*wherefrom brings? ' The-father said, ' thee-to not-known, his*  
 maṇḍli ākāḷ idau, bariyāl idau. Avu allu kardu tartun.'  
*house-in cows are, she-buffaloes are. Them milk milking he-brings.'*  
 Pille antadallā, ' tande, ākāḷā yēvas-ālu koḍtadu, vunnā bariyā  
*The-girl said, ' father, a-cow how-much-milk gives, and a-she-buffalo*  
 ālu yēvasu koḍtadu? ' Tande antunallā, ' ondondo ākāḷā evaḍu  
*milk how-much gives? ' The-father said, ' each cow two*  
 evaḍu śērlu ālu koḍtadu, vunnā bariyālu nāku nāku śērlu ālu  
*two sers milk gives, and she-buffaloes four four sers milk*  
 koḍtadu.'  
*give.'*

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### FREE TRANSLATION OF THE FOREGOING.

A man had two children, a boy and a girl. The boy was very well-looking; the girl of common appearance. One day they were both playing near a looking glass, and the boy proposed that they should see who was the prettiest. The girl did not like the proposal, thinking that it was only made in order to humiliate her. So she went to the father and complained. She said, 'it is meet that women should be pleased at seeing their face in the glass, but men should not set their mind on such things.' The father embraced both, and soothed them. He asked them not to quarrel, but in future always to look in the glass.

Then the girl said that the milkman Sōmē had come and asked how much milk they wanted. The father answered, 'my daughter, tell him that one ser will do for to-day. To-morrow we must have two.' The girl then asked where the milkman got the milk, and the father replied, 'don't you know? He has cows and she-buffaloes in his home, and he milks them.' Then the daughter asked how much milk a cow gives, and how much a she-buffalo. The father said, 'each cow gives two sers milk, and each she-buffalo four.'

## BAḌAGA DIALECT.

The Baḍagas are the most numerous of the tribes inhabiting the Nilgiris. The name simply denotes them as the people from the north, and it has sometimes also been used in the Tamil country as a name for Telugu. The Baḍagas of the Nilgiri Hills are often called by us Burghers. Their language is a dialect of Kanarese.

At the Census of 1891, 30,656 persons were returned as speaking Baḍaga, *viz.* 30,633 in the Nilgiris, 21 in Coimbatore, and 2 in Malabar. At the last Census of 1901 the figures were as follows :—

Nilgiris	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	34,223
Coimbatore	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	6
															TOTAL	34,229

The Baḍaga dialect does not fall within the scope of this Survey. A version of the Parable of the Prodigal Son will, however, be printed below in order to make it possible to use the dialect for comparative purposes. It has been taken, from the edition of the gospels published by the Madras Auxiliary Bible Society.

It will be seen that Baḍaga is a very ancient form of Kanarese. Thus the sounds *l* and *r* are still found (*e.g.* *makklu*, children; *hoṛisivi*, put on); *m* corresponds to Standard *n* in forms such as *appam*, father; *avam*, he; the personal pronoun of the first person is *nām*, I; dative *yenaga*; the past tense of the verbs agrees with Old Kanarese (*e.g.* *māḍidem*, I did; *klēgidam*, he sent), and so forth. Note also the common substitution of *ch* for *s*; thus, *dēcha*, country, in which point Baḍaga agrees with Tamil.

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[ No. 23.]

## DRAVIDIAN FAMILY.

KANARESE.

BADAGA DIALECT.

ಬಬ್ಬ ಮನಿಚಗ ಎರಡು ಮಕ್ಕಿವರು . ಅವಕ್ಕೊಬ್ಬಗೆ ಕುನ್ನವ ಅಪ್ಪ, ಅಪ್ಪಾ ! ಆಸ್ತಿಯೊ ಯೆನಗ ಬಪ್ಪ ಕೂರ ಯೆನಗ ತಾ ಎಮ್ಮನೆ, ಅವ ಅವಕಗ ಬದುಕ ಕೂರಜ್ಜ . ಜೋಚಿ ಜಿನಗಿಂವೆ ಕುನ್ನ ಮಾತಿ ಎಲ್ಲಾವ ಸೇತಿಯುಂಡು, ದೂರ ದೇಚಗ ಕಡೆದು ಹೋಗಿ, ಅಲ್ಲಿ ಕೆಟ್ಟವನಾಗಿ ಬದಿಕಿ, ತನ್ನ ಬನುಕೆಲ್ಲಾವ ಬೀಜಿ, ಹ್ವಾಮಾಡಿಬುಟ್ಟ . ಆಲೆ ಅವ ಎಲ್ಲಾವ ಬೆಚ್ಚ ಮಾಡಿದೆಮ್ಮನೆ, ಆ ದೇಚ ಬಕ್ಕೆಲ ಅನಹಂಜ ಉಟ್ಟುತು ; ಅವಗ ತಟವೊಟ ಆಪದುಗಾತು . ಆಗ ಅವ ಹೋಗಿ, ಆ ದೇಚದವಕ್ಕೊಬ್ಬಗೆ ಬಬ್ಬ ಗೆರಸ್ತನ ಸೇದೂಂ . ಎವ ಅವನ ಹಂದಿಯ ಮೇಸೋದುಗ ತನ್ನೊಲಗ ಕ್ಷೇಗಿದ . ಇತ್ತೆ ಹಡೋನೆ ಹಂದಿ ತಿಂಬ ತಾಡೂಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸೋದುಗ ಆಸೆ ಪಟ್ಟ ; ಆಲೆ ದಾರೂ ಅವಗ ಕೊಟ್ಟ ಇಲ್ಲ . ತನ್ನ ಬುದ್ಧಿ ತನಗ ಬಪ್ಪನೆ, ಅವ, ಯೆನ್ನಪ್ಪನ ಸಾರೆ ಯೇಚೋ ಕೂಲಿಯವಕಗ ದೊಟ್ಟ ಬೇಕಾದಾಚಗ ಮೀತೆ ಹಡದೆ ; ಆಲೆ ನಾ ಇಲ್ಲಿ ಹಸೂಂದ ಸತ್ತನೆ ನಾ ಯೆದ್ದು, ಕಡೆದು, ಯೆನ್ನಪ್ಪನಸಾರೆ ಹೋಗಿ, ಅವಗ, ಅಪ್ಪಾ ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದೆ- ನಾ ಇನ್ನು ನಿನ್ನ ಮಾತಿಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ತಕ್ಕವ ಅಲ್ಲ ; ಯೆನ್ನ ನಿನ್ನ ಕೂಲಿಯವಕ್ಕೊಬ್ಬಗೆ ಬಬ್ಬನ ಮಾಕೆ ಮಾಡುನ್ನನೆ, ಎಂದು ಹ್ವೇಗಿ, ಯೆದ್ದು, ತನ್ನಪ್ಪನ ಸಾರೆ ಬನ್ನ . ಆಲೆ ಅವ ಇನ್ನು ದೂರದೊ ಇಬ್ಬನೆ, ಅವನಪ್ಪ ಅವನ ನೋಡಿ, ಕರ್ಪುಕತ್ತಿ, ಓಡಿಬಂದು, ಅವನ ಗತ್ತು ಮೇಲೆ ಬುದ್ಧಿ, ಅವನ ಮುತ್ತಿಕ್ಕಿದ . ಆಲೆ ಮಾತಿ ಅವಗ, ಅಪ್ಪಾ ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದ . ಇನ್ನು ನಿನ್ನ ಮಾತಿಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ನಾ ತಕ್ಕವ ಅಲ್ಲ, ಎನ್ನ . ಆಗ ಅಪ್ಪ ತನ್ನ ಜೀವಿತಿಗಾರರುಗ, ಬೇಗನ ಬಳ್ಳೊಳ್ಳೆಯ ಚೇಲೆ ಹೊತ್ತು ಬಂದು, ಅವಗ ಹೊಪಿಸಿವಿ ; ಅವನ ಕೈಗ ಉಂಗರವವೂ ಕಾಲುಗ ಕೆರವವೂ ಕೊಡಿವಿ . ಇನ್ನು ತಿಂದು ಕುಸಾಲೆ ಆಪೋ . ಯೇಕಾಂದಲೆ ಈ ಯೆನ್ನ ಮಾತಿ ಸತ್ತವ ಆಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ ; ಅರಂದೊದವ ಆಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನ್ನ . ಆಗ ಕುಸಾಲೆ ಆಪದುಗ ದೂರವಟ್ಟರು |

ಆಲೆ ಅವನ ದೊಡ್ಡ ಮಾತಿ ಹೊಲದೊ ಇದ್ದ . ಅವ ಬಂದು, ಮನೆಗ ಸಾರೆ ಆಪನೆ, ಹರೆಕೋ- ಲವೂ ಅಟವವೂ ಕ್ಷೇತು, ಜೀವಿತಿಗಾರಕ್ಕೊಬ್ಬಗೆ ಬಬ್ಬನ ಕೊರಚಿ, ಅದೇನಾಂದು ಬೆಚರಣೆ ಮಾಡಿದ . ಅವ ಅವಗ, ನಿನ್ನ ತಮ್ಮ ಬಂದಿದ್ದನೆ, ಅದುಗಾಗಿ ಅವನ ತಿರಿಗಿ ಓಸೊಗೆ ಕಂಡುನೆಂದ ನಿನ್ನಪ್ಪ ತೀನಿ ಮಾಡಿ- ಸಿದ್ದನೆ, ಎನ್ನ . ಆಗ ಅವ ಕೋಪಆಗಿ, ಓಜಿಗೆ ಬರಕೊಳ್ಳಂದು ಇದ್ದ . ಆದುನೆಂದ ಅವನಪ್ಪ ಹೊರಾಚುಗ ಬಂದು, ಅವಗ ತಮರಿಕೆ ಹ್ವೇಗಿ ಕೊರಚಿದ . ಆಲೆ ಅವ ತನ್ನಪ್ಪಗ ಮರುತ್ತರಾಗಿ, ಎದ- ಗೇ, ಈಸು ಬರಿಚ ನಿನಗ ಗೀಡೆ, ಎಂದಾಲೆಯೂ ನಿನ್ನಪ್ಪನೆಯ ಮೀರುಲೆ ; ಆಲೆಯೂ ಯೆನ್ನ ಸ್ನೇಚಗಾರರ ಕೋಡ ಕುಸಾಲೆ ಆಪದುಗ ನೀ ಯೆನಗ ಎಂದಾಲೆಯೂ ಬಂದು ಆಡುಮರಿಯಾಲೆಯೂ ತಪ್ಪಿಲೆ . ಆಲೆ ಸ್ವಾ- ಯೆಯರ ಕೋಡ ನಿನ್ನ ಬದುಕ ತಿಂದು ಬುಟ್ಟ ಈ ನಿನ್ನ ಮಾತಿ ಬಂದದೆಮ್ಮನೆ, ನೀ ಅವಗಾಗಿ ತೀನಿ ಮಾಡಿಸಿದೆ ಎನ್ನ . ಆಗ ಅವಗ, ಮಗನೇ, ನೀ ಯೇಗ್ವವವೂ ಯೆನ್ನ ಕೋಡ ಇದ್ದೇ ; ಯೆನ್ನದೆಲ್ಲಾ ನಿನ್ನ- ದುತಾ ; ಆಲೆ ಕುಸಾಲೆಯೂ ಚಚ್ಚೋಚವೂ ಆಪದಾಗಿ ಹಟ್ಟ ; ಯೇಕಾಂದಲೆ ಈ ನಿನ್ನ ತಮ್ಮ ಸತ್ತವನಾ- ಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ, ಅರಂದೊದವನಾಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನ್ನ ||

[No. 23.]

## DRAVIDIAN FAMILY.

## KANARESE.

BADAGA DIALECT.

## TRANSLITERATION AND TRANSLATION.

Obba	manichaga	eraḍu	makk]-iddaru.	Avakarlōge	kunnavam			
One	man-to	two	children-were.	Them-of	the-younger			
appamga,	'appā	āstiyo	yenaga	bappa	kūra	yenaga	tā,'	
father-to.	'father	property-in	me-to	coming	share	me-to	give,'	
emmane	avam	avakaga	baduka	kūr-hachcham.	Jōchi	jinag-hinde		
when	he	them-to	living	share-divided.	Few	days-after		
kunna	māti	ellāva	sētiyuṇḍu,	dūra	dēcha-ga	kadeḍu		
younger	son	all	having-gathered,	far	country-to	having-passed		
hōgi	alli	kettavamn-āgi	badiki	tanna	baduk-ellāva			
having-gone	there	wicked-having-become	having-lived	his	living-all			
hiri	hlā-mādi-butṭam.	Āle	avam	ellāva	bechcha	māḍidad-emmane		
wasting	ruined.	But	he	all	expense	made-when		
ā	dēcha	bakkella	anahañja	uttātu ;	avamga	taṭamoṭa	āpadugātu.	
that	country	severe	famine	arose ;	him-to	want	arose.	
Āga	avam	hōgi	ā	dēchadavakarlōge	obba	gerastana		
Then	he	having-gone	that	inhabitants-among	one	householder		
sēḍūṇṇam.	Evam	avanina	handiya	mēsōduga	ṭann-holaga	klēgidam.		
joined.	This-man	him	pigs	to-feed	his-field-to	sent.		
Itte	hadōne	handi	timba	tauḍūnda	tanna	hoṭṭe	tumbisōduga	āse
Thus	being	pigs	eating	husks-with	his	belly	to-fill	desire
paṭṭam ;	āle	dārū	avamga	koṭṭa-ille.	Tanna	buddi	tanaga	happane
felt ;	but	anyone	him-to	gave-not.	His	sense	him-to	coming
avam,	'yenn-appana	sāre	yēchō	kūliyavakaga	doṭṭi			
he,	'my-father-of	near	how-many	serrants-to	bread			
bēkāḍachaga	mīri	haḍade,	āle	nām	illi	hasūnda		
necessary-becoming-so-much	exceeding	is,	but	I	here	hunger-from		
sattane.	Nām	yleddu,	kadeḍu,	yenn-appana	sāre	hōgi,	avamga,	
die.	I	rising,	passing,	my-father	near	going,	him-to,	
"appā,	mēlōkaga	birōd-āgiyū	ninna	mundādū	pāpa	māḍidem.	Nām	
"father,	heaven-to	contrary	thee	before-also	sin	I-did.	I	
innu ' ninna	mātindu	koraichisiyumhaduga	takkavam	alla ;	yenna			
still	thy	son-saying	to-be-called	fit-man	am-not :	me		

ninna küliyavakarlōge obbana māko māḍunnane,"' endu hlēgi,  
*thy servants-among one like make-shall-say,"' so saying,*  
 ylēddu tann-appana sāre bannam. Āle avam innu dūrado  
*rising his-father near came. But he yet at-a-distance*  
 ibhano avamn-appam avamna nōḍi karlukatti, ḍḍi bandu,  
*being his-father him seeing pitying, running coming,*  
 avamna glattu-mēle hluddu, avamna mutt-ikkidam. Āle māti  
*his neck-on falling, him kiss-gave. But the-son*  
 avamga, 'appā, mēlōkaga birōḍ-āgiyū ninna mundāḍū pāpa māḍidem.  
*him-to, 'father, heaven-to contrary thee before-also sin I-made.*  
 Innu ninna mātindu korachisiyumbaduga nām takkavam alla,  
*Still thy son-saying to-be-called I fit-man am-not,'*  
 ennam. Āga appam tanna jīvitigāraruga, 'bēgana oḷḷōḷḷeya  
*said. Then the-father his servants-to, 'quickly good-good*  
 chilo hottu bandu avamga hoṛisivi. Avamna kaiga uṅgaravavū  
*robe carrying coming him-to put-on. His hand-on ring-also*  
 kāluga keravavū koḍivi. Innu tindu kusāle āpōm; yēkāndale,  
*foot-on sandals-also put. And eating merry let-us-make; why?-if-you-say,*  
 i yenna māti sattavam āgiddu, tirigi badik-iddane;  
*this my son dead-man having-been, again living-is;*  
 arand-hōḍavam āgiddu, sikk-iddane,' ennam. Āga kusāle āpaduga  
*lost-gone-man having-been, found-is,' said. Then merry to-make*  
 horavaṭṭaru.  
*they-commenced.*

Āle avamna doḍḍa māti holado iddam. Avam  
*But his elder son field-in was. He*  
 bandu, manega sāre āpane, harekōlavū āṭavavū klētu,  
*having-come, house-to near coming, music-also dance-also having-heard,*  
 jīvitigārarlōge obbana korachi, 'ad-ēn-?'āndu biچارane  
*servants-among one having-called, 'that-what?'saying inquiry*  
 māḍidam. Avam avamga, 'ninna tammam band-iddane,  
*made. He him-to, 'thy younger-brother having-come-is,*  
 adug-āgi avamna tirigi ṁs-heṅge kaṇḍadunenda ninn-appam tīni  
*therefore him again healthy found-because thy-father feast*  
 māḍis-iddane,' ennam. Āga avam kōpa-āgi ṁlage  
*causing-to-be-made-is,' said. Then he anger-having-become inside*  
 barak-ōḷḷāndu iddam. Āḍadunenda avamn-appam horāchuga bandu  
*to-come-refusing was. Therefore his-father outside having-come*  
 avamga tamarike hlēgi korachidam. Āle avam tann-appamga  
*him-to satisfaction having-said called. But he his-father-to*

maruttar-āgi, replying,	‘cdagē, ‘lo,	īsu so-many	haricha years	ninaga you-to	gīdem. I-served.	Endāleyū Once-even	
ninn-appaṇeya thy-order	mirule ; not-transgressed ;	āleyū still	yenna my	snēchagārara friends	kōḍa with	kusāle merry	
āpaduga to-become	nī thou	yenaga me-to	endāleyū once-even	ondu one	āḍu-mariy-āleyū goat-young-even	tappile. gavest-not.	
Āle But	slūyeyara harlots	kōḍa with	ninna thy	baduka living	tindu-butṭa having-eaten-throwing	ī this	ninna thy
māti son	bandad-emmane came-when	nī thou	avamg-āgi him-for	tīni feast	māḍiside, lettest-make,	ennam. said.	Āga Then
avamga, him-to,	‘magan-ē ‘son-O	nī thou	yēgluvavū always	yenna me	kōḍa with	iddē ; art ;	yennad-ellā mine-all
ninnadutām. thine-alone.	Āle But	kusāleyū merry-also	chachchōchavū happy-also	āpad-āgi to-become	haṭṭa ; was-necessary ;		
yēkāndale, why ?-if-you-say,	ī this	ninna thy	tammam younger-brother	sattavan-āgiddu, dead-man-become-having,	tirigi again		
badik-iddane ; alive-is ;	arand-hōdavan-āgiddu, lost-gone-man-having-become,	sikk-iddane, found-is,	ennam. said.				

## KURUKH.

Kurukh is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces. The number of speakers is about half a million.

According to their own traditions the Kurukh tribe originally lived in the Carnatic, 'whence they went up the Narbada River and settled in Bihar on the banks of the Sonc. Driven out by the Muhammadans, the tribe split into two divisions, one of which followed the course of the Ganges, and finally settled in the Rajmahal hills; while the other went up the Sonc, and occupied the north-western portion of the Chota Nagpur Plateau, where many of the villages they occupy are still known by Muṇḍārī names. The latter were the ancestors of the Orāṅs [Kurukhs], while the former were the progenitors of the Male, or Sauriā as they often call themselves, whose grammar is closely connected with Orāṅ, though it has borrowed much of its vocabulary from the Aryan languages in the neighbourhood.'

Mr. Gait, from whose Report of the Census of Bengal, 1901, the preceding quotation has been reprinted, further remarks—

'The Caste Table shows the number of Orāṅs to be 652,286, and the tribal language is spoken by 543,505 persons. As in other cases, members of the tribe who have emigrated to other districts are more prone to abandon their original language than those who stay at home. In the north of Ranchi, however, where they are much mixed up with Muṇḍas, more than 23,000 Orāṅs have given up their language and now talk a dialect of Muṇḍārī known as Hōpōliā Jhagar. On the other hand, a few Muṇḍas (724), Khariās (405), Lohārs (145), and Gōṇḍas (75) in that district returned Orāṅ as their language. In Singhbhum also, some members of other tribes speak Orāṅ, including 806 Kurmis, 115 *soi-disant* Rājputs, 74 Tāmariās, and 50 Lohārs. In Manbhum 72 Santāls, 19 Bhumijis and 5 Muṇḍas were returned as speaking Orāṅ.'

The state of affairs is similar in other districts, and Kurukh is accordingly known under several different names.

The tribe call themselves Kurukh, and their language Kurukh Kathā. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kolarian *horo*, man, or may be derived from the Dravidian-Scythian word *kuruk*, a cryer.' He compares the Kūrkū word *kōrō*, man, and, with reference to the second derivation, the name Slavonic, from *slowo*, word, voice. I do not know the history of the 'Dravidian-Scythian' word *kuruk*, but the derivation does not seem probable. A people may call themselves 'speakers,' but scarcely 'cryers.' I am not, however, able to give any certain derivation of the word. Another common name of the tribe is Orāṅ, with many slightly varying forms such as Urāṅ, Urang, Aurang, etc. Dr. Hahn explains this word as the totem of one of the septs into which the Kurukhs are divided. According to him Orāṅ is a name coined by the Hindūs, its base being *Orgorā*, hawk or cunning bird, used as the name of a totemistic sept. Compare, however, Kaikāḍi *urāpāi*, man; Burgandī *ūrāpō*, man; *ūrāng*, men. In a similar way Kurukh may be connected with Tamil *kaṟugu*, an eagle, and be the name of a totemistic clan. Compare also names such as Korava, Kurru, a dialect of Tamil, and Kodagu. Hindūs say that the word 'Orāṅ' is simply the Indo-Aryan *urāṇu*, spendthrift, the name being an allusion to the alleged thriftless character of the people to whom it is applied.

It has already been pointed out that the Kurukhs are much mixed with Muṇḍas. We cannot, therefore, wonder that speakers of Kurukh have occasionally been returned as speaking Muṇḍā languages such as Khariā, Korwā, Kōḍā, Ilō, and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are Dhāngarī, Kisān, and probably also Khendrōi.

Dhāngari simply means 'the language of the Dhāngars,' a caste whose business it is to dig wells, tanks, etc. The word is sometimes corrupted to Dhanwāri.

Kisān means cultivator, and may, as the denomination of a language, connote any form of speech.

I do not know anything about the names Khendrōi and Kachnakhrā which are used in Jashpur and Ranchi respectively.

None of these names properly denote the language. Some details about their use will be found under the heading Number of Speakers, below. They should all be discarded, and the language will hereafter be throughout spoken of as Kurukh.

The bulk of the speakers of Kurukh are found in the Chota Nagpur Plateau.

About three-fifths live in the Ranchi district, especially in the north and north-west. They are further found in considerable numbers in the south of Palamau and in the Chota Nagpur States. More than 93 per cent of the speakers in the tributary States are found in Gangpur and Jashpur. Speakers are further found in small numbers in the adjoining districts of Hazaribagh, Manbhum, Singhbhum, Bonri, Pal Lahera, Bamra, Rairakhol, Sambalpur, Patna, Sarangarh, Raigarh, Sakti, Udaipur, Sarguja and Korea. Emigrants have brought the language with them to Jalpaiguri and the various districts of Assam, where it is spoken by coolies in the tea-gardens.

The principal Aryan language of Ranchi and Palamau is Bihārī. The other districts within which Kurukh is spoken belong to the areas occupied by Oriyā and Chhattisgarhī. The Kurukhs are everywhere intermixed with various Mundā tribes. They are also very often confounded with them. The Kurukhs are relatively most numerous in Ranchi. They are still numerous in Palamau, Gangpur, and Jashpur. In other districts they are as a rule rather thinly scattered.

The Kurukh language is essentially the same over the whole area. There is said to be a separate dialect spoken in Gangpur, called Berga Orāñ. No information is, however, available about that form of speech. Kurukh has not been reported from Gangpur for the purposes of this Survey. It is not, however, probable that the so-called Berga Orāñ essentially differs from other local forms of the language, which are in reality no separate dialects but more or less corrupt forms of Standard Kurukh; in fact, '*berga*' has been explained as being really the Hindī word *big<sup>g</sup>ṛā*, corrupt. The corruption is usually due to the influence of surrounding Aryan dialects, and sometimes also the influence of neighbouring Mundā forms of speech may be perceived. On the whole, however, Kurukh is uniform over the whole area where it is spoken as a vernacular. Varying names of occupation or caste, such as Dhāngar, Kisān and so on, do not imply any difference of dialect.

The estimated number of speakers in those districts where Kurukh is spoken as a vernacular are as follows:—

Orissa Tributary States (Pal Lahera)	295
Hazaribagh	3,934
Ranchi	325,860
Palamau	30,600
Manbhum	1,071
Singhbhum	3,220

Carried over 364,380



**DRAVIDIAN FAMILY.**

						Brought forward	.364,380		
Jashpur State	.	.	.	.	.	.	.	. 20,000	
Korea State.	.	.	.	.	.	.	.	. 63	
Bonai State .	.	.	.	.	.	.	.	. 500	
Sarguja State	.	.	.	.	.	.	.	. 23,430	
Udaipur State	.	.	.	.	.	.	.	. 1,598	
						TOTAL BENGAL	.	.	409,971
Sambalpur .	.	.	.	.	.	.	.	. 41,000	
Sakti .	.	.	.	.	.	.	.	. 1,500	
Raigarh .	.	.	.	.	.	.	.	. 5,000	
Sarangarh .	.	.	.	.	.	.	.	. 1,511	
Bamra .	.	.	.	.	.	.	.	. 3,750	
Rairakhol .	.	.	.	.	.	.	.	. 547	
Patna .	.	.	.	.	.	.	.	. 475	
						TOTAL CENTRAL PROVINCES	.	.	53,783
						GRAND TOTAL	.	.	463,754

Outside its proper territory Kurukh is to some extent spoken by emigrants, most of whom are found among the coolies in the tea-gardens in Bengal and Assam. The following are the revised figures supplied as estimates for this Survey :—

Cachar Plains . . . . .	1,251	
Kamrup . . . . .	200	
Darrang . . . . .	1,900	
Nowgong . . . . .	475	
Sibsagar . . . . .	1,850	
Lakhimpur . . . . .	3,150	
	<hr/>	
TOTAL ASSAM . . . . .		8,826
Jalpaiguri . . . . .	13,184	
Shahabad . . . . .	250	
Champaran . . . . .	5,000	
Bhagalpur . . . . .	12,966	
	<hr/>	
TOTAL BENGAL . . . . .		31,400
		<hr/>
GRAND TOTAL . . . . .		40,226

The estimated number of speakers of Kurukh at home and abroad is, therefore, as follows :--

Kurukh spoken at home by	.	.	.	.	.	.	463,754
Kurukh spoken abroad by	.	.	.	.	.	.	40,226
							<hr/>
TOTAL	.	.	.	.	.	.	503,980

The figures returned at the last Census of 1901 show a considerable increase in the number of speakers, and it will be of interest to add them for comparison. They are as follows :—

[illegible]

	Brought forward	2,397	555,715
Howrah . . . . .		1,720	
24-Parganas . . . . .		2,244	
Calcutta . . . . .		203	
Nadia . . . . .		82	
Murshidabad . . . . .		1,430	
Rajshahi . . . . .		5,485	
Dinajpur . . . . .		4,573	
Jalpaiguri . . . . .		53,828	
Darjeeling . . . . .		7,449	
Rangpur . . . . .		531	
Bogra . . . . .		170	
Shahabad . . . . .		969	
Bhagalpur . . . . .		2,984	
Purnea . . . . .		2,250	
Malda . . . . .		2,157	
Southal Parganas . . . . .		1,744	
Balasore . . . . .		12	
Angul and Khondmals . . . . .		1,126	
Hazaribagh . . . . .		2,930*	
Ranchi . . . . .		314,778	
Palamau . . . . .		21,606	
Manbhum . . . . .		330	
Singbhum . . . . .		6,373	
Kuch Bihar . . . . .		4	
Orissa Tributary States . . . . .		2,941*	
Chota Nagpur Tributary States . . . . .		103,708*	
	TOTAL BENGAL	544,924	
Central Provinces . . . . .			54,006
Nagpur . . . . .		1	
Bilaspur . . . . .		171	
Sambalpur . . . . .		30,000 *	
Sakti . . . . .		9	
Raigarh . . . . .		4,312	
Sarangarh . . . . .		885	
Bamra . . . . .		15,704	
Rairakhol . . . . .		1,402	
Sonpur . . . . .		805	
Patna . . . . .		666	
Kalahandi . . . . .		51	
	TOTAL CENTRAL PROVINCES	54,006	
	GRAND TOTAL		609,721

It will be seen that there is a large increase in Jalpaiguri, and that Kurukh has been returned from several districts where it had not formerly been reported to be spoken. This state of affairs is due to the greater accuracy of the last Census, and probably not to a real increase in the number of speakers. If we compare the figures from those districts where Kurukh is spoken as a vernacular, we will find that there is a marked decrease over almost the whole area.

The number of speakers has increased in Singbhum, the Chota Nagpur Tributary States, Bamra, Rairakhol, and Patna. It is not, however, possible to decide whether the increase is real or only apparent. The speakers of Kurukh have formerly been often returned under various Mundā dialects, and it has not always been possible to correct the old figures. Thus, no speakers of Kurukh were returned for this Survey from the

\* After adjustments.

Gangpur State, whereas, in 1901, 93 per cent. of all the speakers of Kurukh in the Chota Nagpur States were found in Gangpur and Jashpur. The revised figures from Bamra were 3,750 for Kurukh, entered as a form of Kōrā, and 13,569 for Muṇḍārī. In 1901 the corresponding figures were 15,704 for Kurukh and 6,023 for Muṇḍārī. We can safely infer that several speakers of Kurukh were formerly entered under Muṇḍārī, and that the same is certainly the case in other districts. On the whole we are apparently justified in saying that the number of speakers of Kurukh is decreasing.

In the preceding tables no reference has been made to the various names under which Kurukh has been returned.

The name Dhāngarī has been returned from the following districts :—

Shahabad . . . . .	250
Champaran . . . . .	5,000
Bhagalpur . . . . .	12,966
Manbhum . . . . .	1,071
Sakti . . . . .	1,000
Raigarh . . . . .	5,000
Sarangarh . . . . .	604
TOTAL . . . . .	<u>25,891</u>

In Bhagalpur the speakers are also locally known as Kols.

Kisān is the name under which Kurukh has been reported from the following districts :—

Sambalpur . . . . .	22,000
Sarangarh . . . . .	907
Bamra . . . . .	3,750
Rairakhol . . . . .	547
TOTAL . . . . .	<u>27,204</u>

The 20,000 speakers of Kurukh in the Jashpur State have been returned as speaking Khendrōi. Finally in the Census of 1901, 465 speakers of a language called ' Malhar ' were discovered, of whom 414 were returned from the Orissa Tributary States, 50 from Hazaribagh, and 1 from the Chota Nagpur Tributary States. The very meagre materials which are available and which are not worth publishing seem to show that Malhar is only a corrupt form of Kurukh, and the figures have therefore been included in the above table.

Kurukh is, to some extent, spoken by Muṇḍās and others, and in the old returns it has continually been confounded with various Muṇḍā dialects.

We find Kurukh returned under the name of Khariā from—

Pal Lahera . . . . .	295
Bonai . . . . .	320
Sambalpur . . . . .	6,000
TOTAL . . . . .	<u>6,615</u>

From Sambalpur we find 9,000 Kurukh speakers returned under the name of Kōrā, and similarly 2,950 Kōrwās in Hazaribagh have turned out to speak Kurukh. The same is the case with 475 individuals in the Patna State who were reported to speak Hō.

It is of no use to enlarge upon the distribution of the speakers of Kurukh between the various so-called dialects. The different names do not connote different forms of the language, but are due to the fact that the names of castes and occupations have been entered as connoting various dialects. The table 407 and ff. therefore includes all the figures entered under the various headings mentioned above.

I am not aware of the existence of any old authority dealing with Kurukh. The following is a list of those which I have come across :—

Authorities.

- MASON, F.,—*The Talaiing Language*. *Journal of the American Oriental Society*. Vol. iv, pp. 277-288. Contains a list of words in Orāon, etc., reprinted in the *British Burma Gazetteer*, and in the *Revue de Linguistique*, Vol. xvii, pp. 167 and ff.
- BATSCH, REV. F.,—*Brief Grammar and Vocabulary of the Orāon Language*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv, 1866, Special Number, App. E, pp. 251 and ff.
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India*. Calcutta, 1574, pp. 94 and ff.
- FLEX, REV. O.,—*Introduction to the Urāon Language*. Calcutta, 1874.
- HAHN, REV. FERD.,—*Kurukh Grammar*, Calcutta, 1900.
- „ —*Kurukh (Orō)–English Dictionary*. Part I, Calcutta, 1903.
- „ —*Kurukh Folk-lore. Collected and transliterated*. Calcutta, 1905.

Kurukh is not a literary language and has no written character. The gospels in Kurukh have been printed in Dēvanāgarī type in Calcutta. The translation is due to the Rev. F. Hahn, who has also published a biblical history, a catechism, and other small books in the language. His Kurukh grammar has already been mentioned in the list of authorities. It is the principal source from which the remarks about Kurukh grammar which follow have been taken.

Language and Literature.

**Pronunciation.**—The short *a* has the sound of *a* in ‘America.’ It is very often marked as long, probably in order to avoid the broad pronunciation of *a* in Oṛiyā. Thus, *eṅgān* instead of *eṅgan*, me ; *āniās* instead of *ānias*, he said. Such forms are especially common in those districts in which the principal Aryan language is Oṛiyā. The pronunciation of Kurukh has there been seen through Oṛiyā spectacles.

Two vowels often follow each other without being pronounced as a diphthong. Thus, *chi’inā*, to give. Both vowels are here separately sounded and belong to different syllables. This separate pronunciation has been marked by an apostrophe between the two vowels. It seems probable that it is due to the influence of the peculiar semi-consonants of Muṇḍārī. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, *endr'im*, whatsoever ; *mal'ā*, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Hahn's grammar the apostrophe may be compared with the Arabic Hamza.

Two vowels separated by a stop and forming two different syllables are very commonly contracted. Thus, *chidai*, instead *chi'idai*, he gives. This contraction takes place regularly in the past tense of verbs. Thus, *ba'anā*, to speak ; *bāchkan*, I spoke ; *chō'onā*, to rise ; *chōchkan*, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus *i'i* become *i* ; *ui* *u* ; and *oē* *o* ; e.g. *chi'inā*, to give, past *chichkan* ; *uinā*, to plough, past *usskan* ; *pōēnā*, to rain, past *possā*.

There are several other changes in the vowels in the past tense of verbs. *E* becomes *i*, and *ē* becomes *ī* in words such as *errnā*, to sweep ; *irrkan*, I swept : *ērnā*, to see ; *īrkan*, I saw. In other cases the change of *e* to *i* seems to be due to a following *i* or *u*. Thus, *esnā*, to break ; *eskan*, I broke ; *ād isī*, she breaks ; *isū*, a breaker : *khe'enā*, to die ; *khī'idī*, thou (fem.) diest. Compare the remarks on harmonic sequence in Santālī, on p. 37.

Similarly *o* sometimes becomes *u*; thus, *otnā*, to touch; *uttkan*, I touched: *khōrnā*, to sprout; *khūrkan*, I sprouted: *onnā*, to eat; *unus*, an eater.

Final long vowels are shortened when a consonant is added. Thus, *akkū* and *akkun*, now; *merkhā*, heaven, accusative *merkhan*. Shortening of long vowels is also very common in the past tense. Thus, *pītnā*, to kill, past *piṭkan*; *kūrnā*, to be hot, past *kuttkan*; *khoynā*, to reap, past *khosskan*; *mōkhnā*, to eat, past *mokkan*.

With regard to consonants we shall note the pronunciation of *ñ* and *kh*.

The guttural nasal *ñ* is pronounced like *ng* in English 'king' when it stands at the end of a syllable or is followed by *h*. Before a vowel, on the other hand, it is an *ng* with a following *g*. Thus, *eñhai*, my, but *eñgā*, me. This distinction is, however, continually disregarded in the specimens, and *ng* is usually written in all cases.

The sign *kh* denotes the sound of *ch* in Scotch 'loch.' In many places it has become an *h*. So for example in Raigarh, in the so-called Kisān of Sarangarh, in the so-called Khariā and Kisān of Sambalpur, and lastly in Pal Lahora, Bamra, and Rairakhol, i.e., in all the southern districts with the exception of Patna.

**Nouns.**—Men and gods are masculine; women and goddesses are feminine; other nouns are neuter. Feminine nouns are neuter in the singular. Kurukh in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, *man-guṭhi*, tree-all, trees. Compare Muṇḍārī.

The plural of rational nouns is formed by adding *ar*. Compare Tamil *ar*, Kanarese *aru*, Telugu *āru*, etc. Thus, *āl-ar*, men; *mukkar*, women; *ālī-guṭhi-ar*, wives; *dādā baggar*, father many, fathers, and so forth. *Khadd-kharrā*, offspring, means 'child-sprout', and is neuter.

Case suffixes are added immediately to the base as is also the case in Muṇḍārī. In the case of masculine nouns, however, we have two bases in the singular. The simple base is used in an indefinite sense. When definiteness should be expressed, a suffix *as* is added. Thus, *āl*, a man; *āl-as*, the man. Both bases are then inflected in exactly the same way. The final *as* in *āl-as* corresponds to Tamil *an*.

The usual case suffixes are, accusative *n*; dative *gē*; ablative *tī*; genitive *gahi*; locative *nū*.

The dative and the accusative are usually distinguished in the same way as in other connected languages. The two cases are sometimes confounded in the south, in Bamra, Rairakhol, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gōṇḍī.

The dative suffix *gē* must be compared with Kanarese *ge*, Telugu *ki*, *ku*. It also occurs in the form *kē*. The final vowel is long. The Kurukhs have come into their present home from the Bhojpuri country, and it is not improbable that the form of the dative suffix has been influenced by the Bhojpuri *kē*.

The accusative suffix is *n*, *an*, or *in*. The form *n* is used after vowels; *in* after definite masculine bases ending in *as* and after the plural suffix *ar*. In other words the accusative ends in *an*. In Bamra, Sarangarh, and Rairakhol we also find a fuller

form *nu*. Compare Kanarese *annu*, Telugu *ni* and *nu*. The occasional use of the accusative as a dative is due to Aryan influence.

The suffix of the ablative is *tī*. An *n* is inserted before *tī* in words ending in a vowel, and often also in other cases. This *n* is always preceded by the same vowel as in the accusative. The ablative can therefore practically be formed from the accusative by adding *tī*. The *n* which precedes *tī* in such cases is, however, different from the suffix of the accusative and must be compared with the *n* in ablative suffixes such as Tamil *inru*, *inḍe*, Kanarese *inda*, and so on. The suffix *tī* itself is apparently connected with Kui *ṭai*. The suffix *tī* is often added to *gus*, with. Thus, *āl-tī* or *āl-gus-tī*, from a man.

An instrumental is formed by adding *trī* or *trū*. This suffix seems to be connected with Telugu *tōḍa*, Tamil and Kanarese *ōḍu*, with. The initial *t* in the ablative and instrumental suffixes is, therefore, probably identical with the inflexional increment *d*, *tt* in Kanarese, Tamil, etc. Compare Kanarese *maru-d-alli*, Tamil *maru-tt-il*, in a tree.

The genitive suffix *gahi* has several other forms. We find *ghi*, *ghē*, *gē*, *kē*, *ē*, *hi*, and *i*. *Ghi* is for instance used in Patna State; *ghē* in Rairakhol and Sarangarh; *gē* in Pal Lahera and Bamra; *kē* in Bamra, Rairakhol, Sarangarh, and Raigarh; *ē* in Rairakhol; *hi* in Sarangarh, and *i* in Raigarh. The corresponding form in Malto is *kī*. The forms *gahi*, *ghi*, *gē*, *kē*, and *kī* are only varieties of the same suffix. Bishop Caldwell has compared the Telugu *yokka* and the Hindōstānī *kā*, *kī*. It would be more natural to think of Bhojpuri *kāi*, and it is quite probable that this suffix has influenced Kurukh *gahi*. The parallel forms *ē*, *hi*, and *i* seem to show that the original suffix only consisted of a vowel. The initial *g* or *k* may be due to the influence of Bhojpuri though its origin is possibly different. There is in many Dravidian languages a suffix *gu*, *ku*. Thus, Tamil *paḍa-gu*, a boat; *kīra-ṅgu*, a root, etc. It is possible that the existence of such a suffix has materially strengthened the influence of the Bhojpuri suffix.

The locative suffix *nū* corresponds to Malto *nō* and Telugu *nu* in *inṭa-nu*, in the house, etc.

In the vocative the suffix *ō*, *ay*, or *ayō* is added. Thus, *ē urbayō*, *ana urbayō*, O master. The vocative singular of feminine nouns ends in *ai*, and the interjection *ana* is changed to *anai*. Thus, *anai mukkaī*, O woman. When women talk to women the prefix *ana* becomes *ān* in the singular, and *anē* in the plural. Thus, *ān khaī*, O daughter; *anē khaiguḥḥiar-ō*, O daughters.

**Adjectives.**—Adjectives do not differ in form from nouns. Thus, *mechā*, height, and high. Nouns denoting qualities and verbal nouns are freely used as adjectives. Thus, *pannā*, iron; *pannā tappī*, iron sword; *onnā*, eating; *onnā ālō*, eatable things. In other cases adjectives are formed from nouns by adding *antā*, being in, or the Aryan loan-word *lekh'ā*, like. Thus, *ull-antā nalakh*, daily work; *kheṣō lekh'ā kiehrī*, a blood-like, i.e., reddish, garment. Compare also Relative participles, below. *Leka* is used in the same way in Mundārī.

Adjectives are not inflected unless they are used as nouns, in which case they take the usual case suffixes.

Comparison is effected by putting the compared noun in the ablative. Thus, *urbas jōkhas-tī kōhā talḍas*, the-master the-servant-from great is; *ās ormar-tī kōhā talyas*, he all-from great is.

**Numerals.**—The first numerals are:—

1. *ort*, masculine and feminine; *ortos*, definite masculine; *oṇḍ* and *oṇḍā*, neuter.
2. *irb*, definite *irbar*, masculine and feminine; *eṇḍ*, neuter.
3. *nub*, definite *nubar*, masculine and feminine; *mūnd*, neuter.
4. *naib*, definite *naibar*, masculine and feminine; *nākh*, neuter.

The numerals for 'five' and following are borrowed from Aryan dialects.

*Ort*, *oṇḍ*, one, must be compared with Tamil *oru*, *onru*; Telugu *okaḍu*, *oṇḍu*. The Korava dialect of Tamil has *ort*, *oṇḍ*, just as Kurukh.

The final *b* in *irb*, two; *nub*, three; *naib*, four, must be compared with *v* in the corresponding Tamil forms. Thus, *irbar*, two, is identical with Tamil *irubar*. Kanarese has *ibbaru* which seems to be derived from a form such as *irbar*. The neuter form *eṇḍ* seems to correspond to Telugu and vulgar Tamil *reṇḍu*. Compare also Tamil *iraṇḍu*, Kanarese *eraḍu*.

*Nubar*, three, corresponds to Tamil *mūvar*, Kanarese *mūvaru*. The initial *n* is probably due to the desire to differentiate the original labial *m* from the following *b*. The neuter *mūnd* is most closely connected with Tamil *mūnru*, *mūndru*, *mūndu*.

*Naibar*, four, corresponds to Tamil *nālvar*, Kanarese *nālvaru*. The corresponding neuter *nākh* most closely agrees with Kanarese *nālku*, Telugu *nālugu*.

It will be seen that the numerals are more closely connected with the corresponding forms in Tamil and Kanarese than with those in Telugu.

The words *gōḷā* and *oḷā* or *otaṅ*, piece, are often added to numerals; thus, *eṇḍ-gōḷā* and *eṇḍ-oḷā*, two pieces.

Ordinals are formed by adding *antā*, *ntā*, or *tā*; thus, *eṇḍtā*, second; *mūndtā*, third; *nākhtā*, fourth. 'First' is *mundtā*; compare Tamil *mudal*, Telugu *modaḷa*, first.

**Pronouns.**—The personal pronoun of the first person is *ēn*, plural *ēm* and *nām*. Compare Old Telugu *ēnu*, I; *ēmu*, *nēmu*, we; Old Tamil *yān* and *nān*, I; *yām*, *nām*, we; Old Kanarese *ān*, *yān*, I; *ām*, we. The form *ēm* excludes, and *nām* includes, the person addressed. In this respect Kurukh agrees with Tamil, Telugu, etc., as against Kanarese.

*Nin*, thou; *nim*, you; *tān*, self; *tām*, selves, have the same forms as in Old Kanarese.

The possessive pronouns are *eṇhai*, my; *emhai*, our; *nīnhai*, thy; *nimhai*, your; *taṇhai*, plural *tamhai*, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used without such a prefixed possessive. The abbreviated forms are identical with the base which appears before the locative suffix *nū*. The final consonant is, however, assimilated to the following sound in various ways, and an *e* is changed to *i* when the following syllable contains an *i* or *y*. Thus, *embas*, my, or our, father; *iṇyō*, my mother; *taṇḍas*, his son; *nēk tambas*, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, viz., *em* and *nam*, our; *um*, your; and *tam*, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kurukh agrees with Telugu in using the same form for the feminine and neuter singular. *As*, he, and *ād*, she, it, are also apparently most closely connected with Telugu *vāḷu*, he; *adi*, she, it. Compare Tamil *avan*, he; *adu*, it; Kanarese *avanu*, he; *adu*, it. *Abrā*, those things, on the other hand, corresponds to Kanarese *avugaḷu*, Tamil *aveigaḷ*.

*Nē*, who? is only used for masculine and feminine nouns, but is itself neuter. Thus, *nē barchā*, who came? *Ēkā*, which? is used as an adjective; thus, *ēkā ālas barchas*, what



man came? *Ē-kā* is probably a compound, consisting of the interrogative adjective *ē* and an interrogative particle *kā*.

*Endr*, what? *endrā*, what? of what kind?

The interrogative pronouns are made indefinite by adding the indefinite particle *im*. Thus, *ēk'am*, anyone; *indr'im*, anything, etc.

**Verbs.**—Nouns and adjectives, including participles, are often used as verbs. Thus, *urban*, I am master; *urbai*, thou art master; *īl puddō*, this will be too short; *nīn kōhai*, thou art great; *hechkā*, bound; *hechkāchā*, it was bound.

The usual verbal noun ends in *nā* and is regularly inflected. Thus, *esnā*, the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, *onnā ālō*, eatable things; *munjrnā ujjnā*, perishable life. An adjectival participle used in connexion with the word *bīrī*, time, takes the suffix *ō*; thus, *ōnō bīrī*, eating time. This *ō* is probably identical with the suffix *ā* which forms nouns of agency and relative participles of the present tense; thus, *is'us*, the breaker; *īrū ālas*, a seeing man, a man who sees. The suffix of the past relative participle is *kā*; thus, *Rāñchī-nū kundr-kā khaddas*, the boy who was born at Ranchi. This form is also commonly used as a noun; thus, *ānkā*, 'said' and 'word.'

Other nouns and participles are formed directly from the base. Thus, *khāpā* or *khāpā-gē*, in order to tend; *esnā*, *esnum*, *esnātī*, and *esnūtim*, in the act of breaking, breaking.

The conjunctive participle ends in *ār*, and the particles *kī* and *darā* may be added. Thus, *es'ār*, *es'ār kī*, and *es'ār darā*, having broken. Usually, however, the ordinary tenses are used instead. Thus, *es'on ka'on*, I will-break will-go, I will break and go; *ēn eskan kī* (or *darā*) *barchkan*, having broken I came. *A* is used instead of *kī* in Pal Lahera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.

The suffix of the present tense is *da*, third person plural *na*. Compare the Kanarese present participle ending in *uta*. When the subject is of the feminine or neuter gender, the *d*-suffix is only used in the second person and in the first person plural when the person addressed is included.

The usual suffix of the past tense is a *ch*; compare Telugu *chi*, *si*; Gōṇḍī *chi*, *si*; and *sa* in the Korava dialect of Tamil. Transitive verbs, however, commonly drop the *ch*; compare the suffix *i* of the conjunctive participle in Kanarese and Telugu. After *u* the suffix *ch* becomes *j*. By adding *kā* to the base of the past tense we get the past participle. The *k* of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, *ba'anā*, to speak; *bāchas*, he said; *pī'nā*, to kill; *pī'kan*, I killed; *pī'gas*, he killed; *esnā*, to break; *eskan*, I broke; *es'as*, he broke; *nannā*, to do; *nañjkan*, I did, etc.

The characteristic of the future is *o*; compare the *u*- and *ṛ*-suffix of Tamil and Kanarese. Thus, *es'on*, I shall break.

The persons differ for gender. The only exception is the future where there is only a difference in the third person singular. The singular neuter is also used for the plural neuter. The first and third persons feminine are only used in the conversation of women among themselves. In conversation with men the masculine forms are used instead.



The personal terminations are as follows :—

*First person.* Singular *n* ; plural *m*.

*Second person.* Singular *ai*, fem. and neut. *i* ; plural *ar*, fem. *ai*, neuter *i*.

*Third person.* Singular *as*, fem. and neut. *i*, past *ā* ; plural *ar*, fem. *ai*, neut. *i*, and *ā*. The neuter termination is dialectically *d* or *t*. See below.

The termination of the first person plural when the person addressed is included is *at*.

It will be seen that the personal terminations are mainly identical with those used in Kanarese and connected languages.

The imperative ends in *ā* ; thus, *es'ā*, break. The feminine singular and the neuter imperative ends in *ai* ; thus, *es'ai*, break. The plural imperative in the talk of women to women ends in *ē* ; thus, *nīm es'ē*, break ye.

A polite imperative is formed by adding *kē* to the base ; thus, *es'kē*, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding *l* to the infinitive in *ā* and conjugating like an ordinary present. Thus, *es'ā-l-dan*, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in *ā* by adding the Bihārī verb *lāgab*, inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle *eskā*, broken, is inflected as follows :—

Sing. 1. <i>eskan</i> , f. <i>iskin</i> .	Plur. 1. <i>eskam</i> , f. <i>iskim</i> .
2. <i>eskai</i> , f. & n. <i>iskī</i> .	2. <i>eskar</i> , f. <i>eskai</i> , n. <i>iskī</i> .
3. <i>ekas</i> , f. & n. <i>iskī</i> .	3. <i>eskar</i> , f. <i>eskai</i> , n. <i>iskī</i> .

By adding the present and past tenses of verbs meaning 'to be' to such forms we obtain a perfect and a pluperfect. Thus, *ās ekas bē'edas*, he has broken ; *ēn eskan ra'chkan*, I had broken. The literal meaning of such forms is 'he is a man who has broken,' 'I was a man who has broken,' respectively.

Kurukh possesses a passive voice, formed by adding *r* to the base. Thus, *esrnā*, to be broken. The passive verb is regularly conjugated. Thus, *esrdan*, I am broken ; *esr'kan*, I was broken ; *esr'on*, I shall be broken.

Causative verbs are formed by adding *tā'anā*, to the base. *Tā'a* becomes *tō* in the future, and often *tā* in the past. Thus, *estā'adan*, I cause to break ; *estā'achkan* or *estāchkan*, I caused to break ; *estō'on*, I shall cause to break.

Other causatives are formed by adding *d* or *bā'anā* to the base ; thus, *onnā*, to eat ; *ondnā*, to feed ; *sikhrnā*, to learn ; *sikhābā'qnā*, to teach.

Kurukh has no proper negative verb. *Mal*, *mal'ā*, or *mallā*, not, is simply prefixed to the ordinary tenses. Thus, *mal'ā eskan*, I did not break ; *mal chich'as*, he did not give. In the imperative *ambā*, fem. *ambai*, *ambē*, is prefixed. Another negative particle is *argā*, *argī*, not yet.

There are, besides, three negative verbs which are regularly inflected. They are *malaan*, *malyan*, or *malkun*, I am not ; *balnā*, not to know ; and *polnā*, not to be able.

The prohibitive *ambā* is sometimes also inflected ; thus, *ās ambdas bardas-nekk'ā*, he shall not come.

In a similar way *argā*, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in *ā*. Thus, *ās argas barā*, he has not yet come.

It is hoped that when the preceding remarks are borne in mind the reader will be able to easily understand the forms occurring in the specimens. For further details Mr. Hahn's grammar, mentioned under Authorities, should be consulted.

The grammatical sketch which follows represents the Kurukh spoken in Ranchi, Palamau, and Singhbhum, and probably also in Manbhum, from which district no materials have been forwarded. The dialect spoken in Hazaribagh is apparently also identical. Several lists of Standard Words and Phrases have been forwarded from that latter district, but all were so much mixed with Aryan words and forms that it would have been useless to print them. The best one was stated to represent the language of the Korwās, who in Hazaribagh are Kurukhs by clan. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Ferd. Hahn, the well-known author of the Kurukh Grammar, has been good enough to prepare them. The third specimen has been forwarded from Singhbhum. A list of Standard Words and Phrases, hailing from Palamau, will be found on pp. 647 and ff., below.

# KURUKH SKELETON GRAMMAR.

I.—NOUNS.—*āl*, a man; *ālas*, the man; *mukkā*, a woman; *allā*, a dog.

	Singular.		Plural.	Singular.	Plural.	Singular.	Plural.
Nom.	<i>āl</i> .	<i>ālas</i> .	<i>ālar</i> .	<i>mukkā</i> .	<i>mukkar</i> .	<i>allā</i> .	<i>allā-guḥi</i> .
Acc.	<i>ālan</i> .	<i>ālasin</i> .	<i>ālarin</i> .	<i>mukkan</i> .	<i>mukkarin</i> .	<i>allan</i> .	<i>allā-guḥin</i> .
Dat.	<i>āl-gḍ</i> .	<i>ālas-gḍ</i> .	<i>ālar-gḍ</i> .	<i>mukkā-gḍ</i> .	<i>mukkar-gḍ</i> .	<i>allā-gḍ</i> .	<i>allā-guḥi-gḍ</i> .
Abl.	<i>āl-ti</i> .	<i>ālas-ti</i> .	<i>ālar-ti</i> .	<i>mukkanti</i> .	<i>mukkar-ti</i> .	<i>allā-ti</i> , <i>allanti</i> .	<i>allā-guḥi(n)ti</i> .
Gen.	<i>āl-gahi</i> .	<i>ālas-gahi</i> .	<i>ālar-gahi</i> .	<i>mukkā-gahi</i> .	<i>mukkar-gahi</i> .	<i>allā-gahi</i> .	<i>allā-guḥi-gahi</i> .
Loc.	<i>āl-nū</i> .	<i>ālas-nū</i> .	<i>ālar-nū</i> .	<i>mukkā-nū</i> .	<i>mukkar-nū</i> .	<i>allā-nū</i> .	<i>allā-guḥi-nū</i> .

## II.—PRONOUNS.

	I.	We, exclusive.	We, inclusive.	Thou.	You.	Self.	Selves.
Nom.	<i>ān</i> .	<i>ām</i> .	<i>nām</i> .	<i>nīn</i> .	<i>nīm</i> .	<i>tān</i> .	<i>tām</i> .
Acc.	<i>eḥgan</i> .	<i>emam</i> .	<i>naman</i> .	<i>nīḥgan</i> .	<i>niman</i> .	<i>taḥgan</i> .	<i>taman</i> .
Dat.	<i>eḥgā(-gḍ)</i> .	<i>emā(-gḍ)</i> .	<i>naḥgā(-gḍ)</i> .	<i>nīḥgā(-gḍ)</i> .	<i>nimā(-gḍ)</i> .	<i>taḥgā-gḍ</i> .	<i>tamā(-gḍ)</i> .
Gen.	<i>eḥhai</i> .	<i>emhai</i> .	<i>naḥhai</i> , <i>namhai</i> .	<i>nīḥhai</i> .	<i>nimhai</i> .	<i>taḥhai</i> .	<i>tamhai</i> .
Loc.	<i>eḥ-nū</i> .	<i>em-nū</i> .	<i>nam-nū</i> , <i>naḥnū</i> .	<i>nīḥ-nū</i> .	<i>nim-nū</i> .	<i>taḥ-nū</i> .	<i>tam-nū</i> .

	He.	She, It.	THEY.		
			Masc. and fem.	Neut.	
Nom.	<i>ās</i> .	<i>ād</i> .	<i>ār</i> .	<i>abḥā</i> .	In the same way are inflected <i>ī</i> , this, fem. <i>īd</i> , plur. <i>īr</i> , <i>ībrā</i> ; <i>hūs</i> , that there (far off), fem. <i>hūd</i> , plur. <i>hūr</i> , <i>hubrā</i> . The forms <i>ā</i> , that; <i>ī</i> , this; <i>ū</i> , that there, are used as adjectives before singular nouns. Before plural nouns the neuter plural is used as an adjective.
Acc.	<i>āsin</i> .	<i>ādin</i> .	<i>ārin</i> .	<i>abḥan</i> .	
Dat.	<i>ās-gḍ</i> .	<i>ādi-gḍ</i> .	<i>ār-gḍ</i> .	<i>abḥā-gḍ</i> .	
Abl.	<i>ās(in)-ti</i> .	<i>ādi(n)-ti</i> , <i>ā-l-ti</i> .	<i>ār(in)-ti</i> .	<i>abḥanti</i> .	
Gen.	<i>ās-gahi</i> .	<i>ādi-gahi</i> .	<i>ār-gahi</i> .	<i>abḥā-gahi</i> .	
Loc.	<i>ās-nū</i> .	<i>ād(i)-nū</i> .	<i>ār-nū</i> .	<i>abḥā-nū</i> .	

	Who?	What?	Any one.	Anything.	
Nom.	<i>nē</i> . <sup>1</sup>	<i>endr</i> , <i>endra</i> .	<i>ākām</i> , <i>nēkām</i> .	<i>endr</i> , <i>endr'ādim</i> .	<i>Ēkdā</i> , what? which? is inflected as <i>endrā</i> . The same is the case with <i>ēhaggi</i> , how many, how much? <i>ēḍdā</i> , how many ones? etc.
Acc.	<i>nēkan</i> .	<i>endran</i> .	<i>nēkānim</i> .	<i>endr'ānim</i> .	
Dat.	<i>nēkā-gḍ</i> .	<i>endr(ā)-gḍ</i> .	<i>nēkām-gḍ</i> , <i>nēkā-gem</i> .	<i>endr'ām-gḍ</i> , <i>endr'im-gḍ</i> .	
Abl.	<i>nēk(an)-ti</i> .	<i>endr(ā)-ti</i> , <i>endran-ti</i> .	<i>nēk'anti</i> .	<i>endr'am-ti</i> .	
Gen.	<i>nēkhai</i> .	<i>endr(ā)-gahi</i> .	<i>nēkhai-dim</i> .	<i>endr'am-gahi</i> , <i>endr'im-gahi</i> .	
Loc.	<i>nēk-nū</i> .	<i>endr(ā)-nū</i> .	<i>nēk'im</i> , <i>nēkhai-nūm</i> .	<i>endr'am-nū</i> .	

<sup>1</sup>*Nē* is used for masculine and feminine nouns, but is itself neuter. The genitive is *nēk* before nouns denoting relationship.

## III.—VERBS.—

**A.—Finite Verb.**—*Esā*, to break.

**Verbal nouns.**—*Esā*, the breaking; *es'ā*, *es'ā-gā*, to break.

**Relative participle.**—*Isū*, a breaker; *eskā*, broken.

**Adverbial participle.**—*Esū*, *esūlī*, emphatic *esum*, *esūlīm*, breaking; *es'ā kḥane*, on breaking.

**Conjunctive participle.**—*Es'ār*, *es'ār kī*, having broken.

	Present.	Past.	Futuro.	Imperative.	
Sing. 1.	<i>esdan</i> , fem. <i>es'ān</i> .	<i>eskan</i> , f. <i>es'an</i> .	<i>es'on</i> .		The neuter verb has the same form as the feminine singular; thus, <i>nīm iskt</i> , you broke; <i>abrā is'i</i> , they break.
2.	<i>esdai</i> , f. <i>isdī</i> .	<i>eskai</i> , f. <i>iskī</i> .	<i>es'oc</i> .	<i>es'ā</i> , f. <i>es'ai</i> .	
3.	<i>esdas</i> , f. <i>is'i</i> .	<i>es'as</i> , f. <i>esā</i> .	<i>es'ōs</i> , f. <i>es'ō</i> .		
Plur.					
1 excl.	<i>esdam</i> , f. <i>es'ēm</i> .	<i>eskam</i> , f. <i>es'am</i> .	<i>es'om</i> .		
1 incl.	<i>esdat</i> .	<i>eskat</i> .	<i>es'ōl</i> .		
2.	<i>esdar</i> , f. <i>esdai</i> .	<i>eskar</i> , f. <i>eskai</i> .	<i>es'or</i> .	<i>es'ā</i> , f. <i>es'ō</i> .	
3.	<i>esnar</i> , f. <i>esnai</i> .	<i>es'ar</i> , f. <i>es'ai</i> .	<i>es'ōr</i> .		

**Present Definite.**—*Es'āldan* or *es'ālagdan*, I am breaking.

**Imperfect.**—*Es'ālakkan*, fem. *es'ālagyan*, I was breaking.

**Perfect.**—*Eskan bē'edan*, fem. *iskīn bē'ān*, I have broken; the principal verb is inflected as the ordinary past in the second person. The first person plural is *eskam bē'edam*, fem. *iskīm bē'ēm*; the third person is, singular *eskas bē'edas*, fem. *iskī bī'i*; plural *eskar bē'enar*, fem. *eskai bē'enai*.

**Pluperfect.**—*Eskan ra'chkan*, fem. *iskīn ra'ch'an*, I had broken. Other persons as in the perfect.

## Formation of the past tense.

Verbal noun.	Past.		
	Masc.	Fem.	
<i>ānā</i> , ay.	<i>ānkan</i> .	<i>ānyan</i> .	Irregular are <i>ka'anā</i> , go; <i>kirkān</i> , I went; <i>kēras</i> , he went; <i>kō'onā</i> , to take away; <i>ochkan</i> , I took away; <i>uīnā</i> , to plough; <i>uskan</i> , I ploughed; <i>kḥō'enā</i> , to measure; <i>kḥojkan</i> , I measured; <i>kḥossnā</i> , to dig; <i>kḥottkan</i> , I dug; <i>pdenā</i> , to rain; <i>possā</i> , it rained; <i>nūjnā</i> , to pain; <i>nūchā</i> , it pained; <i>onā</i> , to drink; <i>ondkan</i> , I drank, etc.
<i>barnā</i> , come.	<i>barchkan</i> .	<i>barch'an</i> .	
<i>chī'inā</i> , give.	<i>chichkan</i> .	<i>chich'an</i> .	
<i>nannā</i> , do.	<i>nañjkan</i> .	<i>nañ'an</i> .	

## B.—Auxiliary and defective verbs.

	I am.	I am.	I am not.
Sing. 1.	<i>bē'edan</i> , f. <i>bē'ān</i> .	<i>taldan</i> , <i>talyan</i> , f. <i>tal'ān</i> , <i>talyān</i> .	<i>malkān</i> , f. <i>malyan</i> .
2.	<i>bē'edai</i> , f. <i>bī'idī</i> .	<i>taldai</i> , <i>talyai</i> , f. <i>taldī</i> , <i>talyī</i> .	<i>malkai</i> , f. <i>malkī</i> .
3.	<i>bē'edas</i> , f. <i>bē'i</i> .	<i>taldas</i> , <i>talyas</i> , f. <i>tal'i</i> , <i>talyā</i> .	<i>malkas</i> , f. <i>malkī</i> .
Plur.			
1 excl.	<i>bē'edam</i> , f. <i>bē'ēm</i> .	<i>taldam</i> , <i>talyam</i> , f. <i>tal'ēm</i> , <i>talyēm</i> .	<i>malkam</i> .
1 incl.	<i>bē'edat</i> .	<i>taldat</i> , <i>talyat</i> .	<i>malkat</i> .
2.	<i>bē'edar</i> , f. <i>bē'edai</i> .	<i>taldar</i> , <i>talyar</i> , f. <i>taldai</i> , <i>talyai</i> .	<i>malkar</i> , f. <i>malkai</i> .
3.	<i>bē'enar</i> , f. <i>bē'enai</i> .	<i>talnar</i> , <i>talyar</i> , f. <i>talnai</i> , <i>talyai</i> .	<i>malkar</i> , f. <i>malkai</i> .

*Maldan* and *malyan*, I am not, are inflected as *taldan*, *talyan*. *Hākdan*, I am; and *ra'adan*, I am, I remain, are regular. *Ra'anā* is inflected in all tenses.

**Passive voice.**—Formed by adding *r* to the base and conjugating throughout. Thus, *esrdan*, I am broken; *esr'kan*, I was broken; *esr'on*, I shall be broken.

**Causal verbs.**—Formed by adding *tā'a*. Thus, *estā'adan*, I cause to break; past *estā'achkan* or *estā'ochkan*, future *estā'on*.

**Particles.**—*Mal*, *mal'ā*, *malla*, not; *ambā*, f. *ambai*, *ambā*, do not; *argā*, *argī*, not yet; *im*, *dim*, *ā*, emphatic; *nā*, *anē*, indefinite; *kā*, interrogative, etc.

By adding *nekk'ā* to the present tense a kind of conditional is effected. Thus, *esdan nekk'ā*, I may, I am allowed to, break.

[ No. 24.]

## DRAVIDIAN FAMILY.

KURUKH.

## SPECIMEN I.

(Rev. Ferd. Hahn, 1899.)

(DISTRICT RANCHI.)

Ort ālas-gahi irb khaddar ra'char. Sannis tam-basin ānyas, 'anā  
 One man-of two sons were. The-younger his-father-to said, 'O  
 bañ, urmin khattar cñhai khattarkā ra'i adin chi'ikē.' Khanē ās  
 father, all having-divided my share is that give-please.' Then he  
 tañhai ujjnā-gahi ōṛ-guṭhin irbar-gē khaṭṭyas chich'as. Jokk ullā argi  
 his living-of goods two-to divided gave. Few days not-yet  
 mannum sannis tañhai urmin khonḍas darā gechohhā  
 being-in-indeed the-younger his all having-gathered also far  
 tarā kēras arā aiyam bhārvā ujjnā-ti tañhai urmin mulkhas.  
 towards went and there-indeed riotous living-from his all drotened.  
 Ās urmin muñjā-khachchhas khanē ā rāji-nū kīrā mañjā arā ās  
 He all spend-finished then that country-in hunger was and he  
 kīrā-sār'ā helras. Khanē ās attrantā ort addiyas gusan  
 hungry-to-feel began. Then he country-of one land-proprietor with  
 kōrchas; ās āsin tañhai khall-nū kiss khāpā taiyas. Ās ōkā uturbāṛan  
 entered; he him his field-in swine to-feed sent. He which husks  
 kiss-guṭṭhī mōkhā-lagyā at-ti tañhai kūlan urd'ā biddyas, mundā nēhō  
 swine-flock eating-were that-from his belly to-fill sought, yet anybody  
 ās-gē mal ohiā-lagyar. Khanē akkh-ondras darā bāchas, 'em-bas-gusan  
 him-to not giving-was. Then reason-brought also said, 'my-father-with  
 ēōdā lassiyar ra'anar, ār-gusan baggi onnā mōkhnā cngōrnā-lekh'ā  
 how-many servants are, them-with much drinking eating remaining-like  
 ra'i, arā ēn kīrā-ti khēā-lagdan. Ēn chō'on darā em-bas-gusan  
 is, and I hunger-from dying-am. 'I will-arise also my-father-near  
 kā'on arā āsin ān'on, "anā bañ ēn merkhā-gahi biṛdō arā ninhai  
 will-go and him will-say, "O father I heaven-of against and thy  
 ohhamhē gunhā nañjkan bē'edan. Arā mundbhārē ninhai khadd bā'arnā  
 before sin did am. And henceforth thy son to-be-called  
 lekh'ā malyan. Engan ninhai lassiyar-nū ortos lekh'ā uiyā." 'Antilō ās  
 like not-am. Me thy labourers-in one like take." 'Then he  
 chōchas darā tam-bas-gusan barchas. Pahē ās gechchham ra'chas khanē  
 arose also his-father-near came. But he far was then

tam-bas sin iryas darā soggāras arā boṅgas darā āsin khimbyas darā  
*his-father him saw also pitied and ran also him embraced also*  
 chumkhyas. Antilē taṇdas āsin ānyas, 'anā baṇ, ēn merkhā birdō arā  
*kissed. Then his-son him-to said, 'O father, I heaven against and*  
 nin-gusan gunhā nañjkan bē'odan. Ēn mundbhārē ninhāi khadd hā'arnā  
*thee-before sin did am. O henceforth thy son to-be-called*  
 lekh'ā malyan.' Mundā tam-bas tañhai jōkhārin ānyas, 'urmin-ti dav  
*like not-am.' But his-father his servants-to said, 'all-from good*  
 kiehrin ondr'ā arā āsin bāñchā; arā ās-gahi khekkhā-nū muddi arā  
*cloth bring and him put-on; and his hand-on ring and*  
 khedd-nū jutā att'ā. Arā dār'harkā guṇḍi-khaddan ondr'ar-kī cybā, arā  
*feet-on shoes put. And fattled cow-young havin'-brought kill, and*  
 nām ōnōt darā riryār'ōt. Aungē oṅglas kechkas ra'ch'as, antilē  
*we shall-drink also shall-rejoice. Because my-son dead was, then*  
 ujjas; ās ebserkas ra'ch'as, arā khakkhras.' Khanē ār riryār'ā  
*came-alive; he lost was, and was-found.' Then they to-rejoice*  
 helrar.  
*began.*

Mundā kōhas khall-nū ra'ch'as. Ās erpā heddē ārsyas darā assnan  
*But the-elder field-in was. He house near arrived also playing*  
 darā nālnan meñjas. Khanē ās jōkhar-ti ortosin tañ-gusan eḍḍas  
*also dancing heard. Then he servants-from one himself-near called*  
 darā meñjas, 'ender man'i.? ' Ās āsin ānyas, 'nindis barchas arā  
*also asked, 'what is?' He him-to said, 'thy-brother came and*  
 nimbas dār'harkā guṇḍi-khaddan iṛbyas, āsin kore-koreṃ khakkhyas.'  
*thy-father fattled cow-young prepared, him safe-and-sound found.'*  
 Antilē kōhas khisāras arā ūlā kōr'ā malā biddyas. Khanē  
*Then the-elder got-angry and inside to-enter not sought. Then*  
 tambas urkhas darā āsin gohrāras. Antilē ās tambāsin  
*his-father came-out also him entreated. Then he his-father-to*  
 ānā-kirtāchas, 'ērā, ēn iñ chānenti ninhāi nalakh nandan  
*say-returned, 'see, I these-many years-from thy service do*  
 arā iklāhō ninhāi pēskan malā esskan; annuhō nīn eṅgagē  
*and ever-even thy order not broke; that-in-even thou me-to*  
 iklāhō oṇṭā bokran malā chichohkai, ekatti ēn-hō eñhai  
*once-even one kid not gavest, which-from I-also my*  
 saṅgitar ganē khus-mār'on. Mundā is nindas bhārvāti  
*friends with merry-might-make. But this thy-son riotousness-with*  
 tañhai urmin mulkhas darā barchas, khanē nīn ās-gē dār'harkā  
*his all spent also came, then thou him-for fattled*  
 guṇḍi-khaddan iṛbkai bē'edai.' Tambas āsin ānyas, 'anā kō,  
*cow-young killedest art.' His-father him-to said, 'O dear*

nīn-gā      sgar-khanē      eñ-ganē      ra'adai,      arā      enhai      urmī      nīnhaid-im      tal'i.  
*thou-indeed      always      me-with      art,      and      mine      all      thine-indeed      is.*  
 Pahē      nīngāgē-hō      khus-mārnā      arā      dav      jiyā-ti      ra'anā  
*But      thee-to-also      merry-to-make      and      good      heart-from      to-remain*  
       chār      ra'i      igē      ī      nīndis      kechokkas      ra'ch'as,      antilē  
*necessary      is      because      this      thy-brother      dead      was,      then*  
 ujjyas;      ās      ebserkas      ra'ch'as,      arā      khakkhras.'  
*revived;      he      lost      was,      and      was-found.'*

[ No. 25.]

## DRAVIDIAN FAMILY.

## KURUKH.

## SPECIMEN II.

(DISTRICT RANCHI.)

(Rev. Ferd. Hahn, 1897.)

Lugu pachohō nād-gahi khirī.  
 Lugu old-woman demon-of tale.  
 Onṭā partā-gahi nāmē Lugu ra'ch'ā. Aiyā Lugu pachchō  
 One mountain-of name Lugu was. There Lugu old-woman  
 ra'ā-lagyā. Ā pachchō nēkan akh'ā-lagyā ār bharārnūti Lugu  
 living-was. That old-woman whom remembering-was they divining Lugu  
 partā kālā-lagyar, arā nād aiyā ārin sattē ullā arā mākhā  
 mountain going-were, and the-demon there them seven days and nights  
 tañ-guyā uiyā-lagyā, arā ārgē okkāge nerran kandō kam'ar  
 her-with keeping-was, and them-to to-sit serpent stool having-made  
 chiā-lagyā, arā aūrā-gahi atkhan alkhri kamchā darā mōkhā-gē  
 giving-was, and woodapple-of leaves parched-rice made also eating-for  
 chiā-lagyā. Arā ibsan maṇḍi kam'ar ōnā-gē chiā-lagyā. Arā  
 giving-was. And small rice having-made eating-for giving-was. And  
 sijhū-gahi gaddan dudhī kamchā darā ōnā-gē chiā-lagyā. Arā sattē  
 Sijhu-of juice milk made also drinking-for giving-was. And seven  
 ullā mākhā manj khachkanti ārgē uḡō mantr chiā-lagyā, arā  
 days nights to-be finishing-from them-to magic spell giving-was, and  
 ānā-lagyā, 'indr'im nalakh kā maldav manō, holē engan edkē, holē  
 saying-was, 'any business or evil will-come, then me call, then  
 ēn kālon, arā nē-hō nas'ā pollōr.' Arā dēōrā  
 I shall-go, and any-one to-hurt will-be-unable.' And divination  
 nannā-gahi bangī chiar taiyā-lagyā. Arā ār-in  
 making-of magic-power having-given sending-was. And they-indced  
 bar'ar dēōrā-jhuppā nanā-lagyar, arā ārin Lugu-pachchō-gahi chēlar  
 having-come sorcery making-were, and them Lugu-old-woman's pupils  
 bāch-bāch olchā-lagyar. Ār-ganē pollōr. Arā ā nādan-im innā-  
 calling fearing-were. Them-with can-not. And that demon-also to-day-  
 gūti dēōrā-jhuppar mannar arā adi-gē khēr kiss ērā-gutṭhin chi'inar.  
 till sorcerers believe and her-to fowl swine goat-many give.



## FREE TRANSLATION OF THE FOREGOING.

*The tale of the female demon Lugu.*

On the mountain Lugu there lived a female demon called Lugu. Whenever she thought of anybody, they felt the influence of her thought and went to the mountain Lugu, where the demon kept them for seven days and seven nights. She made stools of serpents and gave them to sit on, and the parched rice she gave them to eat was made of the leaves of wild apple-trees and the rice was made of small herbs. The juice of Sijhū (a kind of Euphorbia) was made into milk which she gave them to drink. After seven days and nights she taught them a magic spell and said to them, 'if any need or evil should befall you, then call on me, and I shall come, and nobody will be able to do you harm.' And she gave them power of divination and sent them away.

On returning home they began to exercise their magic power. They were called Lugu's disciples and were much feared, and nobody could do anything against them. Even to this day sorcerers worship that demon and bring her offerings of fowls, swine and goats.

[No. 26.]

## DRAVIDIAN FAMILY.

KURUKH.

## SPECIMEN III.

(DISTRICT SINGBHUM.)

En idnā karam-parab-nu ākhrā ḍaṇḍi pārā-gō kēṛkan ra'chkan.  
*I this-year Karam-festival-in Akhra song singing-for went was.*

Ort uñkhkā ālas eṅgan ākhrā-nu ḍaṇḍi mal pārā-chichchas. Ā-bīri  
*One drunken man me Akhra-in song not to-sing-gave. That-time*

jhūmar bēchnā pellar arā ḍaṇḍi pārū jōkhar āsin āniyar, 'nīn  
*jhūmar playing girls and song singing men him-to said, 'thou*

endrnā mal pārā-chīdai?' Īṅē uñkhkā ālas eṅgan ṭempā mūnd  
*why not to-sing-givest?' Thence drunken man me sticks three*

ēōkh-nu lauchas.  
*breast-in beat.*

## FREE TRANSLATION OF THE FOREGOING.

This year I had gone to Akhra to sing songs at the Karam festival. An old man came and would not allow me to sing. Then girls playing jhūmar and men singing songs came along and said to him, 'why do you not allow him to sing?' Then the drunken man struck me three times in the breast with a stick.

In the Jashpur State Kurukh is locally known as Khendrōi. The number of speakers has been estimated at 20,000.

The beginning of the Parable of the Prodigal Son which follows shows that the so-called Khendrōi only differs from the Kurukh of the neighbouring Ranchi in unimportant details. The abrupt pronunciation of vowels, separated from following sounds, is very marked; thus, *chī'ā'*, give; *uḍḍtō'd-anē*, he would have filled. The latter form seems to contain an indefinite particle *nē* or *anē* and the form *uḍḍtō'd*, corresponding to Standard *uṛtōōs*, he will fill. The suffix *d* will meet us again in Pal Lahera and neighbourhood, and properly belongs to the third person neuter.

[ No. 27.]

## DRAVIDIAN FAMILY.

## KURUKH.

(JASHPUR STATE.)

Onṭā ālas-ghī dui-jhan kukkō khaddar rahchar. Aur sānni  
*One man-of two-persons male children were. And younger*  
 taṅḡdas tāmbās-gusan ānias, 'sagrō māl-jāl eṅghai bāṇṭan eṅgāgē chi'ā.'  
*his-son his-father-with said, 'all property my share me-to give.'*  
 Aur taṅghai dhannan ār-gē khaṭṭias. Jokk-im ullā-nū sannī taṅḡdas  
*And his property them-to he-divided. Few-only days-in younger his-son*  
 taṅghai chij-basutan jamā nañjas aur dhēr gechchhā muluk kēras,  
*his things-goods together made and very far country went,*  
 aur aiṡā taṅghai chij-basutan uran-paran nañjas. Aur jab jamā  
*and there his things-goods spent-etc. made. And when all*  
 muñjurā ā muluk-nū bedār akāl mañjā. Aur ās  
*was-squandered that country-in big famine became. And he*  
 kalpārā'-helras. Aur ās kēras aur ā rājītā orot ālas-ganē  
*to-be-distressed-began. And he went and that country-of one man-with*  
 jōrras. Aur ās āsin ṭonkā'-kharā kiss khāpā-gī taiyas. Aur jē  
*was-joined. And he him field-to swine feeding-for sent. And which*  
 kuṇḡon kissi mōkhūlgīā ādin hō khakkhrā hō, khuṡī-sē taṅghai  
*husks swine eating-were that even was-got even, gladly his*  
 kūlan uddtō'danē. Magar ādin hō nē-hō mal ohichohar. Tab  
*belly would-have-filled. But that even anybody not gave. Then*  
 ās-gē hōs mañjā, tab ās ānias, 'marrē, embās-ghī āōdā āōdā  
*him-to sense came, then he said, 'alas, my-father-of so-many so-many*  
 jōkhar onnā-tī hō pūrē khākkhālṇar, aur ēn iā kīrā'-tī  
*servants eating-from even sufficient getting-are, and I here hunger-from*  
 khēālgdan. En chō'on-ki embās gusan kā'on aur āsin ān'on,  
*am-dying. I will-arise-and my-father near will-go and him-to will-say,*  
 "ē bā, ēn Bhagvān gusan aur ning-gusan kasūr nañjkan. Akkū ēn  
*"O father, I God near and thee-near sin did. Now I*  
 ninghai khadd ba'a'rnā bēsē malikan. Engan ninghai kamiār  
*thy son to-be-called worthy am-not. My thy servants(-of)*  
 orot-bēsē uiyā."'  
*one-like keep."*

The Kurukh spoken in Korca, Sarguja, and Udaipur is probably of the same kind as that illustrated in the preceding pages. No materials are, however, available.

Proceeding southwards we find Kurukh spoken under various names all over the district of Sambalpur. Four thousand individuals have been reported to speak Kurukh, and 6,000 speakers who returned Khariā as their native tongue have turned out to speak the same language. Kisān was returned as spoken by 22,000, and Kōḍā as spoken by 9,000. All or most of these people speak Kurukh. *Kisān* means 'cultivator,' and *kōḍā*, 'digger.' Both words, therefore, denote occupation and not language.

Specimens of the so-called Kurukh, and a list of Standard Words and Phrases in Kurukh, Khariā, and Kisān have been received from Sambalpur. They show that all these different names connote one and the same language. The only difference is that the so-called Khariā and the so-called Kisān substitute an *h* for Standard Kurukh *kh*; thus, *khēkkhā*, Kisān and Khariā *hekkhā*, a hand. This pronunciation of *kh* as *h* is also found in the so-called Kisān of Sarangarh, and in the Kurukh dialects spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. These dialects are known under the names of Kisān and Khariā.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find *kis jē mōkhā-lagiyar*, swine what eating-were, where a neuter subject takes the verb in the masculine form. Compare also forms such as *ghōṛōr*, horses; *ghōṛīr*, mares; *allār*, dogs.

The accusative and the dative are often confounded; thus, *āsin chichchas*, he gave to him. The same is also the case in those dialects in which *kh* is replaced by *h*, with the exception of the so-called Khariā of Pal Lahera.

The numerals are Aryan. Occasionally, however, we also find *ond*, one.

The list of words contains forms such as *rahkan*, I was; *rahchas*, he was; *kālkai*, thou wentest; *kālchas*, he went.

In other respects the dialect is regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[ No. 28.]

## DRAVIDIAN FAMILY.

## KURUKH.

(DISTRICT SAMBHALPUR.)

Ond ālas-gahi dō kukkō khaddar ra'char. Āur ār-nu sannis  
*One man-of two male children were. And them-in the-younger*  
 tāmāsīn ānīās, 'bābā, khurjī-gahi jē bālā engāgē manō engān  
*his-father-to said, 'father, property-of which share me-to will-be me*  
*chiū.' Āur ās tānghāc khurjīn ār-gē khaṭṭias. Malā kōrhē ullā pisā*  
*give.' And he his property them-to divided. Not many days after*  
 sanni khaddas hurmin jāmā nāñjās āur dūr rāji-nu kēras. Āur  
*younger son all together made and far country-in went. And*  
 āiā tānghāc khurjīn māl-dāu bhōg-nu tāhās-nāhās nāñjās. Āur ās  
*there his property not-good enjoyment-in spent made. And he*  
 hurmin urābāchas, ā-biri ā-rāji-nu kōrhēm kīrā māñjā, āur  
*all wasted, that-time that-country-in heavy famine was, and*  
 ās kīrā-nu pārā'ā helras. Āur ās ā rājintā ond gānjhus-gusan  
*he hunger-in to-fall began. And he that country-of one inhabitant-near*  
 kēras, āur ās tānghāc khal-nu kis khāpā-gē taias. Āur kis  
*went, and he his field-in swine feeding-for sent. And swine*  
 jē mōkhā-lagiyar ā-chokor-ti tānghāc kūr ūrā'ā-gē biddiyās, āur  
*what eating-were that-husk-from his belly filling-for wished, and*  
 ēkam ālas āsīn māl chichechas.  
*any man him not gave.*

Kurukh is also to some extent spoken in the State of Patna. The dialect was formerly returned as Hū, a form of Kōl, and at the Census of 1901 it was returned as Kisān. Four hundred and seventy-five speakers were returned at the Census of 1891, and 666 in 1901.

The materials forwarded from the district are full of mistakes. The short specimen which follows will, however, be quite sufficient to show that the dialect is ordinary Kurukh. The pronunciation is in some respects different, if the specimen can be trusted.

Thus, *i* is commonly written for *e*, *u* for *o*, and *ū* for *ō*. Compare *inder*, how? *īnghāe*, my; *īngan*, me; *unṭā*, one; *kū'nu*, I shall go; *ka'ū*, it will come.

Final *i* is often replaced by *ā*; thus, *gustā*, from; *khēpkā*, thou abusedst.

The masculine gender is, in the specimen, sometimes used to denote animals.

The inflexion of nouns and pronouns is mainly regular. A list of Standard Words and Phrases gives forms such as *emāhe*, our; *nimāhe* and *nimēhā*, your. In the specimen, however, we find *īnghāe*, my; *nīnghāe*, thy, etc., which are simply various writings for Standard *enhar*, my; *ninhai*, thy.

The conjugation of verbs is also regular. Note forms such as *radan*, I am; *mēnā-lagdan*, I am hearing, used in the speech of the goat and the tiger, respectively.

[ No. 29.]

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE PATNA.)

Unṭā khār-nū unṭā bokrā amm unā-lagiyā. Ā-bāri asan unṭā  
*One river-in one goat water drinking-was. That-time there one*  
 lakṛā barchā. Bokrā-turu mēiyā-mēitali lakṛā amm unā-lagī. Lakṛā  
*tiger came. Goat-from above-direction tiger water drinking-was. The-tiger*  
 bokran āniyā, 'aman indrgē gudurō nanā-lagdi? inghāe-gustā  
*the-goat-to said, 'water why muddy making-art? thy-direction-from*  
 gudurō amm barā-lagī.' Bokr-āniyā, 'ēn gā kiyā radan(sic). Inghāe  
*muddy water coming-is.' The-goat-said, 'I indeed below am. My*  
 gustā gudurō amm ēkā-sē ka'ū?' Lakṛā ī kathan  
*direction-from muddy water how can-come?' The-tiger this answer*  
 miñjā-kī tarki ra'chā. Āur āniyā, 'barash-din mañjā nin-d  
*having-heard silent remained. Again said, 'year-day was thou-indeed*  
 khēbā-lagdi, ādin ēn mēnā-lagdan.' 'Ēn-gā, inghāo chha mahinā  
*abusing-wast, that I hearing-am.' 'I-indeed, my six months*  
 kundurkā mañjā, bachhar-din-tan inder ākhun?' 'Nin-d mallā  
*birth was, year-day-age how shall-know?' 'Thou-indeed not*  
 khēpkā, holē nimbas, āur niñjōs khēppar.' Bokrā ī kathan  
*abusedest, then thy-father, or thy-grand-father abused.' The-goat this answer*  
 miñjā-kī tarki ra'chā. Lakṛā āniyā, 'ī dōsh-ghi nin  
*having-heard silent remained. The-tiger said, 'this fault-of thou*  
 daṇḍ khakkhue.' Ī kathan miñjā-kī lakṛā ādi-mēiyā  
*punishment shalt-receive.' This answer having-heard the-tiger it-on*  
 ārgiyā-kī dharchā mukhkhā.  
*falling seized ate.*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time a goat was drinking water in a river, and a tiger came to the same place. The tiger began to drink higher up in the river. Said the tiger, 'why are you making the water muddy? The muddy water comes from you to me.' The goat said, 'I am standing below. How can the muddy water come from me?' Having heard this answer the tiger was silent for a short time. Then he said, 'I am told that you have abused me a year ago.' Said the goat, 'I was born six months ago, how should I be a year old?' 'If you did not abuse me, then your father or grandfather has done it.' On hearing this the goat remained silent. Said the tiger, 'I will punish you for this fault.' So saying he made a jump, seized the goat, and ate it.

The Kurukhs of Sarangarh are partly known as Dhāngars and partly as Kisāns. The revised figures are as follows:—

Dhāngari	.	.	.	.	.	.	.	.	.	.	.	.	.	.	604
Kisān	.	.	.	.	.	.	.	.	.	.	.	.	.	.	907
TOTAL														.	1,511

Two specimens of the so-called Dhāngari have been forwarded from the district. The first, a version of the Parable of the Prodigal Son, was simply a translation of the English text word for word. ‘To them’ had for example been translated *in-ār* instead of *ārin*. The specimen could not, therefore, be printed. The second specimen has been reproduced in what follows. It is not correct, but it clearly shows that the dialect does not much differ from ordinary Kurukh.

The suffix of the genitive is *hi*; thus, *hissā hi māl*, i.e. *māl-hi hissā*, the share of the property. This suffix *hi* corresponds to Standard *gahi*, *ghi*. A form such as *ālar*, of a man, seems to contain the Oṛiyā suffix *r*. Similar forms also occur in Bamra.

We may also note *indir* instead of Standard *endr*, what? Compare the Kurukh of Patna.

For further details the student is referred to the specimen which follows.

[No. 30.]

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE SARANGARH.)

Uṇṭā	pachagīs	ālar	ē-jhan	khaddar	rahchar,	jō
One	old	man-of	several	sons	were,	who
āpas-nē	sālā-din	larhā-liyar.	Tambas	ārin	khūb	
themselves-among	always	quarrelling-were.	Their-father	them	much	
samjhāchas,	par	indir-hū	mal	mañjā.	Ās	pīchhā
advised,	but	anything-even	not	became.	He	at-last
bagarin	hukum	chichas	āniyas	taṅghā	gusan	uṇṭā
many-to	order	gave	said	him	near	one
au	khōkhā	hukum	nañjas	ārin	urtosin,	‘achchhā
and	then	order	made	them-to	one-to,	‘good
es’ā.’	Nibhāābhiṇ	kañk-bīrā	jamār	es’ar,	par	indir
break.’	Some-time (?)	stick-bundle	all	broke,	but	anything
mal	mañjā,	isī-karnē-kē	bīrā-kañk	gaskēhē	hēchkāohā,	au
not	became,	this-reason-that	bundle-sticks	closely	was-bound,	and
bīrā-kañk	es’ā-gē	ort	ālē	jōr	śak	mal
bundle-sticks	break-to	one	man’s	strength	able	not
tambas	bīrā-kañkan	uṭā-nū	hukum	chichas,	au	uṇṭā
the-father	bundle-sticks	untying-in	order	gave,	and	one
kañk	ort	ort	khaddar-gē	chichas,	ād	bērā-nū
stick	one	one	sons-to	gave,	that	time-in
chichas.	Jamā	khaddar	ā	kañk	sahaj	es’ar.
gave.	All	sons	that	stick	easily	broke.
‘ē	khaddar,	onaddā	jōr	ērā.	Pissānin	innem
‘O	sons,	unity	strength	see.	And-here	so
nichaṭ	uṇṭā-nū	ra’ā-kē,	niman	nēh	mal	dukh
always	one-in	remain,	you	anybody	not	harm
nīm	alag	manar	kā’or,	nimhai	bairīr	niman
you	separate	becoming	go,	your	enemies	you
						devouring
						will-give.’

## FREE TRANSLATION OF THE FOREGOING.

An old man had several sons, who were always quarrelling. The father often remonstrated with them, but in vain. At last he ordered them to bring a bundle of sticks before him, and asked each of them to try with all his strength to break them. They all tried, but in vain, because the sticks were tied closely together, and no single man could



break them. Then the father asked them to untie the bundle, gave each of his sons one stick, and asked them to break them. All the sons did so easily. Said the father, 'observe the strength of unity. If you always keep together in unity, nobody will be able to hurt you. But if you are separated, your enemies will destroy you.'

The so-called *Kisān* of Sarangarh does not differ much from the so-called *Dhāngarī*. There are, however, some characteristic points which the dialect shares with the various forms of *Kurukh* spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. Thus the use of an *h* instead of Standard *kh*; the accusative suffix *nu*; the use of the accusative instead of the dative; the genitive suffix *ghē* or *gē*; the termination *t* or *d* of the third person neuter of verbal tenses, and so forth. Some of these characteristics also occurred in Sambalpur.

The details will be found under the various districts. With regard to the so-called *Kisān* of Sarangarh, they are as follows.

An *h* is usually, but apparently not always, substituted for Standard *kh*; thus, *hāpā*, tend; *haddu* and *khaddu*, son.

*Ūj* becomes *ūch*. Thus, *nañchas*, he did; *meñchas*, he asked; *mañchas*, he became, etc.

The genders are often confounded; thus, *bahut din mal kēras*, many days did not pass; *adin*, him; *adh-ghē*, his, of them.

The accusative sometimes ends in *nu* instead of in *n*; thus, *dhannu*, the property. The suffix of the genitive is *ghē*; thus, *tambas-ghē*, of his father; *yeñghē*, my; *niñghē*, thy; *adh-ghē*, his. In *ār-gē*, their, *gē* is used instead. It cannot be decided from the materials available whether the final *e* is long or short. Compare Standard *eñhai*, my; *tambas-gahi*, of the father.

The short forms of the possessive pronouns are apparently used promiscuously; thus, *tāmbās*, my father; *tāngdās*, thy son. Similar forms are also used in Raigarh.

The inflexion of verbs is mainly regular. The various persons are, however, occasionally confounded. Thus, *mallyas*, I am not; *chichkas*, thou gavest not. Here the suffix of the third person masculine is also used in the first and second persons.

'I am' is *atlan*. This form is also used in Bamra, Pal Lahera, and so on.

In *mōhāliyūt*, (the swine) were eating, we find the suffix *t* of the third person neuter. We will find this suffix again in Rairakhol, and, in the form *d*, in Bamra and Pal Lahera. Compare the remarks about the dialect of Jashpur above.

The form *nānom-anē*, we should make, contains the same indefinite particle *anē* or *nē* which has already been noted from Jashpur.

[ No. 31.]

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE SARANGARH.)

Indrin ālas-gē jōrē haddū rāchas. Aur adh-ghē chhōtēs  
*Some man-to two sons were. And them-of the-younger*  
 tāhē tambasin tingiyas, 'tambasi, dhan-nū hissā jetō yēnghē atli  
*his father-to said, 'father, property-in share which mine is*  
 engā chiā.' Aur āsu ār-gē tāhē dhannu hattiā-chichehas. Aur  
*me-to gire.' And he them-to his property decided-gave. And*  
 bahut din mal kēras, chhōtē haddu hurmin undin-addān tuḍiyāchas  
*many days not went, younger son all together gathered*  
 aur gechlā rāje bongas-kēras. Aur āsān luchpan-nū tāhē  
*and far country ran-went. And there riotousness-in his*  
 dhannu uṛihā-chichehas. Aur jab āsu hurmin kharchī-nanā-chichehas  
*property squandered-gave. And when he all spent-made-gave*  
 ā dēs-nū dukāl mañchā, aur āsu taṅg mañchas-kēras.  
*that country-in famine became, and he destitute became-went.*  
 Aur āsu kēras aur ā rājintā uṇṭā sahariyā saṅgē rahchas  
*And he went and that country-in one citizen near stayed*  
 kēras. Aur ās-gē hallu-nū kissū hāpā-gē āsu ādin taiyas. Aur  
*went. And his field-in swine feeding-for he him sent. And*  
 āsu ā unṅū-nū jē kissū mōhāliyāl tāhē kṛlū ūrō,  
*he those husks-in which swine were-eating his belly would-fill,*  
 aur ēkā ālasi-hī ad-gē mal chichehas. Aur jab āsu ās-gē  
*and any man-even him-to not gave. And when he him-to*  
 barchas, āsu tingiyas, 'neṅghē(sic.) tambas-ghē yā kamiyār-gē  
*came, he said, 'my father-of how-many servants-to*  
 kul-gē purtā aur bāohhā bānā āsmā hākhri, aur yēn  
*belly-to enough and saved becoming bread is-got. and I*  
 kīrē khēdan. Yēn chōn aur neṅghē tambas-tarā k'on,  
*with-hunger die. I shall-arise and my father-towards shall-go,*  
 aur āsin teṅgon, "ē tambas, yēn sargē-ultānū aur niṅghē  
*and him shall-say, "O father, I heaven-against and thy*  
 saṅgē pāp nañchā(sic.) aur niṅghē tāngdās teṅgnā-gē lāg  
*in-presence sin did and thy son saying-for worthy*  
 yēn mallyas. Engan uṇṭā kamiyā-kē barōbar nanā." Aur āsu  
*I am-not. Me one servant-of like make." And he*  
 chōchas aur ās-gē tambas-tarā barchas.  
*arose and his father-towards came.*

The estimated number of speakers of Kurukh in the Raigarh State is 5,000. At the last Census of 1901, 4,312 speakers were returned, of whom 318 entered Kisān as their native language. The bulk of the Kurukhs of the State belong to the caste of Dhāngars, whose occupation is to dig wells and tanks. Their dialect is, therefore, also known as Dhāngarī or Dhanvārī.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the district, and the beginning of the former will be reproduced below.

The so-called Dhāngarī of Raigarh in most respects agrees with the so-called Kisān of Sarangarh.

*h* is, however, only occasionally substituted for Standard *kh*; thus, *hakhrā*, it was received; but *khaddar*, sons.

In the word *husan*, Standard *gusan*, near, the initial *g* has been replaced by *h*.

The suffixes of the genitive are *i*, corresponding to *hi* in the so-called Dhāngarī of Sambalpur, and *kē*, corresponding to *gē* in Sarangarh. Thus, *Dharmēs-i erpā-nō*, in God's house; *nimbās-kē erpā-nō*, in thy father's house. The suffix *kē* may be due to Aryan influence. Compare, however, Malto *kī*, and the Kurukh dative suffix *gē*.

The accusative sometimes ends in *nā* instead of *n*; thus, *tambasīnā*, to his father. This form is also used as a dative. On the other hand, we also find the dative used instead of the accusative; thus, *engāgē uā*, keep me.

The locative ends in *nō* instead of *nū*; thus, *erpā-nō*, in the house.

The ablative is regularly formed; thus, *tambās-tī*, from his father. In *ormartīs*, all-from, an *s* has been added.

'Two' is *ēnuḷan*, corresponding to Standard *enḍoḷā*. The numerals for 'three' and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarangarh. Thus, *embās*, his father; *engdas*, thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find *meñjkan* instead of *meñjas*, he heard. Such stray forms are probably simply mistakes.

The suffix *t* of the third person neuter seems to occur in *lauatkē*, having struck.

Note finally forms such as *kālakdan*, I am going; *urāvachas-ichchas*, he spent-gave, he squandered, and so forth.

In other respects the dialect is regular.

[ No. 32.]

## DRAVIDIAN FAMILY.

## KURUKH.

(RAIGARH STATE.)

Ortos-gē ēnuṭan khaddar rahchas. Ormartis sannis tambasinā  
*One-to two sons were. All-from the-younger his-father-to*  
 ānias, 'ō bā, jaun ra'i eṅgāgē bāṭā-bhāg chiā. Tambas  
*said, 'O father, what is me-to share-portion give.' His-father*  
 khatias-chichchas. Thōrē ullā-nō sannis bāṭā-bhāg khoy-lilichas  
*divided-gave. Few days-in the-younger share-portion together-took*  
 gechehham rājī kēras. Ā rājī-nō rannum-rannum chhōṭ buddhī-nō  
*fur country went. That country-in staying-staying bad sense-in*  
 tanhā dhan urāvachas-ichchas. Tanhā dhan urāvachas-ichchas holē ā  
*his property spent-away. His property spent-away then that*  
 rājī-nō mahā-bhārat kīrā mañjā kērā. Ā rājī-nō ortos kisān-  
*country-in very-heavy famine became went. That country-in one farmer-*  
 husan rahchas. Taṅg-urban taias, kissī khāpā kēras. Kissī kund  
*near stayed. His-master sent, swine to-feed he-went. swine husks*  
 mōkhā-liā, bachchhrā kērā, tān mōkhālias. Ās-gē endrā mhal  
*eating-were, remaining went, he eating-was. Him-to anything not*  
 akhrā. Akkū ās-gē sūrtā vachā, akkū ās anias, 'em-bassī jatēk  
*was-got. And him-to sense came, and he said, 'my-father so-many*  
 kamiār-gē kul-tī āgar maṇḍī chiā-lakdas onā-gē. Akkū ī paddā-nō  
*servants-to belly-from more food giving-he-is to-eat. And this village-in*  
 kīrā sār'aldan. Ēn em-bas husan kā'lakdan tambasinā(sic.) ān'un,  
*hunger I-feel. I my-father near will-go the-father-to will-say,*  
 "ō bā, dharmēsi erpā-nō akkū niṅghāi erpā-nō nathā-vāchas-ichchas  
*"O father, God's house-in and thy house-in sin-committed-have*  
 akkū niṅghāi ondas laiki mhalikan, bā hōē. Eṅgāgē ortos kamiā-  
*and thy son worthy not-am, father O. Me one servant-*  
 bisō uiā." Esānum bichār najas, embas husan kēras.  
*like keep." Thus thought made, father near went.*

One thousand and five hundred speakers of Kurukh have been returned from the State of Sakti. One thousand of them are stated to speak Dhāngarī. No specimens have been available. It is, however, probable that the dialect is the same as in the neighbouring Raigarh.

According to Mr. Gait's Report of the last Census of Bengal, the **Kurukhs** of Gangpur, who have long been separated from the main body of the tribe, have a special dialect which is locally known as *Berga Orāḍ*.

**Kurukh** has not been returned from Gangpur for the purposes of this Survey, and no materials are available. We cannot, therefore, form any opinion about the **Kurukh** dialect of the district. It is, however, probable that it is of the same kind as the various forms of the language described in the preceding pages. Strictly speaking, none of them are real dialects, but simply corrupt forms of the language which have come under the influence of the surrounding forms of speech.

The remaining forms of **Kurukh** are the so-called **Khariā** of Bonai and Pal Lahera, and the so-called **Kisān** of Bamra and Rairakhol. The principal Aryan language of all those districts is **Oriyā**, and it is therefore only what we should expect when the short *a* is often marked as long. Compare above, p. 411.

From Bonai 180 individuals have been returned as speaking **Kurukh**. Their dialect is probably the same as the so-called **Khariā** of the State.

The **Khariās** of Bonai and Pal Lahera now speak a form of **Kurukh**. The number of speakers has been estimated for the purposes of this Survey as follows:—

Bonai	.	.	.	.	.	.	.	.	.	.	.	.	.	320
Pal Lahera	.	.	.	.	.	.	.	.	.	.	.	.	.	295
TOTAL													615	

Specimens have only been received from Pal Lahera, and the remarks which follow are based on them.

**Pronunciation.**—A long *ā* is often written when Standard **Kurukh** has *a*; thus, *eṅgān* for *eṅgan*, me; *mālād* for *mal'ī*, it is not. The long *ā* is, however, probably written instead of the short *a* in order to show that *a* is not pronounced *o* as in the surrounding **Oriyā**.

Short vowels are, as in neighbouring dialects of **Kurukh**, very often inserted between consonants; thus, *chichikāi*, Standard *chichkai*, thou gavest; *kiritāchkān*, Standard *kirtāchkun*, I caused to return, I restored.

*Kh* becomes *h* as in the so-called **Kisān** of Sarangarh, Bamra, and Rairakhol, and the so-called **Khariā** of Sambalpur; thus, *hādu*, Standard *khadd*, a son; *hekhā*, Standard *khekkhā*, a hand. In other respects the pronunciation only differs in unimportant details. Thus, we find *yōḍ* instead of *ēōḍ*, how much? *rōs*, instead of *ra'ōs*, he will be, etc.

**Nouns.**—The inflexion of nouns is regular. In the genitive, however, *gē* is substituted for *gahi*. Thus, *ālas-gē*, to a man; *Bhāturi-gustī*, from Bhāturi; *eṅg-bāṅgs-gē*, my father's; *bhāg-nu*, in the share.

The pronouns are regular. Instead of *ninhai*, thy, we, however, find *nīnghē*. Similarly also *tānghē*, his, and *eṅghē* or *eṅghāi* (also written *āṅghāi*), my.

**Verbs.**—The inflexion of verbs is regular with a few exceptions.

In the third person neuter a suffix *d* is usually added. Thus, *ātlī*, it is; but *hakraḍ*, it was got; *mālād*, they were not; *māhā-lagiād*, (the swine) were eating.

The past verbal participle is often used to form compound verbs. Thus, *hendekā-rāchkāi*, thou boughtest. Compare forms such as *urābūchā-chichas*, he wasted-gave, he wasted away. Forms such as *nañjkādān*, I have done, are also derived from the past participle. Compare Standard *nañjkā*, done; *nañjkan*, I did.

The particle *kī* which is used in Standard in order to form a kind of conjunctive participle is replaced by *ā*; thus, *ēn meñjkān-ā manē nañjkān*, I having-heard thought made; *yō rupiā chichikāy-ā hendekāi*, how-many rupees having-given didst-thou-buy? *chichas-ā niāliās*, having-given he-asked.

Note finally the interrogative particle *kā* and the indefinite particle *nā*. Thus, *Phāudās haḍās-ā andkā-rōs-kā*, Phāudā having-stolen bringing-will-be? *āphāi rupiā manōd-nē*, two-and-a-half rupees will-be-probably.

For further details the student is referred to the specimen which follows.

[No. 33.]

## DRAVIDIAN FAMILY.

### KURUKH.

(PAL LAHERA STATE.)

Nin i sunā phulin Phāudā Bhāturi-gustī hendekā-rāchkāi?  
*Thou this gold nose-drop Phāudā Bhāturi-from boughtest?*  
 Uā. Ēn i phulin hendekā-rāchkān.  
*Yes. I this nose-drop bought.*  
 Nin ikulā hendekāi? Yō rupiā chichikāy-ā hendekāi?  
*Thou what-day boughtest? How-many rupees gavest-and boughtest?*  
 Hēm mukān piṭkā pāñch chha din kēr-kāthū Phāudās sunā-phulin  
*Hem woman killed five six days gone-after Phāudā gold-nose-drop*  
*chichas-ā engān jōrē rupiā niāliās. Ēn teṅgkān jē, 'enghāi-gusan*  
*gave-and me two rupees asking-was. I said that, 'my-near*  
*rupiā mālād.' Ās teṅgiās, 'rupiā tō mālād, hēsu khāṇḍiō*  
*rupees are-not.' He said, 'rupees then are-not, paddy a-khāṇḍi*  
*chichikā-rā. Sunā phulin uikā-rā. Paohhēlā āur tin khāṇḍi*  
*give. Gold nose-drop keep. Afterwards further three khāṇḍi*  
*hēsu chioi.' Ēn teṅgkān jē, 'āur hēsu palon chiā.' paddy wilt-give.' I said that, 'more paddy shall-not-be-able to-give.'*  
 I kathā tiṅgkāthū ēn khāṇḍiō hēsu chichikān-ā sunā phulin  
*This word saying-after I one-khāṇḍi paddy gave-and gold nose-drop*  
*uikān.*  
*kept.*

Nin Phāudā-ganō ikulā bikā-kiṇā nañjkar-rachkar-kā?  
*Thou Phāudā-with ever buying-selling doing-were-what?*

Sunā phuli iukā-āglā āth dinu onṭā rūpā-chaŭrmunḍi  
*Gold nose-drop keeping-before eight days one silver-head-ornament*  
 uikān-ā dui āṇā-gē hēr onṭā Phāudās-gē chichikā-rāchkān.  
*kept-and two annas-for cock one Phāudā-to giving-was.*

Ā rūpā-chaŭrmunḍi hājār-nū yō dām mañj-kirōd-nē?  
*That silver-chaŭrmunḍi bazar-in which price having-been-would-return?*

Jōrē rupiā mañj-kirōd-nē.

*Two rupees having-been-would-return.*

Sunā phuli-gē muli yō manōd-nē?  
*Gold nose-drop-to price what may-be?*

Sunā phuli-gē dām āṛhāi rupiā manōd-nē.  
*Gold nose-drop-to price two-and-a-half rupees may-be.*

Hēsu khāṇḍiō-gē dām yō?  
*Paddy a-khāṇḍi-to price what?*

Ē-bālkē Phāudās eṅgā sunā phuli chichikā-rāchas āṅgē rupiā-gē  
*When Phāudā to-me gold nose-drop giving-was then a-rupee-to*  
 āṛhāi khāṇḍi hēsu lakichād. Ā hisāb-nū hēsu khāṇḍiō-gē  
*two-and-a-half khāṇḍi paddy was-fixed. That rate-at paddy a-khāṇḍi-to*  
 chha āṇā chār pāhulā mañjād.  
*six anna four pice became.*

Ē-bālkē chha āṇā chār pāhulā-gē hēsu chichikāy-ā āṛhāi  
*When six annas four pice-of paddy gavest-and two-and-a-half*  
 rupiā-gē sunā phuli uikāi, niṅghō man-nū elchkāyi-kā mālā,  
*rupee-of gold nose-drop receivedest, thy mind-in fearedest-what not,*  
 'Phāudās ā sunā phulin baḍās-ā andkā-rōs-kā,' idin māl  
 'Phāudā that gold nose-drop stole-and bringing-may-be,' this not  
 bāchkāi-kā?  
*saidest-what?*

Hendekā tin din kōr-kāṭhū eṅghāi man-nū elchkā lagiād, bālkē  
*Buying three days going-after my mind-in fear began, then*  
 Phāudās-gē pādā-gē ēn kirkā-rāchkān. Phāudās pādā-nū māl rāchas.  
*Phāudā's village-to I going-was. Phāudā village-in not was.*  
 Āstin taṅg-mukā Mandēin saṅgēn dharchas-ā Jhariākhaman pādā-gē  
*Then his-wife Mandē in-company taking Jhariākhaman village-to*  
 barachkūn. Āsan harbhū-ūlā Phāudās ḍāhi hasāliās. Ēn Phāudā-gē  
*I-came. There jungle-in Phāudā ḍāhi was-cutting. I Phāudā-to*  
 sunā-phuli kiritāchkān-chichikān. Phāudās sunā-phulin taṅg-mukā-gē  
*gold-nose-drop returned-gave. Phāudā gold-nose-drop his-wife-to*  
 sāitā uīā-gē chichas.  
*well keeping-for gave.*

Nin manku sunā-phulin kiritāchkāi kū kirtāchā-gē nēd  
*Thou voluntarily gold-nose-drop returnedest or returning-for anybody*

niṅgān teṅgiās?  
*thee told?*

Enghāi jiā-nū elchkā lagiūd. Is-gē lagūn sunā-phuli  
*My heart-in fear was-fixed. This-of for-the-sake gold-nose-drop*  
 kirtāchkān chichikān. 'Hadkā māl manōd,' bāchkān-ā enghāi jiā-nū  
*I-retained gave. 'Stolen property may-be,' having-said my mind-in*  
 dhōk lagiūd.  
*fear was-fixed.*

Nin hendā-bālkē Phāudās sunā-phulin ēstin andarkā-rāchas, bāchas-ā  
*Thou buying-when Phāudā gold-nose-drop whence bringing-was, saying*  
 teṅgiās?  
*told?*

Phāudās teṅgiās, 'ēn i sunā-phulin jahar gechhentī andarkādān.'  
*Phāudā said, 'I this gold-nose-drop great distance-from brought-have.'*  
 En meñjkān-ā hadkā māl bāchkān-ā manē nañjkān. Sastā bakān  
*I hearing stolen property saying mind made. Cheap I-got*  
 bālkē hendekā-rāchkān. Paehhēlā kiritāchkān chichikān. Enghāi hēsu  
*therefore buying-was. Afterwards I-retained I-gave. My paddy*  
 khāṇḍiō ās ondkādās.  
*one-khāṇḍi he ate.*

Rūpā chaṭrmuṇḍi ākōn nēkhē-gusan ātlī?  
*Silver head-ornament now whom-with is?*

Chaṭrmuṇḍi enghāi-gusan ātlī.  
*The-head-ornament me-with is.*

Nin hadkā māl hendekāi jē dōshī kū mālāi?  
*Thou stolen property boughtest that guilty or art-not?*

Hā. En dōshī ātlān.  
*Yes. I guilty am.*

## FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold nose-drop from Phāudā Bhāturi?

Yes.

When did you buy it, and how much did you pay for it?

Five or six days after the woman Hem had been killed, Phāudā handed the nose-ornament over to me and asked two rupees for it. I said that I had no money. Said he, 'if you have no money, give me a *khāṇḍi* of rice, and keep the nose-ornament. You will give me three *khāṇḍi* more later on.' I said that I should not be able to give more, and so I gave him one *khāṇḍi* and kept the nose-ornament.

Had you ever any other business with Phāudā?

Eight days before the purchase of the nose-ornament, I bought a silver *Chaur-muṇḍi*,<sup>1</sup> and gave Phāudā a cock worth two annas.

<sup>1</sup> A kind of head-ornament.



How much would the *Chaurmunḍi* fetch in the bazar ?

Two rupees.

What is the price of the gold nose-drop ?

Two rupees and-a-half.

What is the price of a *khāṇḍi* rice ?

When Phāudā sold me the nose-drop, there went two *khāṇḍis* and-a-half to the rupee. At that rate, one *khāṇḍi* would cost six annas and four pice.

When you bought a nose-drop worth two rupees and-a-half for six annas four pice worth of rice, did you not suspect that he might have stolen it ?

Three days after the purchase I began to feel uneasy, and I went to Phāudā's village, but he was not in. So I took his wife Mandē with me and went to the village of Jhariākhaman. We found Phāudā in the jungle, cutting wood for the Ḍāhi cultivation. I returned the nose-drop to Phāudā, and he gave it to his wife to keep.

Did you return the gold ornament voluntarily, or did anybody tell you to do so ?

I was uneasy in my mind, and therefore I restored it, thinking that it might be stolen property.

Did Phāudā tell you where he had got the nose-drop, when you bought it ?

He said that he had brought it from a great distance. When I heard that, I suspected that it might have been stolen. But I bought it because I got it cheap. Afterwards I restored it. He, however, had eaten my rice.

Where is the silver *Chaurmunḍi* now ?

It is with me.

Do you plead guilty of buying stolen property ?

Yes, I do.

Kurukh is also spoken in the Bamra State. The dialect is known as *Kisān*, i.e. cultivators' language. The estimated number of speakers is 3,750. The corresponding figure at the last Census of 1901 was 15,704. The old estimates are probably below the mark, and some of the 13,569 individuals who have been returned as speaking Munḍārī should be transferred to Kurukh. In 1901, only 6,023 speakers of Munḍārī were returned from the district.

With regard to pronunciation, we may note the substitution of an *h* for Standard *kh*. Thus, *hekhā*, Standard *kekkhā*, hand; *heddu*, Standard *khedd*, foot; *mōhā-gē*, Standard *mōkhā-gē*, in order to eat. Compare Kurukh *khonḍi*, Munḍārī *hunḍi*, gather.

**Nouns.**—The usual plural particle is a prefixed *bagi*. Thus, *bagi ghorī*, mares; *bagi kokai*, daughters. Compare Standard *bagge*, many. Besides we also find forms such as *jāti-mānē*, the caste-men. Compare Oriyā and Chhattisgarhī.

The usual case-suffixes are, accusative *n*, *nu*; dative *kī*, *gē*; ablative *tī*; genitive *kē*, *gē*; locative *nū*. Thus, *hadusin hadun dhar-ke*, having seized the lad and the girl; *jāti-mānē hadunnu meñjas*, the caste-men asked the girl; *baṅgaskī*, to the father; *ās-gē*, to him; *nēkhē-gustī*, from whom? *baṅgas-kē*, of a father; *eñ-kākas-gē hadu*, my uncle's son; *olpū-nū*, in the house.

Forms such as *māl-jālār*, of the property; *ālaskar*, of a man, are formed with the genitive suffix *r* of the Oriyā dialect spoken in the State.

**Pronouns.**—The final *ai* of the genitive of personal pronouns has been replaced by *ē*; thus, *enghē*, my; *nīnghē* or *nighē*, thy; *emhē*, our; *nimhē*, your. 'Thou' is *nīn*, but also *nighe*. *Ālas*, a man, is often used instead of *ās*, he. 'His' is *āsgē* and *āskēr*.

**Verbs.**—The present tense of the verb substantive is *atlan*, I am; *atlai*, thou art; *atlas*, he is; *atli*, it is. The masculine form is apparently also used for the feminine. Compare *ra'a-chas*, she was. The singular forms are often used in the plural. A third person plural is *atlā*, they are.

With regard to finite verbs, we may note forms such as *kerkechkan*, I went; *kerkchas*, he went; *nañjā-ich'as*, he did; *nañjkā-r'om-nē*, that I might have done; *mal nannā*, I did not.

Further details will be ascertained from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second a popular tale. They are far from being satisfactory, but it is hoped that they are sufficient to show the general character of the dialect.

[No. 34.]

## DRAVIDIAN FAMILY.

### KURUKH.

(STATE BAMBA.)

### SPECIMEN I.

Ortos-ki	jōrē	haddar	atlā.	Jōrē	haddar-rū	sānis	tañ-baṁsin
One-to	two	sons	are.	Two	sons-among	the-younger	his-father-to
tingiyās,	'hañ,	māl-jālār	jāhā	bhāg	āngās-ki (sic)	bhāg	khātrō
said,	'father,	property-of	which	share	me-to	share	will-be-got
adin	chiā	engā.'	Ālas	bhāg	nañjā-ich'ās.	Bagi	ulā
that	give	to-me.'	He	share	made-gave.	Many	days
						not	passed-eren
sāni	hadar	sabu	māl-jāl	uṇḍā-nū	atli	gechbā	kērā
young	son-of	all	property	one-in	is	far	went
						distant	country-in.
Asani	hurmi	uṇiar-kērā.	Sabu	uṇiar-kērā	balkē	aṅgē	maliarag
There	all	spent-went.	All	spent-went	then	there	famine
							became.
Bēsi	dukh	hakhiyās.	Ālas	ā	purthi-nū	ālas-kar	āsrā-āchas.
Much	misery	got.	He	that	country-in	man-of	protection-took.
Ālasin	taichas	taṅgan	hallā-gō	kissu	hā'pā-gē.	Ālas	kissu
Him	sent	his	field-to	swine	to-tend.	He	swine
							eaten
unku	mōhā-gē	mān	atle.	Taṅgāhē	nēdhi	unku	mall
husks	to-eat	mind	is.	Him-to	anybody	husks	not
							gave.

[ No. 35.]

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE BAMRA.)

## SPECIMEN II.

Onṭā pādā-nū onṭā pachkis ra'achas. Ās-gē kokai onṭā ra'achas.  
*One village-in one old-man was. Him-to daughter one was.*  
 Kokainu onṭā hadus dharchas boṅgas. Ā pachis ā-bālke jāti-  
*The-daughter one boy caught fled. That old-man that-time caste-*  
 gusan-gē teṅgā kēras. Teṅgiyas jāti-gusan-nū, 'eṅhē kokai onṭā  
*near-to to-say went. He-said caste-presence-in, 'my daughter one*  
 hadus dharchas boṅgas.' Jāti-mānē āl taias dāgra-kēra hakhiyas.  
*boy caught fled.' Caste-people men sent searching found.*  
 Hadusin hadun dhar-kē āndras. Jāti-mānē hadunnu meñjas, 'nighē  
*Boy girl having-caught brought. Caste-people girl asked, 'thou*  
 hadus sāṅge ender kārakai? 'Hadun teṅgiyas, 'hadus sikshyā-nu kēras.'  
*boy with why wentest? 'The-girl said, 'the-boy entreaty-in went.'*  
 Jāti-mānē teṅgiyas hadusnu, 'nanas-kē hadun dharchkai boṅgai jō  
*Caste-people said boy-to, 'another-of girl caughtest fledst that*  
 nighē dush nañjakedas. Nighē dush nañjakedas jō eṅhe bhuji-nu  
*thou fault madest. Thou fault madest that thou feast-in*  
 rupiā chiā. Pachkisnu kaniā-mūl satē rupiā chāri anā chiā chandhe.'  
*money give. Old-man-to bride-price seven rupees four annas give soon.'*

## FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man who had a daughter. A young lad ran away with her. The father then went and complained to the caste that the lad had run away with his daughter. The caste sent men to search after them, and they were found and brought back. The caste-people asked the girl, 'why did you go with the lad?' The girl said, 'he persuaded me.' They then said to the lad, 'since you have committed the fault of running away with another man's girl, you must stand a feast, and you must give the old man seven rupees and four annas for the girl.'

Five hundred and forty-seven speakers of Kisān have been returned from the Rairakhol State. The corresponding figures at the last Census of 1901 were 1,367. The so-called Kisān of Rairakhol is simply a corrupt Kurukh, just as was the case in Bamra.

The dialect of Rairakhol in many respects agrees with that spoken in Bamra. Compare *hāpā*, Standard *khāpā*, tend; *dhannū muñjyā-chichchas*, he wasted his property; *enghē*, my; *nighē*, thy; *malla charhnā*, I did not transgress, etc.

The plural is seldom expressed; thus, *jōrē haddus*, two sons; *chākriyās*, the servants. Sometimes also the case suffixes are dispensed with. Thus, *alas*, of, or to, a man; *bāngs*, to the father. The dative and the accusative are sometimes confounded. Thus, *āsin*, to him; *chākryār-ing*, to the servants.

With regard to pronouns we may note forms such as *yālās-kī*, i.e. *ī-ālas-kī*, of that man, his; *ās-kē*, and *ās-ghē*, his; *hat*, that thing; *endrā-nī*, anything, and the use of *ēkā*, which? as a relative pronoun.

Most verbal forms are apparently regular. Compare *atlī*, it is; *atlas*, they are (singular instead of plural); *hakkhān*, I get; *hakkhālār*, they are getting; *chichkai*, thou gavest; *tingun*, I shall say; *nānōt*, let us do. Several irregular forms are, however, used as well. Thus, *kōt* and *kēras*, he went; *kāmchāt*, he did; *bhāgkāmā*, dividing; *oṇṇā jamā-kiri*, having collected; *kēras*, going; *ērat*, having seen, etc.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[No. 36.]

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE RAIRAKHOL.)

Onṭā      alas      jōrē      haddus      atlās.      Aul-tin      sannis      haddus  
*One   man(-of)   two   sons   were.   Them-of   the-younger   son*  
 bāngs      tīngyās, 'hē      bān,      nighē      dhannū      ōkā      bhāgū      ēn      hakkhan  
*the-father-to   said, 'O   father,   thy   property-in   which   share   I   get*  
 hat      chyā.'      Anuntī      ās      dhannū      bhāg-kāmā      ār-gō      chichyas.  
*that   give.'   Thereafter   he   property-in   division-making   them-to   gave.*  
 Unā      ullā      kir-kānṭhū      sannis      kukkas      hurmī-jēkō      onṭā-jamā-kiri  
*Few   days   going-after   the-younger   son   all   one-place-making*  
 uchelas,      gechchhyā      rāji      kōt,      kharāb      kāmchāsyā      hurmī      dhannū  
*took,   distant   country   went,   evil   deeds-in   all   property*  
 muñjyā-chichchyas.      Hurmī      muñjyā-chichchyas      ārū      ā      dēs-nū      niṭhā  
*wasting-gave.   All   wasting-gave   and   that   country-in   heavy*  
 mahrag      khātrā,      ās-ghē      dukh      khatrā.      Innuntī      ās      kēras      ā  
*famine   occurred,   his   distress   occurred.   This-from   he   went   that*  
 dēsantas      onṭā      arpentas      āsrā-nu      rāchas.      Ās      alas      āsin      kissūbhir  
*country-in   one   citizen(-of)   protection-in   remained.   That   man   him   swine*  
 hāpā-gē      hallū-gē      uchelas.      Āsan      āsin      nēdin      endrā-nī      onā-gō      māl  
*to-feed   field-to   sent.   There   him   anybody   anything   eating-for   not*  
 chichchyas.      Ās      kissū-gē      mōhā-gē      kuṇḍ      kulā      uunā-gē      man      kāmchāt.  
*gave.   He   swine-to   eating-for   husks   belly   filling-for   mind   made.*  
 Pāsili      ās      manē-manē      chētā      hakhyās      singyās, 'hāy,      enghē      bāngsē-  
*Afterwards   he   in-mind   sense   got   said, 'Oh,   my   father's-*  
 chāhā-nū      yēngurē      chākriyās      adhyanti      bāgē      onā-gē      hakkhalnār.      Bākī  
*house-in   how-many   servants   enough-from   much   eating-for   get.   But*  
 ēn      kīrā      khayāldān.      Ēn      bāngsē-chāhā-nū      kēras      ārū      tīngun, "hō  
*I   with-hunger   am-dying.   I   father-of-near   going   and   will-say, "O*  
 bāng,      ēn      mahāpur-ghē      ārū      nighē      chāhā-nū      pāp      kāmchekān.      Nighē  
*father,   I   heaven-of   and   thy   presence-in   sin   did.   Thy*  
 haddun      bānā      mallyān.      Nighē      onṭā      chākriyās      bhutti      enghan      uiyā."'  
*son   to-say   I-am-not.   Thy   one   servant   like   me   keep."'*  
 Ad-ghē      pāsili      ās      chōchyas      bāngsē-chāhā-gē      kēras.      Bākī      tānghē      bāngs  
*That-of   after   he   arose   father-of-presence-to   went.   But   his   father*

nīṭhā gechchhyā āsin ērat, dayā niñjas, ārū kudiya-kērās, ārū tānghē  
*very far him seeing, pity made, and running-went, and his*  
 hañṭā dharchas, ārū āsin chunkhyās chichchas.  
*neck seized, and him kissed gave.*

The table printed on p. 407 shows that Kurukh is spoken in several places outside the territory where it is a vernacular. We cannot, in this place, deal with the various forms the language assumes abroad. It is known under the same names as within its proper territory. Thus we find it returned as Dhāngarī in Shahabad, Champaran, and Bhagalpur. In Bhagalpur the speakers are also known as Kōls, and their language has, therefore, hitherto been considered as a Muṇḍā dialect. The beginning of the Parable of the Prodigal Son in the so-called Dhāngarī or Kōl of Bhagalpur will, however, show that it is Kurukh and not a dialect of the Muṇḍā family.

[ No. 37.]

## DRAVIDIAN FAMILY.

### KURUKH.

(DISTRICT BHAGALPUR.)

Nēkhai ālar-gi duṭā khaddar rahcha. Aiantī sanī taṅgdas  
*Some man-of two sons were. Them-from the-younger son*  
 tambas-turu bāchas, 'bābā, eiṅhac hissā-nō jō dhanan raī, holē  
*his-father-to said, 'father, my share-in which property is, then*  
 chyā.' Aur ā dhanan khaṭṭias. Jokā ūlā hu malā bitīā,  
*give.' And that property he-divided. Few days even not passed,*  
 sanī taṅgdas hūmi dhanan jamā nañjas, dūsarā dēs boṅgas,  
*the-younger son all property together made, another country went,*  
 aur asan taṅghai dhanan indar-indar nañjas. Aur jab sagrō mujias  
*and there his property what-what made. And when all spent*  
 chichas antilkē ā rājin-āggar kīṛā mañjā, aur antilkē kīṛā  
*gave then that country-in-big famine became, and then famine*  
 mañjas. Aur ā rāji-nū oṇṭā ālas-gusan rāyā-helras, aur antilkē  
*he-became. Then that country-in on man-near to-live-began, and then*  
 āsin khal-nū kis montā taias. Aur antilkē khusī ghasi mōkḥdas.  
*him field-in swine to-tend he-sent. And then gladly grass ate.*

Nēhu mal chainar.  
*Anybody not gave.*

## MALTO.

Malto is almost exclusively spoken in the Rajmahal Hills in the north-east of the Sonthal Parganas. The number of speakers has been estimated at about 12,000.

Malto is the name used by the people themselves in order to denote their language. The word simply means 'the language of the Maler,' and *maler* in Malto means 'men' and is the name the people apply to themselves. The Rev. E. Drocse, whose Malto Grammar is the principal source of our information about the language, writes *maler*, and I have adopted this form, though most authorities write *māler* with a long *a*.

We do not know the original meaning of the word *maler*. The Rev. F. Hahn, in the introduction to his Kurukh Grammar, draws attention to the fact that *māl* in Kurukh means 'giant,' 'hero.' It is, however, more probable that Malto like Malayālam is derived from the common Dravidian *mala*, mountain, so that the original meaning of *maler* would be 'hillmen'; compare Tamil *tamīṇar*, Tamilians, from *Tamir*, Tamil.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Māl-Pahāriās. See Vol. V, Part I, pp. 99 and ff.

The Maler sometimes also call themselves Sauriā, and their language is also known under the name of Rājmahālī, *i.e.*, the language of the Rajmahal Hills.

Malto is almost entirely confined to the Rajmahal Hills in the Sonthal Parganas. At the last Census of 1901, about 1,000 speakers were returned from other districts of the Bengal Presidency. Compare the remarks under the head of number of speakers below.

The Malto area forms a linguistic island in territory occupied by Bengali, Bihārī, and Santālī. It has already been remarked in connexion with Kurukh that the traditions of that latter tribe are to the effect that the Kurukhs and the Maler are one and the same tribe, and that they formerly lived together on the banks of the Sone, whence the Maler followed the course of the Ganges and finally settled in the Rajmahal Hills. This tradition is strongly borne out by the close resemblance between the languages of the two tribes.

The skirts of the Rajmahal Hills and the low lands and valleys intersecting them are now occupied by the Sonthals. In former days the Maler made frequent raids on the plains. Towards the end of the 18th century they were brought to terms by Augustus Cleveland, Collector and Magistrate of Bhagalpur, who left them in free possession of their territory on condition that they should give up their predatory habits. He did not, however, succeed in inducing them to turn to regular cultivation. They preferred to call in the Sonthals from Hazaribagh as cultivators, and the result has been that the Sonthals have now taken possession of the low lands and the valleys, and the Maler have only retained the hills.

According to information collected for the purposes of this Survey, Malto was spoken by 12,801 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Māl-Pahāriā, which was treated as a Dravidian form of speech, but has now turned out to be a corrupt Bengali.

A much larger number of speakers has been returned at the last Census of 1901. The details are as follows :—

Hoogly . . . . .	37
Dinajpur . . . . .	140
Darjeeling . . . . .	243
Bhagalpur . . . . .	338
Malda . . . . .	543
Sonthal Parganas . . . . .	52,476

TOTAL . 60,777

The corresponding figure for the Maler tribe was 48,281. The language total is, therefore, certainly above the mark. We are not, however, able to check it, the estimates made for the purposes of this Survey probably being too low. Mr. Gait, in the report of the last Census of Bengal, explains the discrepancy between the language and caste returns as follows :—

‘The true explanation seems to be that Rājmahālī which, following the Linguistic Survey, I classed as Malto, should in many cases have been treated as Bengali, and that the word Malto itself was sometimes misused in the same sense. Except in the case of Rājshahī, the ambiguity attaching to these terms did not attract my attention in time to enable me to remove it by classifying the language of the persons so returned according to their caste and tribe.’

Malto has not been mentioned by any old authority. A short vocabulary was printed in the fifth volume of the Asiatic Researches. The following Authorities, are the works dealing with the language which I have come

ACROSS :—

- ROBERTS, MAJOR, R.E.,—*Specimen of the Language of the People inhabiting the Hills in the vicinity of Bhagulpoor. Communicated in a letter to the Secretary. Asiatick Researches. Vol. v, 1799, pp. 127 and ff.*
- HODGSON, B. H.,—*The Aborigines of Central India. Journal of the Asiatic Society of Bengal. Vol. xvii, 1848, pp. 553 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. II. London, 1880, pp. 99 and ff. Contains vocabularies of Malto, etc.*
- MASON, F.,—*The Talcing Language. Journal of the American Oriental Society, Vol. iv, pp. 277 and ff. Contains a list of words in Rājmahālī, etc., reprinted in the British Burma Gazetteer, and in the Revue de Linguistique, Vol. xvii, pp. 167 and ff.*
- DALTON, E. T.,—*Descriptive Ethnology of Bengal. Calcutta, 1872. Contains a Rājmahālī vocabulary.*
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India. Calcutta, 1874, pp. 94 and ff.*
- COLE, REV. F. T.,—*The Rājmahāl Hillmen's Songs. Indian Antiquary, Vol. v, 1876, pp. 221 and f.*
- AUFRECHT, THEODOR,—*Eine Liste von Rājmahālī-Wörtern. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. xxxi, 1877, pp. 742 and ff. Contains a Rājmahālī vocabulary, found among the papers of the late John Bentley in the Trinity College, Cambridge.*
- SWINTON, R.,—*Rājmahālī Words. Indian Antiquary, Vol. vii, 1878, pp. 130 and ff.*
- RAJMAHALLI PRIMER,—*Paryen Sikatra Maltono, i Kochi. Agra, 1879.*
- DROESE, REV. ERNEST,—*Introduction to the Malto Language, Agra, 1884.*

Malto does not possess a literature of its own. The Psalms, the four Gospels, and the Acts of the Apostles have been translated into it. The Roman Language and Literature. alphabet has been made use of for the purpose.

The Malto language very closely agrees with Kurukh. It has, however, been strongly influenced by Aryan tongues, especially in vocabulary, and there are also some traces of the influence of the neighbouring Santālī.

**Pronunciation.**—The system of denoting the sounds of the language has been introduced by the Rev. E. Droese, and it is based on the common system used



in transliterating Hindōstānī. It is therefore sufficient to draw attention to some few points.

*B* is described as fluctuating between the English *b* and *v*; and *w* is said to be something between English *v* and *w*.

The Rev. E. Droese describes the pronunciation of *q* as follows:—

'*q*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking (? clicking) sound.'

There is also a deep *g*, which is said to be like the Northumbrian *r*. It does not, however, occur in the specimens. Mr. Droese writes it *g*. Compare the Arabic *ghān*.

*Th* is said to be a lightly sounded sharp English *th*.

**Nouns.**—Men and gods are masculine, women and goddesses are feminine. All other nouns are neuter. The feminine agrees with the neuter in the singular, and with the masculine in the plural. Neuter nouns have no plural. The termination of the nominative singular feminine and neuter is *th*, and this suffix is also added to words such as *abba*, my father; *prabhu*, the Lord; *Gosañyi*, God. Thus *eng abbath goṭ āken enge sopchāth*, my father has given all things to me; *Gosañyith iṇo-iṇo chāchet Ibrahimek maqerīn kundtroṭi pāryith*, God is able of those stones to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding *ni*, thus, *mal-ni*, a hill woman; *mālik-ni*, a mistress, etc. The suffix *ni* is, of course, borrowed from an Aryan source.

The natural gender is distinguished in the usual way by prefixing words such as *bokṛa*, male; *ḍaḍi*, female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding *r*; thus, *maler*, men; *malnīr*, women. *Peli*, a woman, and *maqi*, a girl, form their plurals *peler*, *mager*, respectively. *Bager* or *bagter*, many, is often used as a plural suffix. Thus, *taṅgad bagter*, son many, sons. A kind of plural is in a similar way formed from neuter nouns by adding *gahṇḍi*, a flock, a multitude; thus, *bēḍi gahṇḍith*, sheep.

The case suffixes are added immediately to the base, just as is the case in Kurukh. The suffixes are also mainly the same as in that form of speech. Compare the skeleton grammar on pp. 452 and ff. below. It should, however, be noted that Malto always uses the definite nominative, not only of masculine nouns, but also of feminine and neuter bases. Thus, *maleh*, a man; *malnith*, a woman; *manth*, a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix *k* sometimes takes the form *ko*; thus, *mal-ko*, to a man. This suffix is said to add a collective signification so that the proper translation of *mal-ko* would be 'to mankind.' From *ko* is formed an emphatic *kihi*, and in a similar way an emphatic *nihi* is found in addition to the locative suffix *no*; thus, *mal-kihi*, even to man; *aḍa-nihi*, even in the house. The final *ihi* in these suffixes probably represents an attempt at marking an *i* with a following semi-consonant.

**Adjectives.**—Nouns are freely used as adjectives. A final *e* is dropped, and so also the final *i* of *peli*, woman. Thus, *male*, man; *mal leṭuth*, a human hand: *peli*, woman; *pel sūjeṭh*, female attire. In other respects the Malto adjective is of the same kind as that of Kurukh.

**Numerals.**—Malto has borrowed Aryan forms for the numerals 'three' and following. Aryan forms are also commonly used for the two first numerals.

When the Dravidian forms are used to qualify neuter nouns, generic particles are prefixed to them in order to denote the kind of noun qualified. Such particles are *maq*, referring to animals; *paʃ*, denoting things with a flat surface; *kaɖ*, denoting objects of the appearance of tendrils; *dãɾ*, long things; *pãɾ*, round things, etc. Thus, *maq-ond êre*, one goat; *paʃ-ond kãti*, one bedstead; *pãɾ-ond pãnu*, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, *man-ond manu*, a tree; *sab-ond sabã*, a word.

It will be seen that Malto in this respect agrees with some Tibeto-Burman languages.

The two first numerals are, if we leave out the generic prefixes, *ort*, neuter *ond*, one; *ior*, neuter *is*, two. Thus, *ort maqi*, one girl; *ior maqer*, two sons.

*Ort* can also be used as a noun. It then takes the forms *ortek* in the masculine and *ortith* in the feminine. In the same way we find a noun *iorer*, they two. Instead of *ior* we also find *iores* or *ioris* used as an adjective. The meaning is the same as that of *ior*.

**Pronouns.**—The Malto pronouns are the same as those used in Kurukh. Forms such as *abba*, my father, but *abbo*, thy father, are peculiar, and they seem to be formed by adding a personal suffix as is the case in Santālī.

There are no neuter plurals of the demonstrative pronouns, the singular being used instead. A *w* is often added to the demonstrative bases when they point back to objects already mentioned. Thus, *iw-iweth êro-malath*, these things are bad; *ãh bikyah ãw-ãwer barchar*, he called those came, those whom he called came. This *w* is perhaps the old suffix of the neuter plural.

**Verbs.**—The conjugational system closely agrees with Kurukh. It is, however, richer in forms than is the case in that latter language. Thus it not only possesses a present, a past, and a future, but also a conjunctive and an optative, and there is a corresponding series of negative forms. This richness of various forms is probably due to the influence of Santālī.

The various participles which are used in the formation of compound tenses are very commonly conjugated in person and number, just as is the case in Kurukh. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, *ên dũren ano dũkin*, I alone dwell there. Here the adverb *dũre*, alone, only, agrees with the pronoun *ên*, I, in person and number. Forms such as Kurukh *ên eskan ra'chkan*, I had broken, are exactly analogous. In Malto two participles are inflected in this way, one with the meaning of a present participle while the other must usually be translated as a conjunctive participle. The former takes the suffix *ne*, and the latter the suffix *ke* corresponding to Kurukh *kã*. Thus, *bandne*, drawing; *bandeke*, having drawn.

These participles are conjugated as follows :—

Singular,—

1. *bandnen*; *bandeken*.
2. *bandne*, f. *-ni*; *bandeke*, f. *-ki*.
3. *bandneh*, f. & n. *-niṭh*; *bandekkeh*, f. & n. *-kiṭh*.

Plural,—

1. *bandnem*, *bandnet*; *bandekem*, *bandeket*.
2. *bandner*; *bandeker*.
3. *bandner*, n. *-niṭh*; *bandeker*, n. *-kiṭh*.

Examples of the use of such participles are *ēn tūde piṭnen urarken*, I tiger killing was wounded ; *āh ṭakan qemlkeh eṅg bahak barchah*, he tho-money having-brought me near came.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from *baje*, to strike, the relative participles *baju*, who strikes, and *bajpe*, who struck, are formed. By adding pronominal suffixes we may form nouns of agency such as *bajuh*, a striker ; *bajpeth*, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, *ēn bajun*, I am a striker ; *nīm bajper*, you are people who have struck, etc.

There are, further, many various verbal nouns and participles.

The simplest form of the verbal noun is the base ending in *e* ; thus, *bande*, to draw. This form is the base of several adverbial and conjunctive participles. Thus, *band-no*, or emphatic *band-nihi*, in the act of drawing ; *bandako*, after the drawing ; *bandati*, by means of the drawing, on account of the drawing, etc.

*E* is also added to the base of the past tense in order to form an adverbial participle ; thus, *Mēsah ahin baje ṭilak*, Mesa him beating (by beating) overcame. There is a form ending in *i* which is used in a similar way, especially with verbs denoting motion ; thus, *maler ame tundi ochar*, the-men the-water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, *nīm indre kude ḍōkne*, what are you doing ? Often, however, the final vowel is dropped ; thus, *āh ine gumon asch ḍōkih*, he is to-day chiselling the post.

A past verbal noun, which has the additional meaning of necessity, is formed by adding the suffix *po* ; thus, *eṅge keypoth*, me-to dying-is ; death is my lot.

A third verbal noun is formed by adding *oti*, thus, *bandoti*, to draw. It is commonly used as an infinitive of purpose.

An adverbial participle is formed by adding *le* to the base of the past tense ; thus, *darch-le*, catching. It usually denotes customary or habitual action ; thus, *ēn ame chānch-le ōnin*, I water filtering drink.

Negative forms correspond to most of the participles and verbal nouns mentioned in the preceding remarks, and it will thus be seen that this part of Malto conjugation is very complex.

The suffix of the present tense is *i*, and in the 2nd person singular and the 2nd and 3rd persons plural an *n*-suffix is added. Compare the forms of the inflected participle in *ne*. The past tense is formed as in Kurukh, and the characteristic of the future seems to be *e*.

The conjunctive and optative seem to be innovations of the dialect, probably under the influence of the rich variety of the conjugational system in Santālī.

An inspection of the tables in the grammatical sketch on pp. 452 and f. will show that the personal terminations are essentially the same as in Kurukh.

The passive voice is formed by adding *uwr* or *ur*, probably a form of the verb substantive, to the base. Thus, *baj-uwr*, to be struck. This form is very commonly used reflexively. Compare the passive in Santālī.

Causatives are formed by adding the suffix *tr* ; thus, *mēñjtre*, to cause to make. From such verbs we may form double causatives by adding *tit* ; thus, *baj-tr-tite*, to cause someone to have someone struck. Other causatives are formed by adding *d* ; thus, *ōne*, to drink, caus. *onde* ; *pūne*, to put, caus. *punde*, etc.

Compound verbs are very extensively formed. Thus, *āne*, to say ; *ān-naqe*, to speak to one another ; *barch-seqe*, to come again and again, etc. We shall here only note the frequent use of the verb *mene*, to be, as the second part of transitive compounds. Thus, *saba-kata*, word, tale ; *ēm ārin sabakata meñjekem*, we spoke with them ; *nīn nīng kājen bir-menku*, thou shalt attend thy work ; *maṛe*, to will, to wish ; *maṛ-mene*, to be pleased with, to love, etc. *Mene* is itself perhaps a Santālī loan-word.

The negative verb is inflected throughout. An examination of the conjugational tables on p. 453 will, however, show that this conjugation is effected by inserting the negative particle *l* (compare *illa* in Kanarese, etc.), and then conjugating. Instead of *l* we may also add the verb *maleken*, I am not, to a participle ending in *o* ; thus, *bando-maleken*, I don't draw. This participle ending in *o* is used in combination with various forms of *maleken* in order to form several negative nouns and participles. Thus, *bando-male*, not to draw ; *bando-malpo*, not to have drawn ; *bando-molu*, not drawing (relative participle), and so forth.

There is also a negative verb *pole*, corresponding to Kurukh *polnā*, not to be able.

It is hoped that when the preceding remarks are borne in mind the short grammatical sketch which follows will enable the student to understand the forms occurring in the two specimens which follow. They have both been received from the Sonthal Parganas. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agra, 1881. The second is a popular tale taken down in the district. A list of Standard Words and Phrases will be found below on pp. 648 and ff. For further details Mr. Droese's grammar mentioned under authorities above should be consulted.

## MALTO SKELETON GRAMMAR.

I.—NOUNS.—*Male*, man ; *malni*, woman ; *manu*, tree ; *beṇḍu*, coil.

	Singular.	Plural.	Singular.	Plural.		
Nom.	<i>maleh.</i>	<i>maler</i>	<i>malniṭh.</i>	<i>malnīr.</i>	<i>manṭh.</i>	<i>beṇḍuṭh.</i>
Acc.	<i>malen.</i>	<i>malerin.</i>	<i>malnin.</i>	<i>malnirin.</i>	<i>mane.</i>	<i>beṇḍun.</i>
Inst.	<i>malet.</i>	<i>malerit.</i>	<i>malnit.</i>	<i>malnirit.</i>	<i>manet.</i>	<i>beṇḍut.</i>
Dat.	<i>malek.</i>	<i>malerik.</i>	<i>malnik.</i>	<i>malnirik.</i>	<i>manik.</i>	<i>beṇḍuk.</i>
Abl.	<i>malente.</i>	<i>malerinte.</i>	<i>malninte.</i>	<i>malnirinte.</i>	<i>mannte.</i>	<i>beṇḍunte.</i>
Gen.	<i>maleki.</i>	<i>malerki.</i>	<i>malniki.</i>	<i>malniriki.</i>	<i>manki.</i>	<i>beṇḍuki.</i>
Loc.	<i>maleno.</i>	<i>malerino.</i>	<i>malnino.</i>	<i>malnirino.</i>	<i>manno.</i>	<i>beṇḍuno.</i>
Voc.	<i>o male.</i>	<i>o maler.</i>	<i>o malni.</i>	<i>o malnīr.</i>	<i>o manu.</i>	<i>o beṇḍu.</i>

## II.—PRONOUNS—

	I.	We (exclus.).	We (inclus.).	Thou.	You.	Self.	Selves.
Nom.	<i>ēn.</i>	<i>ēm.</i>	<i>nām.</i>	<i>nīn.</i>	<i>nīm.</i>	<i>tāni.</i>	<i>tāmi.</i>
Acc.	<i>eṅgen.</i>	<i>emen.</i>	<i>namen.</i>	<i>niṅgen.</i>	<i>nimen.</i>	<i>taṅgen.</i>	<i>tamen.</i>
Dat.	<i>eṅge.</i>	<i>eme.</i>	<i>name.</i>	<i>niṅge.</i>	<i>nime.</i>	<i>taṅge.</i>	<i>tame.</i>
Gen.	<i>eṅ(-ki).</i>	<i>em(-ki).</i>	<i>nam(-ki).</i>	<i>niṅ(-ki).</i>	<i>nim(-ki).</i>	<i>taṅ(-ki).</i>	<i>tam(-ki).</i>
Loc.	<i>eṅgeno.</i>	<i>emeno.</i>	<i>namenno.</i>	<i>niṅgeno.</i>	<i>nimenno.</i>	<i>taṅgeno.</i>	<i>tamenno.</i>

	He.	She, it.	They (m. and f.).	Who ?	What ?
Nom.	<i>āh.</i>	<i>āṭh.</i>	<i>ār, ā-saber.</i>	<i>nēreh, f. nē(ri)ṭh.</i>	<i>indrṭh.</i>
Acc.	<i>ahin.</i>	<i>aṭhin, n. aṭhe.</i>	<i>ārin.</i>	<i>nēken.</i>	<i>indre.</i>
Dat.	<i>ahik.</i>	<i>aṭhik.</i>	<i>ārik.</i>	<i>nēke.</i>	<i>indrīk.</i>
Gen.	<i>ahi(-ki).</i>	<i>aṭhi(-ki).</i>	<i>āri(-ki).</i>	<i>nēk(-ki).</i>	<i>indrki.</i>
Loc.	<i>ahino.</i>	<i>aṭhino, n. aṭheno.</i>	<i>ārino.</i>	<i>nēkeno.</i>	<i>indrno.</i>

*Ih*, f. and n. *iṭh*, this, is inflected as *āh*, that. So also *nāh*, that one. *Aw*, that ; *iw*, this, plur. *āw-āw*, *iw-iw*, respectively, refer to something which has previously been mentioned. *Nēreh*, who ? has a nom. plur. *nērer*. *Ikeh*, which ? is inflected as *maleh*, man, but inserts *hi* before the suffixes of the instrumental, ablative, and locative. Thus, *ikehiṭh*, by which ? The feminine *ikeṭh* is inflected like *malniṭh*, and the neuter *ikuṭh* like *manṭh*.

*Ā* (*āw*), that ; *ī* (*iw*), this ; *ik*, which ? are adjectives.

Indefinite pronouns are formed by adding *goṭe* or *beḍi* to the interrogative pronouns. Thus, *ikeh-goṭe*, anyone ; *indrṭh-beḍi*, something.

**III.—VERBS.**—*Bande*, to draw; *darge*, to catch.

Verbal nouns—*bande*, *bandpo*; *darge*, *darypo*. Negative, *bando-male*, *bando-malpo*; *dargo-male*, *dargo-malpo*.

Infinitive of purpose—*bandoti*; *daryoti*.

Relative participles—Present, *bandu*; *daryu*. Negative, *bando-malu*; *dargo-malu*. Past, *bandpo*; *darypo*. Negative, *bando-malpe*; *dargo-malpe*.

Inflected adverbial participles—*bandne*; *daryne*. Negative, *bando-malne*; *dargo-malne*. Past, *bande-ke*; *darchke*. Negative, *bandleke*, *daryleke*.

Adverbial participles—*band(e)*, *bandi*, *bandle*; *darch*, *darchi*, *darchli*. Negative, *band-balo*, *bando-malle*; *dary-balo*, *dargo-malle*.

Conjunctive participles—*bandako*; *darchko*. Negative, *bandlako*; *darylako*.

Case forms of verbal noun used as participles—*bandno*; *daryno*. Negative, *bando-malno*; *dargo-malno*; *bandati*, *darchati*. Negative, *bandlati*; *darylati*, etc.

	Present.	Past.	Future.	Conjunctive.	Optative.	Imperative.
<b>Sing</b>						
1.	<i>bandin.</i>	<i>bandeken.</i>	<i>banden.</i>	<i>bandlen.</i>	<i>bandon.</i>	
2. m.	<i>bandne.</i>	<i>bandeke.</i>	<i>bandene.</i>	<i>bandle.</i>	<i>bando.</i>	<i>banda</i> , <i>bandkr.</i>
2. f.	<i>bandni.</i>	<i>bandek.</i>	<i>bandeni.</i>	<i>bandli.</i>	<i>bando.</i>	
3. m.	<i>bandik.</i>	<i>bandah.</i>	<i>bandeh.</i>	<i>bandleh.</i>	<i>bandoh</i> , <i>bandāndeh.</i>	
3 f. & n.	<i>bandith.</i>	<i>bandath.</i>	<i>bandenith.</i>	<i>bandlith.</i>	<i>bandoth</i> , <i>bandāndeth.</i>	
<b>Plur.</b>						
1. excl.	<i>bandim.</i>	<i>bandekem.</i>	<i>bandem.</i>	<i>bandlem.</i>	<i>bandom.</i>	
1. incl.	<i>bandit.</i>	<i>bandeket.</i>	<i>bandet.</i>	<i>bandiet.</i>	<i>bandot.</i>	
2.	<i>bandner.</i>	<i>bandeker.</i>	<i>bander.</i>	<i>bandler.</i>	<i>bandor.</i>	
3.	<i>bandner.</i>	<i>bandar.</i>	<i>bander.</i>	<i>bandler.</i>	<i>bandor</i> , <i>bandānder.</i>	

The neuter singular is also used when the subject is a plural neuter noun. *Banda* is the present, and *bandlu* the future imperative.

The tenses of *darge*, to catch, are formed in the same way. Thus, *daryin*, I catch; *darchken*, I caught; *darchah*, he caught.

Present definite—*band(e) dōkin*; *darch dōkin*.

Pluperfect—*bandeken bechken*; *darchken bechken*; 3rd pers. *bandekah bechchah*, etc.

**NEGATIVE TENSES.**—

Present—*bando-maleken* or *bandolken*, etc., as *bandeken*.

Past—*bandleken*, etc., as *bandeken*.

Future—*banden mala*, etc.; 2nd pers. sing. *bandene(-ni) mala* and *bandlene(-ni)*; 3rd pers. fem. and n. *bandenith mala* and *bandlenith*.

Conjunctive—*bandlon*, as *bandon*.

Optative—*bando-māndon*, etc.

**IRREGULAR VERBS.**—The past tense is often apparently irregular. Thus—

Base.	PAST.		Base.	PAST.	
	1st pers.	3rd pers.		1st pers.	3rd pers.
<i>eye</i> , bind.	<i>ēcheken.</i>	<i>ēchah.</i>	<i>behe</i> , exist, be.	<i>bechken.</i>	<i>bechchah.</i>
<i>qoye</i> , reap.	<i>qoseken.</i>	<i>qosah.</i>	<i>pāte</i> , take up.	<i>pakken.</i>	<i>pakyah.</i>
<i>qoye</i> , measure.	<i>qojeken.</i>	<i>qojah.</i>	<i>mehe</i> , be.	<i>meñjeken.</i>	<i>meñjah.</i>
<i>bare</i> , come.	<i>barchken.</i>	<i>barchah.</i>	<i>chāge</i> , set loose.	<i>choqgen.</i>	<i>choqas.</i>
<i>āte</i> , beat the drum.	<i>ateken.</i>	<i>atah.</i>	<i>ōne</i> , drink.	<i>ondeken.</i>	<i>ondah.</i>

*Mene*, to be, has a corresponding negative *maleken*, I am not; *malleken*, I was not. Both are conjugated like *bandeken*. *Mene* is regularly inflected when it is not the copula. Thus, *āh meno-malah*, or, *menolah*, he is not.

Passive voice—Formed by adding *uor* or *ur* to the base and conjugating throughout. Thus, *baj-uor-in*, I am struck; *āh baj-uor-eh*, he will be struck.

Causatives—Formed by adding *tr* to the base and conjugating throughout. Thus, *bai-tr-in*, I cause to strike.

[ No. 38. ]

## DRAVIDIAN FAMILY.

MALTO.

## SPECIMEN I.

(SONTHAL PARGANAS.)

Ort malek iwr maqer bechohar. Chudeh tambakon awdyah,  
*One man-to two sons were. The-younger his-father-to said,*  
 ‘o abba, bîteki bakrath enge anrsith athe qata.’ Ānko āh  
*‘O father, property-of portion me-to will-come that give.’ Then he*  
 arik chāgkeh chichah. Pulond dini dokkeh chud  
*them-to having-divided gave. Few days, having-stayed young*  
 maqch goṭeni tungah ante gech dēsik urqqch ekyah,  
*son all gathered and far country-to having-come-out went,*  
 ante ano taṅg-ki bîten ḍagraha kâje-no oṅgrah. Goṭeni  
*and there his property bad deeds-in consumed. All*  
 oṅgyah ani ā dēsino akāleth uṭrāth, ante āh kîr-waroti  
*consumed and that country-in famine sell, and he to-hunger*  
 jejyah. Āh ā dēsiki ort malen birgrkeh ano  
*began. He that country-of one man having-joined there*  
 ḍokoti jejyah; ani āh ahin kise charātroti taṅg ketek teyah.  
*to-live began; and he him pigs to-tend his field-to sent.*  
 Ante āh kisth moqāth ā choprat taṅgki kochon urdoti  
*And he pigs ate that husk-wiith his belly to-fill*  
 uglechah, je nēreh goṭe ahik chiylah. Ani āh bijorārkeh  
*he-wished, but anyone even him-to gave-not. Then he having-come-to-senses*  
 awdyah, ‘eng abba aḍano ikondi bēni-kudurik lapeth ēgrith,  
*said, ‘my father’s house-in how-many servants-to food is-sufficient,*  
 ante ēn kîret keyin. Ēn chōcheken eng abba bahak ōken,  
*and I hunger-from die. I having-arisen my father near will-go,*  
 ante ahin awden, “o abba, ēn merg panteno ante ning bahano  
*and him-to will-say, “O father, I heaven towards and thy place-in*  
 pāpen kudken. Ante aneke ēn ningad ānuwr joker maleken. Je  
*sin did. And now I thy-son to-be-called worthy am-not. But*  
 ningki bēni-kudari chow engen mēñja.”’ Ānkeh āh chōchah ante  
*thy wages-worker like me make.”’ Having-said he arose and*  
 tambako bahak okyah. Āh gechi behnihi, tambakoh ahin tundkeh  
*his-father’s place-to went. He far being-when, his-father him having-seen*  
 chengjyah, ante hoṅ-kitrkoh ahin bāṅgretrah ante chumqah. Taṅgadeh  
*pitied, and running-approaching him embraced and kissed. His-son*



ahin awdyah, 'o abba, ĕn merg panteno ante ning bahano pāpen  
*him-to said, 'O father, I heaven regarding and thy place-in sin*  
 kudken, ante aneko nandu ningad anuwr joker male-ken.' Tambakoh  
*did, and now again thy-son to-be-called fit am-not.'* His-father  
 taŋg chākriyar in awdyah, 'goŋte ēru pinderen ondrker ahin  
*his servants-to said, 'all-from good cloth having-brought him*  
 ohuytra, ante ahiki tētuno aŋtin, qedno jutan attra. Ante borqo  
*cause-to-wear, and his hand-on ring, feet-on shoes put. And fatted*  
 ōy-maon, nām laplet ante apokārlet, athik ondrker  
*cow-young, we should-eat and should-make-merry, therefore having-brought*  
 piŋa; i eŋgadeh keyp meŋjah, je aneko nandu jiyaryah; ewjyah,  
*kill; this my-son dead was, but now again revived; he-was-lost,*  
 je aneko anduwrah.' Ante ār apokāroti jejyar.  
*but now was-found.'* And they to-make-merry began.

Ahiki mēgro taŋgadeh ā gari ketono dokyah. Kirneh āh ada  
*His eldest his-son that time field-in was. Returning he house*  
 atgi anrskch lalē-pāre-ki sadin meŋjah. Ante ort chākriyan  
*near having-reached dancing-singing-of sound heard. And one servant*  
 bikkeh, 'ith indrth?' āny meŋjah. Āh ahin awdyah, 'ning-doh  
*having-called, 'this what?' thus asked. He him-to said, 'thy-brother*  
 barchah, ante abboh ahin ēruqani andah ālagkeh borqo ōy maon  
*came, and thy-father him well found therefore fatted cow young*  
 piŋyah.' Ānko āh rōkarkeh ule koroti maŋ-menlah. Je ahi  
*killed.' Then he having-got-angry inside to-enter willing-was-not. But his*  
 tambakoh urqqch ahin bōrtrah. Āh tambakon awde-kirtrah,  
*his-father having-come-out him entreated. He his-father-to said-returned,*  
 'tunda, inond bacheri ēn ningen sēwch dōkin, ante ikonno  
*'see, so-many years I thee having-served am, and ever*  
 goŋe ningki ukmen tuwloken, je ēn eŋg saŋgaleri saŋgal apokārten,  
*even thy command broke-not, but I my companions with should-rejoice,*  
 athik nīn ikonno goŋe maqond ēr . maon eŋge qatloki; je  
*therefore thou ever even one sheep young me-to gavest-not; but*  
 ningki biten laŋgwino oŋgyah, ā ningadeh barchah, ani nīn  
*thy property harlotry-in consumed, that thy-son came, then thou*  
 ahi lagki borqo ōy maon piŋki.' Ānko āh ahin awdyah, 'o  
*his sake-for fatted cow young killedest.'* Then he him-to said, 'O  
 eŋgade, nīn eŋg saŋgal jugck behne; eŋgkith āth ningkith. Je i  
*my-son, thou me with always art; mine that thine. But this*  
 ningdoh keyp meŋjah, je nandu ujih; ewjyah, je anduwrah,  
*thy-brother dead was, but again lives; was-lost, but was-found,*  
 ālagkith namo lalopāroti apokāroti behith.  
*therefore us-to to-dance-and-sing to-make-merry it-is.'*



## DRAVIDIAN FAMILY.

MALTO.

## SPECIMEN II.

(SONTHAL PARGANAS.)

Mundi-mundi gol-rājarki amlente agdu maler i mulekeno  
*Formerly-formerly Hindu-kings-of time-from before the-men this country-in*  
 dokker tam mar-meñjar. Atino aṅge-maṅge qale-kukṛe kudyar chaqar. Dokno  
*living their will-did. There their-own field-plot made sowed. Living*  
 dokno goler i mulukek aṅrsker maleri guni gaṛe baje-naqe  
*living Hindus this country-to having-come men with much fighting-mutually*  
 dokyar, ante arin ṭideker āriki qeqle ante qale bachyar. Maler  
*were, and them having-overcome their land and field robbed. The-men*  
 tamki qepe ante qalo ambker ḍaḍeno dōkoti jejyar. Ḍaḍeno ār  
*their villages and fields having-left forest-in to-live began. Forest-in they*  
 qale-kukṛe ēr-ēru kudoti chaqoti polar, ā-lagker ār āw-āwen  
*field-plots good-good to-make to-sow were-unable, therefore they those*  
 bir-menlar, je gaḥṇḍ-gaḥṇḍi tungṛe aḥṛan charchar, ante chañje māke  
*did-not-attend, but many-many having-gathered hunt made, and deer stag*  
 chitran kise ante ado sūwajen pitle, ba ino ano golerki hīten  
*spotted-deer pigs and other animals killing, or here there Hindus-of property*  
 luschle qepik ondrar. Ante iw-iwti tam-tamki peler ante maqer  
*plundering village-to brought. And these-from their-their wives and sons*  
 ujyar. Ār gaṛe chechṛun ante bary meñjar, ā-lagker goler  
*lived. They very cunning and powerful were, therefore Hindus*  
 arin daryoti ba ṭekyoti polar.  
*them catch or hinder could-not.*

## FREE TRANSLATION OF THE FOREGOING.

In old times, before the time of the Hindū kings, the Paharias lived in this country and did just as they liked. They tilled and sowed their own plots. In the course of time the Hindūs came into the country and began to fight the Paharias. At last they overpowered them and took their lands and fields from them. The Paharias then left their villages and their fields and began to live in the woods. They could not there till and sow good plots, and therefore they left off attending to them, but began to gather in great flocks and turned to hunting. They killed deer, stags, spotted deer, pigs, and other animals, and they occasionally also plundered the property of the Hindūs and brought it home to their villages. Their wives and children lived from such things. The hillmen were very cunning and powerful, and the Hindūs could not, therefore, catch them or check them.

## KUI, KANDHĪ, OR KHOND.

The Kandhs or Khonds are a Dravidian tribe in the hills of Orissa and neighbouring districts, and the number of speakers may be estimated at about half a million people.

The tribe is commonly known under the name of Khond. The Oṛiyās call them Kandhs, and the Telugu people Gōṇḍs or Kōḍs. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Kōi, one of the names which the Gōṇḍs use to denote themselves. The Kōi dialect of Gōṇḍi is, however, quite different from Kui. Compare the specimens on pp. 545 and ff.

The Khonds live in the midst of the Oṛiyā territory. Their habitat is the hills separating the districts of Ganjam and Vizagapatam in the Madras Presidency and continuing northwards into the Orissa Tributary States, Bod, Daspalla, and Nayagarh, and, crossing the Mahanadi, into Angul and the Khondmals. The Khond area further extends into the Central Provinces, covering the northern part of Kalahandi, and the south of Patna.

Kui is surrounded, on all sides, by Oṛiyā. Towards the south it extends towards the confines of the Telugu territory.

The language varies locally all over this area. The differences are not, however, great, though a man from one part of the country often experiences difficulty in understanding the Kui spoken in other parts. There are two principal dialects, one eastern, spoken in Gumsur and the adjoining parts of Bengal, and one western, spoken in Chinna Kimedi. According to the report of the Madras Census of 1891 the caste called Konda, Kondadora, or Kondākapu, which is found on the slopes and the eastern summits of the eastern Ghats in Vizagapatam, speak a dialect of Kui, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have no new materials for testing this statement.

In the north, Kui has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Oṛiyā with a slight admixture of Chhattisgarhī.

The number of Kandhs returned at the Census of 1891 was 627,388. The language returns, however, give a much smaller figure. The reason is that many Kandhs have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 306,241 of the inhabitants of the Ganjam and Vizagapatam Agencies did not return their language.

The revised figures for Kui in those districts where it is spoken as a home tongue are as follows :—

Madras Presidency . . . . .	190,893
Bengal and Foudatories . . . . .	61,550
Angul and Khondmals . . . . .	46,622
Orissa Tributary States . . . . .	14,928
Central Provinces . . . . .	65,600
Patna . . . . .	759
Kalahandi . . . . .	64,850
<b>TOTAL . . . . .</b>	<b>318,043</b>

The bulk of Kui speakers in the Orissa Tributary States are found in Bod, Daspalla, and Nayagarh. The details are as follows:—

Bod	.	.	.	.	.	.	.	.	.	.	.	.	.	924
Daspalla	.	.	.	.	.	.	.	.	.	.	.	.	.	8,294
Nayagarh	.	.	.	.	.	.	.	.	.	.	.	.	.	4,523
TOTAL													.	<u>13,741</u>

Of the remaining 1,187, some few speakers are found in all States except Athgarh, Hindol, Kounjhar, Morbhanj, Nilgiri, Ranpur, and Tigaria.

Outside the Kui territory the language has only been returned from the Cachar Plains where the Kandhs are employed as coolies in the tea-gardens. Local estimates give 549 as the number of speakers. We thus arrive at the following total :—

Kui spoken at home	.	.	.	.	.	.	.	.	.	.	.	.	.	318,043
Kui spoken abroad.	.	.	.	.	.	.	.	.	.	.	.	.	.	549
TOTAL													.	<u>318,592</u>

At the last Census of 1901 Kui was returned from the following districts :—

Madras Presidency	.	.	.	.	.	.	.	.	.	.	.	.	.	372,366
Ganjam	.	.	.	.	.	.	.	.	.	.	.	.	.	19,758
Ganjam Agency	.	.	.	.	.	.	.	.	.	.	.	.	.	157,325
Vizagapatam	.	.	.	.	.	.	.	.	.	.	.	.	.	18,818
Vizagapatam Agency	.	.	.	.	.	.	.	.	.	.	.	.	.	175,747
Godavari	.	.	.	.	.	.	.	.	.	.	.	.	.	3
Godavari Agency	.	.	.	.	.	.	.	.	.	.	.	.	.	690
Bellary	.	.	.	.	.	.	.	.	.	.	.	.	.	3
South Arcot	.	.	.	.	.	.	.	.	.	.	.	.	.	22
Bengal and Feudatories	.	.	.	.	.	.	.	.	.	.	.	.	.	55,655
Midnapore	.	.	.	.	.	.	.	.	.	.	.	.	.	2
Rangporo	.	.	.	.	.	.	.	.	.	.	.	.	.	27
Cuttack	.	.	.	.	.	.	.	.	.	.	.	.	.	4
Balasore	.	.	.	.	.	.	.	.	.	.	.	.	.	1
Angul and Khondmals	.	.	.	.	.	.	.	.	.	.	.	.	.	40,088
Puri	.	.	.	.	.	.	.	.	.	.	.	.	.	8
Orissa Tributary States	.	.	.	.	.	.	.	.	.	.	.	.	.	15,525
Central Provinces	.	.	.	.	.	.	.	.	.	.	.	.	.	54,242
Sambalpur	.	.	.	.	.	.	.	.	.	.	.	.	.	7
Bamra	.	.	.	.	.	.	.	.	.	.	.	.	.	7
Sompur	.	.	.	.	.	.	.	.	.	.	.	.	.	3
Patna	.	.	.	.	.	.	.	.	.	.	.	.	.	94
Kalahandi	.	.	.	.	.	.	.	.	.	.	.	.	.	54,131
Assam	.	.	.	.	.	.	.	.	.	.	.	.	.	11,827
Sylhot	.	.	.	.	.	.	.	.	.	.	.	.	.	210
Darrang	.	.	.	.	.	.	.	.	.	.	.	.	.	4
Sibsagar	.	.	.	.	.	.	.	.	.	.	.	.	.	10,335
Lakhimpur	.	.	.	.	.	.	.	.	.	.	.	.	.	1,278
United Provinces	.	.	.	.	.	.	.	.	.	.	.	.	.	9
TOTAL													.	<u>494,099</u>

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Kui is not a literary language and does not possess a character of its own. The Gospel of St. Mark and parts of the Old Testament Grammar. have been translated into the language, and have been printed in the Oriyā character.

The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Lingum Letchmajee and Smith, and is relatively well known. It may be considered as the Standard form of the language, and the remarks which follow apply to it.

**Pronunciation.**—The short *a* is pronounced as the *a* in 'pan.' In the Khondmals it has a broader sound, probably that of *a* in 'all,' and it is often written *o* in the specimens. Thus, *raṭā* and *roṭā*, big. The long *ā* is, according to Mr. Lingum Letchmajee, shortened before *i* and *h*, and when followed by double consonant. Thus, *aĩ*, I come, but *ādi*, thou comest; *massē*, I was. The specimens, however, do not confirm this rule. In words such as *massē* they simplify the consonant and preserve the *ā* long; thus, *māsē*, I was. Similarly the *ā* is written long in *āĩ*, I am; *ēāñju*, he, and so forth.

Similar is the case with *ē* before double consonant. Lingum Letchmajee writes *essē*, Major Smith *ēssē*, and the specimens *ēsē*. In Kalahandi, the double *ss* in such words is replaced by *ch*; thus, *māchē*, I am.

*ḍ* is often pronounced as *r* in the Khondmals; thus, *gōḍā* and *gōrā*, horse. In Chinna Kimedi *l* is used instead. Thus, *pāḍu* and *pālu*, milk; *iḍu* and *illu*, house. In Kalahandi *l* is also often substituted for *r*; thus, *nēgāli*, Standard *nēgāri*, a good woman.

In Orissa and the Central Provinces a *v* commonly becomes *b*; thus, *bēstēñju*, Standard *vestēñju*, he said. In the Khondmals we even find *ēbāñju*, he; *ēbāru*, they, corresponding to Standard *ēāñju*, *ēāru*. The Standard form is also used in Kalahandi. A comparison with Telugu *vāḍu*, Kanarese *avanu*, he, shows that the *v* in this word has been dropped in the Standard. The form *ēāñju* seems to correspond to Kanarese *avanu*. The substitution of *ñj* for *n* in connected languages is especially common in Kalahandi where we find forms such as *ēāñji*, Standard *ēāni*, his.

**Inflexional system.**—The usual inflexional forms will be found in the *Skeleton Grammar* on pp. 462 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

**Nouns.**—Kui agrees with Telugu and Gōṇḍi in using the same form for the feminine and neuter singular. Thus, *gināri*, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

The suffixes of the plural are *ru* for men, and *wi*, *ga*, and *ska* for the feminine and neuter. These suffixes must be compared with *ru* and *gaḷ* in Kanarese, Tamil, etc. *ōr*, *ṅg*, and *k* in Gōṇḍi.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. 'Five' is *siṅgi* and 'six' *sajgi*. Compare Tamil *añju*, Gōṇḍi *saiyūṅ*, five; Tamil *āru*, Gōṇḍi *sārūṅ*, six.

**Pronouns.**—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a dual by Lingum Letchmajee. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khondmals. Thus, *āju tinā*, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalahandi.

**Verbs.**—There are only two proper tenses, the indefinite and the past. The indefinite tense is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a *nā*, they are used to form adverbial phrases. Thus, *pāginā-vio*, when beating; *pāgān-āi*, having become a beater, having beaten. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingum Letchmajee and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gumsur and Bod. No specimens have been received from those districts. The short tale which follows on p. 464 has been taken from Major Smith's Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingum Letchmajee, and that double consonants are often simplified. Thus, *mrānū-gāḷāñju* instead of *mrānu-gaḷḷaṇju*, the owner of the mangoes. I have added an interlinear translation. In one or two places it is not quite certain.



## KUI SKELETON GRAMMAR.

**I.—NOUNS.**—Masculine nouns form their plural in *ru*; thus, *ābā*, father; *ābāru*, fathers; *tīnāñju*, an eater; plur. *tīnāru*. Other nouns add *skā*, *kā*, or *gā*. Thus, *āñgi-skā*, sisters; *vikā-kā*, bundles of straw; *kōḍi-ñgā*, cows. So also masculine nouns ending in *ñju*, e.g. *lāveñju*, a young man; plur. *lāveñgā*. Feminine nouns ending in *āri* take *āwi*. Thus, *tīnāri*, she who eats, plur. *tīnāwi*.

	<i>lāveñju</i> , a young man.		<i>dādā</i> , elder brother.		
	Sing.	Plur.	Sing.	Plur.	
Nom.	<i>lāveñju</i> .	<i>lāveñgā</i> .	<i>dādā</i> .	<i>dādāru</i> .	Nouns ending in <i>ñju</i> form their singular as <i>lāveñju</i> , other nouns as <i>dādā</i> . Other postpositions are <i>tini</i> , <i>tañgi</i> , <i>tiñgi</i> , and <i>tiki</i> , to; <i>ṭai</i> , <i>ṭai</i> , <i>ṭōṭi</i> , and <i>ṭākā</i> , from; <i>tanni</i> , <i>tā</i> , <i>lai</i> , <i>lai-tā</i> , in; <i>wāhā-tā</i> , near; <i>kā</i> , with, etc. They are added to the same form as the dative suffix <i>ki</i> .
Acc.	<i>lāveñi</i> .	<i>lāveñgāni</i> .	<i>dādāni</i> .	<i>dādāri</i> .	
Dat.	<i>lāveñiki</i> .	<i>lāveñgāniki</i> .	<i>dādāki</i> .	<i>dādāriki</i> .	
Gen.	<i>lāveñi</i> .	<i>lāveñgāni</i> .	<i>dādāni</i> .	<i>dādāri</i> .	

Adjectives are indeclinable. Adjectives are formed from nouns by adding *gaṭṭa*; thus, *dāṭṭa-gaṭṭa*, strength-having, strong.

### II.—PRONOUNS.—

	I.	We (inclus.).	We (exclus.).	Thou.	You.	Who?	
Nom.	<i>ānu</i> .	<i>āju</i> .	<i>ānu</i> .	<i>īnu</i> .	<i>īru</i> .	<i>imbāi</i> .	In Chinna Kimedi there are separate forms for the accusative, viz., <i>nanna</i> , me; <i>mamma</i> , us; <i>ninna</i> , thee; <i>mimma</i> , you. In Bod and Gumsur the dative is used instead. Who? is also <i>umbāi</i> , <i>imbāri</i> , and <i>imbāru</i> .
Dat.	<i>nañgē</i> .	<i>ammañgē</i> .	<i>mañgē</i> .	<i>niñgē</i> .	<i>miñgē</i> .	<i>imbēriki</i> .	
Gen.	<i>nā</i> , <i>naṭ</i> .	<i>ammāni</i> .	<i>mā</i> , <i>maṭ</i> .	<i>nī</i> .	<i>mī</i> .	<i>imbēri</i> .	
	He.	She, it.	They.		Self.		
			Masc.	Fem. and neut.	Sing.	Plur.	
Nom.	<i>ēañju</i> .	<i>ēri</i> , <i>ērā</i> .	<i>ēiru</i> .	<i>ēwi</i> , <i>ēwa</i> (- <i>skā</i> ).	<i>tānu</i> .	<i>tāru</i> .	Instead of <i>ēañju</i> , etc., we also find <i>ēwañju</i> , <i>oañju</i> , etc. <i>Tānu</i> has a feminine <i>trāi</i> , and the genitive is often <i>trā</i> instead of <i>tānā</i> .
Acc.	<i>ēāni</i> .	<i>ērāni</i> .	<i>ēāri</i> .	<i>ēwaskāni</i> .	<i>tānā</i> .	<i>tārā</i> .	
Dat.	<i>ēāniki</i> .	<i>ērāniki</i> .	<i>ēāriki</i> .	<i>ēwaskāniki</i> .	<i>tānāki</i> .	<i>tārāki</i> .	
Gen.	<i>ēāni</i> .	<i>ērāni</i> .	<i>ēāri</i> .	<i>ēwaskāni</i> .	<i>tānā</i> .	<i>tārā</i> .	

Like *ēañju* are inflected *iañju*, this man; *estañju*, who? *Innā*, what? is indeclinable. *Innāri*, what? is inflected like *ēri* it. Adjectival pronouns are *ā*, *ē*, *ō*, that; *i*, this; *estī*, which?

### III.—VERBS.—

#### A.—Regular verbs.—Principal parts.—

Verbal noun.	<i>pāga</i> , to beat.	<i>meḥpa</i> , to see.	<i>kōpa</i> , to eat.	<i>āwa</i> , to become.	<i>giwa</i> , <i>gipka</i> , to do.
Inf. of purpose.	<i>pāgbonḍi</i> .	<i>meḥbonḍi</i> .	<i>kōbonḍi</i> .	<i>ābonḍi</i> .	<i>gibonḍi</i> .
Conjunctive participle, Present	<i>pāgi</i> .	<i>meḥpi</i> .	<i>kōi</i> .	<i>āi</i> .	<i>gi(pk)i</i> .
" " Past	<i>pāga</i> .	<i>meḥa</i> .	<i>kōa</i> .	<i>āju</i> .	<i>gia</i> .
Rel. part.					
Pres. and fut.	<i>pāgini</i> .	<i>meḥni</i> .	<i>kōni</i> .	<i>āni</i> .	<i>gini</i> .
" Neg.	<i>pāgāni</i> .	<i>meḥāni</i> .	<i>kōāni</i> .	<i>āāni</i> .	<i>giāni</i> .
Past.	<i>pāgiṭi</i> .	<i>meḥṭi</i> .	<i>kōṭi</i> .	<i>āṭi</i> .	<i>giṭi</i> .
" Neg.	<i>pāgāṭi</i> .	<i>meḥāṭi</i> .	<i>kōāṭi</i> .	<i>āāṭi</i> .	<i>giāṭi</i> .
Present and fut.	<i>pāgiṭ</i> .	<i>meḥṭ</i> .	<i>kōṭ</i> .	<i>āṭ</i> .	<i>giṭ</i> .
" Neg.	<i>pāgēnu</i> .	<i>meḥēnu</i> .	<i>kōēnu</i> .	<i>āēnu</i> .	<i>giēnu</i> .

II.—VERBS—*contd.*A.—Regular verbs.—Principal parts—*contd.*

Verbal noun.	<i>pāga</i> , to beat.	<i>meḥpa</i> , to see.	<i>kōpa</i> , to cut.	<i>āwa</i> , to become.	<i>giwa</i> , <i>gipka</i> , to do.
Past tense.	<i>pāgitē.</i>	<i>meḥtē.</i>	<i>kōtē.</i>	<i>ātē.</i>	<i>gitē.</i>
„ Neg.	<i>pīgātē (-nu).</i>	<i>māhātē (-nu).</i>	<i>kōātē (-nu).</i>	<i>ātē (-nu).</i>	<i>giātē (-nu).</i>
Imperative.	<i>pāgāmu.</i>	<i>meḥmu.</i>	<i>kōmu.</i>	<i>āmu.</i>	<i>gimu.</i>
„ Neg.	<i>pāgā.</i>	<i>māhā.</i>	<i>kōā.</i>	<i>āā.</i>	<i>giā.</i>

## Personal terminations.—

Present and future.		Past tense.		Imperative.	
	Positive.	Negative.	Positive.	Negative.	
Sing. 1.	<i>pāgi.</i>	<i>pāgēnu.</i>	<i>pāgitē.</i>	<i>pāgātē (-nu).</i>	All other regular verbs are inflected in the same way. The plural of the positive imperative ends in <i>du</i> when the singular does not end in <i>āmu</i> . Thus, <i>gidu</i> , do ye.
2.	<i>pāgid.</i>	<i>pāgē.</i>	<i>pāgiti.</i>	<i>pāgāti.</i>	
3 m.	<i>pāginēju.</i>	<i>pāgēju.</i>	<i>pāgiteju.</i>	<i>pāgātēju.</i>	
3 f. & n.	<i>pāginē.</i>	<i>pāgē.</i>	<i>pāgitē.</i>	<i>pāgātē.</i>	
Pl. 1. incl.	<i>pāgina.</i>	<i>pāgassu.</i>	<i>pāgita.</i>	<i>pāgātassu.</i>	
1 excl.	<i>pāgināmu.</i>	<i>pāgāmu.</i>	<i>pāgitāmu.</i>	<i>pāgātāmu.</i>	
2.	<i>pāgidēru.</i>	<i>pāgēru.</i>	<i>pāgitēru.</i>	<i>pāgātēru.</i>	
3 m.	<i>pāginēru.</i>	<i>pāgēru.</i>	<i>pāgitēru.</i>	<i>pāgātēru.</i>	
3 f. & n.	<i>pāginu.</i>	<i>pāgu.</i>	<i>pāgitu.</i>	<i>pāgātu.</i>	

B.—Irregular Verbs.—*Manba*, to be.

	Present.		Past.		
	Sing.	Plur.	Sing.	Plur.	
1 incl.	.....	<i>manna.</i>	.....	<i>massa.</i>	The imperative is <i>manmu</i> , plur. <i>mañju</i> . The corresponding negative verb <i>sijēnu</i> , I am not; <i>sijātē</i> , I was not, is regularly inflected.
1 excl.	<i>ma.</i>	<i>mannāmu.</i>	<i>massē.</i>	<i>massāmu.</i>	
2.	<i>mañji.</i>	<i>mañjēru.</i>	<i>massi.</i>	<i>massēru.</i>	
3 m.	<i>mannēju.</i>	<i>mannēru.</i>	<i>massēju.</i>	<i>massēru.</i>	
3 f. & n.	<i>mannē.</i>	<i>mannu.</i>	<i>massē.</i>	<i>massu.</i>	

In the same way are conjugated *pamba*, to know; *venba*, to hear; *tinba*, to eat. Present conjunctive participle *puñji*, *veñji*, *tiñji*; Past conjunctive participle *puñja*, *veñja*, *tiñja*. Similarly also *salba*, to go; Present conj. part. *sajji*; Past conjunctive part. *salla* or *sajja*; Present and future *sa.*, 2nd person *sajji*, plur. *sānēru*; Past *sassē*, Imperative *salmu* or *sajju*, plural *saldū*.

**Compound tenses.**—Formed by adding the verb *manba*, to be, to the present and past conjunctive participles. Thus, *gipki-ma.*, I am doing; *gipki-massē* (in Gumsur *gipkissē*), I was doing; *gia-ma.*, I have done, etc.

A kind of precativè is formed from the verbal noun by adding *kānu*, 2 *kādē*, 3 m. *kāñju*, 3 f. & n. *kāri*; plur. 1 *kāmu* (*kāsu*), *kādu*, 3 m. *kāru*, 3 f. & n. *kāwi*. Thus, *salba-kāru*, let them go.

Condition is denoted by adding *ākē* to the past relative participle; thus, *ānu gitākē*, if I do, or did.

*Āki* added to the past relative participle and *ānē* added to the verbal noun denote the cause. Thus, *ēhēngi gitāki*, or, *giwānē*, because (they) did so.

*Mu.*, I can, and *ku.*, I will not, are added to the verbal noun; thus, *āmu giwa muāmu*, we cannot do.

Verbal nouns are formed from the relative participles by adding the terminations of the personal pronoun of the third person. Thus, *tinañju*, an eater; fem. and neut. *tināri*.

A second set of relative participles are formed from the present and past conjunctive participles by adding *nā*. These forms are always used when the participles are used by themselves. They are combined with particles in order to form adverbial clauses. Thus, *pāginā-vio*, when beating; *ānā-wā*, when coming; *pāgānā.*, *pāgānāngā*, *pāgānāiko*, having beaten. *Āi*, *āngā*, and *ai-ko* are old conjunctive participles of *āwa*, to become. The negative conjunctive participle is also a compound form, and is formed by adding *ār-āngē* (in Chinna Kimēdi *ān-āngā*) to the past conjunctive participle. Thus, *pāgār-āngē*, not having struck.

**Passive voice.**—Not in common use. Formed by adding *āwa*, to become, to the verbal nom. Thus, *giwa-ātē*, it is done.



[No. 40.]

## DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

(Major J. McD. Smith, 1876.)

KOGĀÑJŪ      ÈNGĀ      MĀHĀ-MRĀNŪ-GĀṬĀÑJŪ.  
BOY              AND      MANGO-TREE-OWNER.

Kogāñjū māhā prēk-ūtēñjū. Mrānū dēgātānni koksānāikā jēdā  
A-boy mangoes stealing-became. Tree branch-in sitting heart  
jilli-dāi tiñjisēñjū. Tiñjisāwā mrānū-gātāñjū būdā-gātāñjū roāñjū tānā  
gladness-in eating-was. Eating-when tree-owner old-man one his  
māhā pēski-wātēñjū. Wājā-nāi ā kogāni mēhitēñju; mēhā-nāi  
mangoes gathering-came. Having-come that boy saw; having-seen  
ēri mādē, 'kogān̄thi ānā gidi nāi mrānūtānni? dāndē wāmū,  
that in, 'boy what doest my tree-in? quickly come,  
wāātēkā issingātēkā wāwā-giē,' in̄ji vēstēñjū. 'Āē būdā-  
comest-not-if somehow to-come-shall-make,' saying said. 'Nay old-  
gātāndi dē, ēssē-vē gidi? Ānū wāēnū; tūtū pāñjitēkā  
one O, whatever will-you-do? I will-not-come; belly filled-when  
wāē, inū ārtēkā ēssē-vē wāānu.' Būdā-gātāñjū ārā vēñjā-  
will-come, thou callest-if ever will-not-come.' The-old-man that having-  
nāi, 'ānū āspā gitēkā vāñēñjū ginnā vaēñjū sūdiē,'  
heard, 'I frightening do-if he-will-come or will-not-come shall-see,'  
in̄ji kogi-kogi dējālkā āhānāi ikkē vitēñju; vivānē kogāñjū  
saying small-small clods taking gently threw; throwing-from the-boy  
kāksānāi āwāniki, 'vivi-dūmū, vivi-dūmū būdā-gātān̄thi dē, ivi  
laughing him-to, 'to-throw-continue, to-throw-continue old-one O, these  
pātēkā annāri ān?-imbānē kopki-dūē,' in̄ji ēsitēñjū;  
hit-if what will-be?-here-indeed to-sit-will-continue,' saying said;  
ēsānē būdā-gātāñjū tānā jēdātā, 'dējālkā vitēkā ānni-vō āā-ātē;  
on-saying the-old-man his mind-in, 'clods throw-if anything not-becoming-is;  
idē vāddingā vitēkā ānni ānē ginnā āē sūdiē,' in̄ji  
now stones throw-if what will-happen or not-will will-see,' saying  
dēri dēri dāddingā āhānāi dātā-dāi dāndē dāndē vitēñjū; vivānē  
big big stones taking force-with quickly quickly threw; throwing-from  
dēhānē pātū, pānpānē kogāñjū riānāi mrānū-ṭikā ditēñjū, divā-dāndē  
much hit, hitting-from the-boy crying tree-from fell, falling-immediately  
būdāgātāñjū āhānāi dūrā-dāi dēhānē sāhātēñjū.  
the-old-man seizing stick-with much beat.

## FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who owned the tree came to gather his fruit, and espied the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' and he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do hit me, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and threw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khondmals represent the same form of Kui as that spoken in Gumsur and Bod. There are, however, some traces of the influence of the neighbouring Oṛiyā. Thus the interrogative pronoun is often used as a relative, and a *b* has been substituted for every *w* or *r*. The cerebral *ḍ* is often pronounced as an *r*, and so on. Long vowels are used as in the preceding specimen, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Parable of the Prodigal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and ff. A list of Standard Words and Phrases will be found on pp. 648 and ff.

[No. 41.]

## DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

## SPECIMEN I.

(DISTRICT KHONDMALS.)

Raāni ri mrikā māsēru. Ebār-ṭākā kogāñju tānā ābāki bēstēñju,  
*One-of two sons were. Them-from the-younger his father-to said,*  
 'ābā, nī dana-ṭākā nāngē ēsē bāgā diānō ērā siāmu.' Ehēngā  
*'father, thy property-from me-to which share will-fall that give.' Then*  
 ebāñju tānā dana ebārki bāgā-giā sitēñju. lkali dinā sāsōkā  
*he his property them-to share-making gave. Few days passed-when*  
 kogēri mriēñju gulē dana uspā-māsēñju, ehēngā durā dēsāki sājā  
*younger son all property collecting-was, then far country-to going*

māsēñju. Embā rai buditā gulē dana uḍi-gitēñju. Esti-belā gulē  
*was. There bad sense-in all property spent-made. What-time all*  
 uḍi-gitēñju embā raṭā jugā diātō ; ēi-gēli ēbāñju dēhā kalabalatā  
*spent-made there mighty famine fell ; therefore he great distress-in*  
 ditēñju. Irā-tā ēbāñju sājā-nāi ō dēsā raāni-kē rūhi-ātēñju.  
*fell. This-from he having-gone that country(-of) one-with staying-became.*  
 Ei lōku ebāni-ki pāji-bidā kapā-tingi kētā-tāngi pāñditēñju. Esti-belā  
*That man him pig-flock tending-for field-to sent. Which-time*  
 ēbāñju ēlu pātēñju ebāñju bēstēñju, 'nāi ābāri āliā-lōkuṅgā isō tinārā  
*he sense recovered he said, 'my father's servants so-much food*  
 pāñpi māñēru jē ērā tiñjānākā sārāi-māñē ; ānu sākītā sāi-māñ.  
*getting are that that having-eaten to-spare-is ; I hunger-from dying-am.*  
 Ānu niñgāñāi ābā saḍiki sājā ēbāñiki bēsī, "ābā, ānu  
*I having-arisen father near-to will-go him-to will-say, "father, I*  
 ratāpēnu bāgāritā aṭō nī saṟiṭi pāpa giā māñ. Nī mriēñju  
*heaven against and thee before sin having-done am. Thy son*  
 ilbātingi aṭē ānu sājāñjai siḍēnu. Nāñgō nī ra āliā gimū."'  
*to-be-called anymore I worthy am-not. Me thy one servant make."'*  
 Ebāñju niñgitēñju ēhēngā ābā saṟiki sāsēñju. Ebāñju ikē duratā  
*He arose and father near went. He some distance-at*  
 māñēñju, ēi-belā tānā ābā ebāñiki mēhāñāñ lālaki ātēñju ; ēhēngā  
*is, that-time his father him having-seen kind became ; and*  
 piñjānākā sājāñāi tāndā dakā āhtēñju ēhēngā nañjitēñju. Mriēñju  
*having-run having-gone his neck embraced and kissed. The-son*  
 ebāñiki bēstēñju, 'ābā, ratāpēnu bāgāritā nī saṟiṭi pāpa giā māñ.  
*him-to said, 'father, heaven against thee near sin having-done am.*  
 Nī mriēñju inbātingi aṭō ānu sājāñjai siḍēnu.' 'Tānā ābā  
*Thy son to-be-called anymore I worthy am-not.'* His father  
 āliā-lōkurki bēstēñju, 'nēgi siñḍā tādu ēhēngā ibāñiki tātā-gidu, aṭē  
*servants-to said, 'good cloth bring and this-to to-put-on-make, and*  
 mudī bāñjutā sidu, satēñi kādutā sidu. Bādu, āju gulē tinā ēhēngā  
*ring finger-on give, shoes feet-on give. Come, we all shall-eat and*  
 jēḍā-jēḍā giñā ; jē-gēli i nāi mriēñju sājāñ māñēru, ēj-gitēñju ;  
*merry shall-make ; because this my son dead-become was, revived ;*  
 bāñā-ājā māñēñju, pāñpā-sāsēñju.' Dāoke ēbāru jēḍā gibātiki,  
*lost-become was, found-went.'* Then they merry to-make  
 lāgi-ātēru.  
*beginning-became.*

Ei belātā tānā raṭā mriēñju kētātā māñēñju. Ehēngā ebāñju  
*That time-in his big son field-in was. And he*  
 iḍu-saṟitā āñābā ēñḍā aṭē gāñi bēsēñju. Ehēngā ebāñju āliā-lōku  
*house-near coming dancing and singing heard. And he servant*

rāniki ārtēñju ēhēngi bēñjātēñju, 'i gulē ini-gēli āi-mānē ?'  
*one-to called and asked, 'this all wherefore becoming-is ?'*  
 Āliā bēstēñju, 'ni āu bātēñju ; ni ābā ēbāniki nēgi  
*The-servant said, 'thy younger-brother came ; thy father him-to good*  
 sukutā pānsā-māni-gēli raḷā baji siā-mānēñju.' Irā  
*happiness-in getting-being-on-account-of big feast giving-is.' This*  
 bēñjānākā ēbāñju sadāngi ājānāi idutāngi sālbatiki māngiā  
*having-heard he angry having-become house-into to-go wishing-not*  
 ātēñju. Ēigēli tānā ābā rāhātāngi bājānāi tāngē jāti  
*became. Therefore his father outside having-come him-to much*  
 buji gitēñju. Ebāñju tānā ābaki bēstēñju, 'mēhimu, ē ābā, ānu  
*entreating made. He his father-to said, 'lo, O father, I*  
 isē bāsāri ātē ni kāmā gitē ; ēsēkābē nidā hukum  
*this-many years became thy work did ; ever thy command*  
 dēgā-ātēnu. Irā ātēkā-hē nāngē tanēlōkurki boji gihātiki  
*transgressing-not-was. This being-though me my-friends-to feast to-make*  
 ēsēkābē raṇḍā aḍā siā siḍāi. Ni ēsti mriēñju dāri-giānākā  
*ever one goat giving wast-not. Thy which son harlotry-making*  
 nindā gulē dana uḍi-giā-mānēñju, ēbāñju bāti-dāndē  
*thy all property squandered-making-was, he coming-immediately*  
 tānā-gēli boji siti.' Tānā ābā bēstēñju, 'ē mriēnti, inu  
*his-sake-for feast gavest.' His father said, 'O son, thou*  
 rāhāna nākē māñji. Nāndē jāhā mānē, ērā gulē nindā. I ni  
*always me-with are. Mine what is, that all thine. This thy*  
 āu sājānākā, ējgitēñju ; bānā-ājānākā, rānpā-sāsēñju ;  
*younger-brother dead-having-become, revived ; lost-having-become, was-found ;*  
 ēigēli māndē jēḍā-jēḍā gibā āḍāi-mānē.'  
*therefore our merry making proper-is.'*

[ No. 42.]

## DRAVIDIAN FAMILY.

KUI, KANDHI OR KHOND.

## SPECIMEN II.

( DISTRICT KHONDMAIS.)

KRĀṆḌĪ     AṬṬĒ     KORUKĀ.  
TIGER     AND     BUFFALOES.

Korukā <i>Buffaloes</i>	tiñji-māsu. <i>eating-were.</i>	Raṇḍā <i>One</i>	krāṇḍi <i>tiger</i>	surā-nāi, <i>having-seen,</i>	‘raṇḍāni tinī,’ <i>‘one will-eat,’</i>		
iñji ēbāskāni <i>saying their</i>	bāhāki <i>presencce-to</i>	sāsē. <i>went.</i>	Korukā <i>Buffaloes</i>	koskā-ṛāi <i>horn-with</i>	āskānāi <i>pushing</i>	pēkitu. <i>drove-off.</i>	
Eigēli <i>Therefore</i>	ēri <i>he</i>	āhāppā <i>seize</i>	muātē. <i>could-not.</i>	Ēri <i>He</i>	dāō <i>afterwards</i>	puṭupuṭi <i>deception</i>	giānāi <i>having-made</i>
isē, <i>said,</i>	‘nēñju <i>‘to-day</i>	raṇḍā <i>one</i>	sujāmāni <i>fat</i>	oḍā <i>goat</i>	pājā <i>having-killed</i>	māī ; <i>am ;</i>	iru <i>you</i>
ra-āñju <i>one</i>	bilāni <i>night</i>	bēlātā <i>time-at</i>	nāi <i>my</i>	gāra <i>den</i>	bāhāki <i>near</i>	bājānāi <i>coming</i>	tisēkā <i>eat-if</i>
kāmuli <i>very</i>	suāri <i>pleased</i>	āī. <i>shall-be.’</i>	Raṇḍē <i>One</i>	koru <i>buffalo</i>	ēmbāki <i>thereto</i>	sājānāi <i>having-gone</i>	gulē <i>all</i>
bōnōṭi <i>sides</i>	suritē ; <i>saw ;</i>	ēmbā <i>there</i>	dēhānē <i>much</i>	bējgu <i>fuel</i>	dēri <i>large</i>	dēri <i>large</i>	bājā-tēki <i>cooking-pots</i>
gāra <i>den</i>	muhutā <i>mouth-at</i>	itā-ājā <i>kept</i>	mānē. <i>are.</i>	Ērā <i>That</i>	gulē <i>all</i>	surānāi <i>having-seen</i>	koru <i>the-buffalo</i>
kinḍri-ājānāi <i>having-turned</i>	sājā-māsi <i>going-having-been</i>	bājānāi <i>having-come</i>	pāturitā <i>way-on</i>	guhītē. <i>fled.</i>	Guh-āimāsā-bā <i>Fleeing-when</i>		
krāṇḍi <i>the-tiger</i>	ērāni <i>him</i>	bāhāki <i>near</i>	bājānāi <i>having-come</i>	bēstē, <i>said,</i>	‘imbāki <i>‘here</i>	bāti, <i>thou-camest,</i>	
ināki <i>why</i>	sāji-māñji ? <i>going-art ?</i>	I <i>This</i>	koru <i>buffalo</i>	krāṇḍini <i>the-tiger-to</i>	bēstē, <i>said,</i>	‘ni <i>‘thy</i>	rai <i>evil</i>
budi <i>intention</i>	klārnā <i>clearly</i>	pānbā-sāji-mānē. <i>caught-is.</i>	I <i>This</i>	bējgu <i>fuel</i>	hājātēki <i>cooking-pot</i>		
oḍā <i>gout</i>	bājā-tiki <i>to-cook</i>	āc, <i>not-is,</i>	nāi <i>me</i>	dēhiṅgi <i>like</i>	roṭā <i>big</i>	janta <i>animal</i>	bājātiṅgi <i>to-cook</i>
dāhā-māñji, <i>having-prepared-art,’</i>	inji <i>saying</i>	guhītē. <i>fled.</i>					

## FREE TRANSLATION OF THE FOREGOING.

A tiger saw some buffaloes grazing and went to kill one of them. But they drove him off with their horns, and he could not seize any of them. He then, in order to deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big kettles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understand your evil design. This fuel and these cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chinna Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral *ḍ* is changed to *ḷ*, and *ḍ* is sometimes substituted for *s*. The numerals are said to be Dravidian, as far as ten.

The personal pronouns have a separate form for the accusative, *viz.* *nanna*, me; *mamma*, us; *ninna*, thee; *mimma*, you. These forms are identical with those used in Kanareso.

The terminations *di* and *du* in the second person singular and plural of the present tense are sometimes changed to *ri* and *ru*, respectively. Compare the Telugu termination *ru* in the second person plural.

The *na* of *massē*, I was, etc., is not elided in the compound tenses. Thus, *gipki-massē*, not *gipkissē*, I was doing; *giā-massē*, not *giassē*, I had done.

The negative conjunctive participle is formed in a different way from that usual in Gumsur. Thus, *ēāni suḷān-aṅga*, without having seen him.

The preceding notes have been taken from Iingum Letchmajee's grammar. No specimens of the Chinna Kimedi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kui which shares some of the characteristics of the Chinna Kimedi dialect. Thus, *ḍ* becomes *ḷ*, e.g. *ilu*, Standard *iḷḍu*, house; *salāṅga*, Standard *saḷāṅgi*, angry. But we also find forms such as *aḷā*, a goat. Double *ss* seems to become *ch*. Thus, *māchē*, Standard *massē*, I was. This *ch* is probably only a way of writing *s*, to prevent its being pronounced as *sh*.

*L* often corresponds to *r* in other Kui dialects. Thus, *ilā*, this; *nēgāli*, a good woman.

An *ñj* occurs in many forms where other Kui dialects have *n*. Thus, *ēāñji*, him; *ēāñju*, his.

The form *ēāñju*, he, his, agrees with Standard in not pronouncing a *vo* between *ē* and *ā*. In other cases *vo* has become *b* as in the Khondmals. Thus, *bēstēñju*, he said.

With regard to inflexional forms, we may note the accusative suffix *i*; thus, *ābāi*, the father; *ēāñji*, him. This form is commonly used as a dative as well. Datives such as *iluku*, to the house, are due to the influence of Oṛiyā, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, e.g. *nāṅgē*, me. *Amu*,

we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Oṛiyā.

It will be sufficient to give the Parable of the Prodigal Son as an illustration of this form of Kui.

[No. 43.]

## DRAVIDIAN FAMILY.

KUI, KANDHĪ, OR KHOND.

(STATE KALAHANDI.)

Rañji ri mrēñju mächēru. Ēāru-bāhātā kagāñju mrēñju trā ābā-i  
*One-of two sons were. Them-among the-younger son his father-to*  
 bēstēñju, 'āhē ābā, mi mālātā ēchē bāgā mā pātāpātiki ēhā siāmu.'  
*said, 'O father, your goods-in what share our getting-for that give.'*  
 Embā ēāñju trā mālā bāgā-giānā ēāri sitēñju. Likē dinā māñjānā  
*Then he his goods shares-making them gave. Few days having-passed*  
 ē kagāñju mrēñju gulē radādā-giānā atēñju sēka dinā sājānā nēgi  
*that younger son all together-making took far country going good*  
 buddhi sidānā gulē mālā ēmbā mutēñju. Gulē muti bētaṭi ē dinātā  
*sense not-being all goods there squandered. All spent after that country-in*  
 bādā sākhi pāṭeru, ēāñju bādā dukhā pātēñju. Ē dinātā ēāñju  
*much famine they-suffered, he much distress suffered. That country-in he*  
 sājānā ē dinātā ra-lōku ēāñju bāhātā, ē mētēñju ēāñji pāñjingā  
*having-gone that country-in one-man him near, that man him pigs*  
 kapātikā kētātā pāñditēñju. Embā ēāñji amēñju inā tinbātiki siātēru.  
*to-herd field-in sent. There him anyone anything to-eat gave-not.*  
 Ē pājingā tiñji mōchā, mēhānā tuṭu pāñjātiki mana gitēñju. Dādā  
*Those pigs eating were, seeing belly to-fill mind made. At-last*  
 ēāñju puñjānā puohēñju bēstēñju, 'āhā, nā ābā-bāhātā ēchē guti-lōku  
*he having-known knew said, 'O, my father-with how-many servants*  
 nātēkā ēāru gāmā tinbātiki pādpi-mānēru, atē āmu sākita sāi-mānāmu.  
*enough-from they more to-eat getting-are, but we hunger-in dying-are.*  
 Āmu ningānā ābā-bāhātā sājānā hēsī, "āhē ābā, ānu Īśvara-bāhātā  
*I arising father-to having-gone will-say, "O father, I God-before*  
 mi-bāhātā pāpa gitāmu. Mi mrēñju iñjānā bēspā-lōku sidāmu; mi  
*you-before sin did. Your son having-said to-say-worthy am-not; your*  
 rañju gutilōku dēhēngi māngē itāmu." And he having-arisen his father  
*one servant like me keep." And he having-arisen his father*  
 tāḍā sākēñju. Atē trā ābā sēkaṭi trānāi mōhānā sōka gitēñju  
*near went. And his father far-from him seeing compassion made*  
 atē piñjānā sājānā trā batā āhānā muskitēñju. Embā mrēñju ēāñji  
*and running going his neck catching kissed. Then the-son him-to*



bēstēñju, 'āhē ābā, Īsvara-bāhātā mi-bāhātā pāpa gitāmu, atē mi mrēñju  
*said, 'O father, God-before you-before sin I-did, and your son*  
 iñjānā hēspā-lōku sidāmu.' Trā ābā trā kulilōku-tiki bēstēñju, 'gulē-tēkā  
*saying to-say-worthy am-not.' His father his servants-to said, 'all-from*  
 nēgi jirā tāchānā tāta-sidu; ibāñjā kājutā mudingā sidu, ēāñju kālutā  
*good cloth bringing put-on; of-this hand-on rings give, his feet-on*  
 pāṇḍāngā sidu. Atē āmu gulē tiñjānā ḍātā ānāmu; ēnā nā ē  
*shoes give. And we all having-eaten merry will-be; because my that*  
 mrēñju sājā-māchēñju, atē ējgitēñju; ēāñju mrāngā māchēñju, pātāmu.'  
*son dead-was, and revived; he lost was, we-found.'*

Embā ēāru uḍungu gibātiki giteru.  
*Then they merry to-make made.*

Ēchē-bōlā trā drēi mrēñju kētātā māchēñju. Ēāñju bātā-biā  
*That-time his eldest son field-in was. He coming-whilst*  
 ilutāngi bātēñju. Ēndā bajā dimāchē bēñjānā guti-lōku rañjiyi bēngānā  
*house-to came. Dance music sound hearing servant one calling*  
 bēñjā-mistēñju, 'ilā inādiki ihingā gipki-mānēru?' Ēāñju bēstēñju, 'mi  
*inquired, 'this why thus doing-are?' He said, 'your*  
 tāmbēsā bātēñju, atē mi ābā ēāñji nēgi jēlātā pāti-gāli  
*younger-brother came, and your father him good state-in getting-because*  
 drē boji sibki-mānēñju.' Embā salānga ājānā lāiki sālbatiki kutēñju.  
*big feast giving-is.' Then angry becoming inside to-go wished-not.*  
 Embā trā ābā dārāti sāchānā ēāñji gāmā bēstēñju. Ēhāngā trā  
*Then his father outside going him-to much said. But his*  
 ābā(-i) bēstēñju, 'mēhēndu, mi ini kāthā bēndānā gāmā  
*father(-to) he-said, 'lo, your any order not-transgressing many*  
 dinā-ātē mi kāmā gipki-māñ. Ēchētābē taṇē gāspātiki uḍungu  
*days-became your work doing-I-am. Ever friends to-gather merry*  
 ājānā ēchētābē raṇḍā adā māngē siā-sidāi. Ēhāngā mi mrēñju  
*being ever one goat me-to giving-wast-not. But your son*  
 dāri ilutā sājā-māchēñju, mi gulē mālā mūteñju, ēāñju  
*harlots' house-to gone-is, your all property squandered, he*  
 trā-bāti-gāli ēāñji gāli drē boji siti.' Trā tāñji bēstēñju, 'āhē  
*returning-when him for big feast garest.' His father said, 'O*  
 mrēñju, inu nātādā māñji, atē mā-bāhātā ēchē mālā mānē  
*son, thou me-near livest, and me-with what property is*  
 ē gulē mindē. Atē idā mi āmbēsā sājā māchēñju, ējgitēñju;  
*that all thine. And this your younger-brother dead was, revived;*  
 ēāñju mrāngā māchēñju, pātēñju; ēādiki ihingi uḍungu ājānā  
*he lost was, was-found; therefore so merry having-become*  
 āmu gipki-mānāmu.'  
*we doing-are.'*



## GŌṆḌĪ.

Gōṇḍī is the principal Dravidian language of Northern India, and is spoken by about one million people.

The word Gōṇḍ occurs in the works of Sanskrit lexicographers like Hēmachandra as a term denoting a low tribe. The Gōṇḍ have given their name to the tract of Gondwana, which corresponds to the greater part of what is now the Central Provinces. Their home has long been the plateau between the Nerbudda valley on the north and the Nagpur plains on the south, and connected tribes must have resided to the north of the Nerbudda in the hill tracts of Central India and Rajputana.

The word 'Gōṇḍ' is not now used by the Gōṇḍ themselves, the national name being *Kōi*. This name has been adopted by European scholars as the denomination of a sub-tribe of the Gōṇḍ in Chanda and Bastar and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between Gōṇḍ and Kōis cannot be upheld from a philological point of view. The so-called Kōi is not a separate dialect, but an advanced form of Gōṇḍī with more points of analogy with Telugu than is the case in other districts. The other Gōṇḍ dialects of the same districts are of exactly the same kind. They are partly known simply as Gōṇḍī, and partly also distinguished by separate names. Thus the hill Gōṇḍ of Chanda are called *Gaṭṭu* or *Goṭṭe*, and others are known under the name of *Māri* or *Mariā*, i.e., perhaps 'forest-people.'

The materials collected for the purposes of the Linguistic Survey and printed below show that these various denominations are only local names for the border dialects where Gōṇḍī merges into Telugu. The various forms of what is known as Kōi are more different than is the so-called Gōṇḍī from the so-called Kōi of Bastar.

The denomination Kōi, which is used by almost all Gōṇḍ to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as *Gaṭṭu* and *Mariā*, and all the various dialects of Gōṇḍī should be considered as one single form of speech, with local variations, which gradually approaches the neighbouring Telugu.

The Gōṇḍ have once been a numerous and powerful race, and their language must have been spoken over a very wide area. In the course of time, however, the bulk of them have come under the influence of Aryan civilisation, and have given up their old customs and their native language. At the Census of 1891 the number of Gōṇḍ was returned as 3,061,680, but only 1,379,580 were returned as speaking Gōṇḍī. Even those returns were probably a little above the mark. The information collected for the purposes of this Survey shows that Gōṇḍī has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called Gōṇḍī of Baghelkhand is a broken form of Bagheli, and the Gōṇḍ Ōjhās of Chhindwara also use a jargon based on that form of speech, while the Gōṇḍ in the Orissa Tributary States speak a form of Oṛiyā, and so on. Other dialects which have formerly been considered as various forms of Gōṇḍī have long ago been classed as Aryan dialects. Such are for instance the Bhatri dialect of Oṛiyā in the Bastar State; Halbi which language has, in this Survey, been dealt with in connexion

with Marāṭhī, and several minor dialects which will be mentioned below under the heading Semi-Dravidian languages.

The area within which the Dravidian Gōṇḍī is spoken is, therefore, much less extensive than it used to be. In many cases Gōṇḍī remains in the hills but has been superseded by some Aryan form of speech in the plains. The Gōṇḍī area is, therefore, not a continuous one, but consists of several islets, and even in those Gōṇḍī is not the only language spoken, but other languages are used as well.

The heart of the Gōṇḍ country is the plateau of the Central Provinces from Wardha in the west and south to Balaghat and Mandla in the east and north. To the south of Nandgaon it continues through Bastar and Chanda into the Madras Presidency where we find Gōṇḍī spoken side by side with Telugu in Vizagapatam and Godavari, and further into Hyderabad where Telugu and Gōṇḍī are spoken all over the north-eastern portion of the State.

Beginning with Mandla, we find Gōṇḍī spoken in the north-west of Mandla and the adjoining hills in the south of Jabalpur, Narsinghpur, and Bhopal, while it is now practically extinct in Damoh and Saugor. It occupies the south-eastern corner of Hoshangabad and is spoken in the north of Chhindwara. We find it all over Betul and Amraoti, while it is gradually disappearing from the neighbouring districts of Ellichpur and Nimar. Gōṇḍ communities speak the language in Akola, in the centre of Basim, and, partly interspersed with Kōlāms, in the district of Wun. Speakers of Gōṇḍī are scattered all over the districts of Wardha, Nagpur, and Seoni, in the north-east of Bhandara, and all over Balaghat and in the adjoining parts of Khairagarh. Gōṇḍī is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Sarangarh and Patna. From the south-west of Raipur and Nandgaon we follow the language southwards, through the north-west of Kanker and the east of Chanda into Bastar, where it is spoken in the north, and also farther to the south, where it meets with Telugu. Still farther to the south we find Gōṇḍī dialects in Vizagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khamamet in the south-east to Sirpur Tandur in the north-west.

Gōṇḍī has no well-defined linguistic boundaries, the speakers being almost everywhere scattered among people employing various other languages. In the north it meets with Eastern and Western Hindi and Rājasthānī, to the west we find Marāṭhī, to the south Telugu, and to the east Telugu, Oṛiyā, Hal'bi, and Chhattisgarhī.

The Gōṇḍī language does not differ much in the various districts. I have already mentioned that the so-called Mariā, Gaṭṭu, and Kōi do not differ so much from ordinary Gōṇḍī that they should be classed as separate dialects, although the southernmost form of Kōi is a very distinct form of speech. Several other dialects are mentioned in the various Gazetteers and Census Reports. Such is the so-called Bhōi which has been returned from Saugor. The Gōṇḍs of Saugor are known as Bhōi Gōṇḍs, and the 2,400 speakers of Gōṇḍī which were returned from the district for the purposes of this Survey should therefore be expected to speak the so-called Bhōi. No specimens have, however, been obtainable, and at the last Census only three speakers of Gōṇḍī have been returned from Saugor. The so-called Bhōi must therefore be considered as extinct. Similar is the case of the so-called Ladhādī of Amraoti. The specimens forwarded from the district show



Where spoken.	Estimated number.	Census, 1901.
Brought forward	966,377	766,848
Makrai . . . . .	...	849
Kanker . . . . .	39,000	37,399
Nundgaon . . . . .	5,000	1,413
Khairagarh . . . . .	21,690	1,141
Kawardha . . . . .	...	66
Sakti . . . . .	...	1
Raigarh . . . . .	...	33
Sarangarh . . . . .	963	855
Rairakhol . . . . .	...	11
Sonpur . . . . .	...	2
Patna . . . . .	130	4
Kalahandi . . . . .	...	16
TOTAL CENTRAL PROVINCES	1,033,160	808,638

It will be seen that there is a decrease in all districts with the exception of Bastar, where the old estimates must have been too low.

If we turn to Berar we find the returns as follows :—

Where spoken.	Estimated number.	Census, 1901.
Amruti . . . . .	12,000	19,022
Akola . . . . .	1,142	2,208
Ellichpur . . . . .	4,427	6,148
Buldana . . . . .	...	71
Wun . . . . .	53,000	55,495
Basim . . . . .	450	273
TOTAL BERAR	71,019	83,217

As will be seen from the table, there is an increase in all districts, and in addition thereto, 71 speakers were in 1901 returned from Buldana.

In Central India Gōṇḍī was reported to be spoken by 150 individuals in Bhopal. At the Census of 1901, 20,531 speakers of Gōṇḍī were returned from Central India, 20,268 of whom were found in Bhopal. It seems, however, probable that many of the individuals in question did not in reality speak Gōṇḍī.

It will thus be seen that, generally speaking, the number of speakers of Gōṇḍī in Northern India is decreasing.

The number of speakers in those districts where Gōṇḍī is spoken as a vernacular was according to local estimates and the Census reports of 1891 and 1901, as follows :—

	Estimated number.	Census, 1901.
Central Provinces . . . . .	1,033,160	808,638
Berar . . . . .	71,019	83,217
Central India . . . . .	150	20,531
Hyderabad . . . . .	36,157	59,669
Madras Presidency . . . . .	6,694	4,240
TOTAL .	1,147,180	976,295

To this total must be added the figures for the so-called Gaṭṭu, Kōi, and Mariā. They are as follows:—

Gaṭṭu was returned as spoken by 1,680 individuals in Chanda and 353 in the Madras Presidency, *i.e.*, by a total of 2,033. The corresponding figures in the Census of 1901 were 5,494, of whom 5,483 were returned from Chanda.

Kōi was returned as spoken by 51,127 individuals, *viz.* 10,455 in Chanda, 4,169 in Bastar, and 36,503 in the Madras Presidency. In 1901, 70,842 speakers were returned, *viz.* 8,144 in Chanda, 46,803 in the Madras Presidency, and 15,895 in Hyderabad.

Mariā was returned as the language of 104,340 individuals, of whom 10,000 were returned from Chhindwara, 31,500 from Chanda, and 62,840 from Bastar. The corresponding total in the last Census of 1901 was 59,876, *viz.* 9,655 in Chanda, 50,091 in Bastar, 3 in Raigarh, and 127 in Assam.

The so-called Mariās of Chhindwara are ordinary Gōṇḍs, and they have now been reported to speak the usual Gōṇḍī of the district.

We thus arrive at the following total for Gōṇḍī spoken as a vernacular :—

	Estimated number.	Census, 1901.
So-called Gōṇḍī . . . . .	1,147,180	976,295
So-called Gaṭṭu . . . . .	2,033	5,494
So-called Kōi . . . . .	51,127	70,842
So-called Mariā . . . . .	104,340	59,876
TOTAL .	1,304,680	1,112,507

Outside its proper territory Gōṇḍī was only returned for the purposes of this Survey from Angul and Khondmals, where it was spoken by 123 immigrants. The corresponding figure at the last Census of 1901 was 227. In 1901, Gōṇḍī was returned as spoken

by small numbers from the following districts outside the territory where it is spoken as a vernacular :—

Andamans and Nicobars . . . . .	1
Assam . . . . .	1,989
Bengal Presidency . . . . .	240
Bombay Presidency . . . . .	401
Rajputana . . . . .	3
<b>TOTAL</b> . . . . .	<b>2,634</b>

We thus arrive at the following total :—

	Estimated number.	Census, 1901.
Gōṇḍī spoken at home . . . . .	1,304,680	1,112,507
Gōṇḍī spoken abroad . . . . .	123	2,634
<b>TOTAL</b> . . . . .	<b>1,304,803</b>	<b>1,115,141</b>

If we add the speakers of Parjī in Bastar we arrive at the following grand total for Gōṇḍī and its dialects :—

	Estimated number.	Census, 1901.
Gōṇḍī proper . . . . .	1,304,803	1,115,141
Parjī . . . . .	17,387	8,833
<b>TOTAL</b> . . . . .	<b>1,322,190</b>	<b>1,123,974</b>

Gōṇḍī is not a literary language. There are, however, several Gōṇḍī songs current, and some of them have been printed in the work by the  
 Literature. Rev. S. Hilslop mentioned under Authorities below. The Gospels and the book of Genesis have been translated into the language. In this translation the Dēvanāgarī alphabet has been used. The Telugu character, which is much better suited to the language, has been employed in a translation of the Gospel of St. Luke into the so-called Kōi dialect of the Madras Presidency.

I am not aware of any old mention of the language of the Gōṇḍs. The authorities dealing with Gōṇḍī which I have come across are as  
 Authorities. follows :—

- Vocabulary of Goand and Oole Words. From Dr. Voysey's MSS. Ellichpur, 16th December 1891. Journal of the Asiatic Society of Bengal, Vol. xiii, Part i, 1844, pp. 19 and ff.*
- ELLIOTT [ELLIOT], W.,—*Observations on the Language of the Goonds, and the identity of many of its terms with words now in use in the Telugu, Tamil and Canarese. Journal of the Asiatic Society of Bengal, Vol. xvi, Part ii, 1847, pp. 1140 and ff.*
- MANGER [i.e. MAUGER], O.,—*Specimen of the Language of the Goonds as spoken in the District of Seonee, Ohuparah ; comprising a Vocabulary, Grammar, etc. Journal of the Asiatic Society of Bengal, Vol. xvi, Part i, 1847, pp. 286 and ff.*
- HODGSON, B. H.,—*The Aborigines of Central India. Journal of the Asiatic Society of Bengal, Vol. xvii, Part ii, 1848, pp. 550 and ff., and reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. ii, London, 1880; pp. 99 and ff. Contains a Gōṇḍī Vocabulary.*

- DRIFERO, REV. J. G., and REV. H. J. HARRISON,—*Narrative of a second visit to the Gonds of the Nurbudda Territory with a Grammar and Vocabulary of their Language.* Calcutta, 1849.
- WEIGLE, H. G.,—*Aus einem Briefe.* *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. vii, 1853, p. 409.
- Papers relating to the Dependency of Bustar.* Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, pp. 39 and ff., 47 ff., 91 ff. Refers to the so-called Marīā.
- HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces.* Edited, with notes and preface, by R. Temple. [Nagpore] 1866. Account of the Gōṇḍi. Part I, pp. 3 and ff.; vocabularies, Part II, pp. 1 and ff.; Gond songs, from Nagpur, Part III, pp. 1 and ff.
- [LYALL, SIR A. J.,]—*Report of the Ethnological Committee on papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.* Nagpore, 1868. Parts ii and iii.
- DAWSON, REV. JAMES,—*Gondī Words and Phrases,* *Journal of the Asiatic Society of Bengal.* Vol. xxxix, Part i, 1870, pp. 108 and ff.
- „ *Additional Gondī Vocabulary.* *Ibidem*, pp. 172 and ff. Refers to the Gōṇḍi of Chhindwara.
- SCANLAN, C.,—*Notes on the Gonds met with in the Sātphurā Hills, Central Provinces.* *Indian Antiquary*, Vol. i, 1872, pp. 54 and ff.
- RAMSAY, W.,—*Gonds and Kurkūs.* *Ibidem*, pp. 128 and f.
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874, pp. 126 and ff.
- CAIN, REV. J.,—*The Bhadrachellam and Rakapalli Taluqas.* *Indian Antiquary*, Vol. viii, 1879, pp. 33 and ff. (a Kōi vocabulary); Vol. x, 1881, pp. 259 and ff. (a Kōi grammar).
- „ *The Kōi, a Southern Tribe of the Gond.* *Journal of the Royal Asiatic Society*, Vol. xiii, 1881, pp. 410 and ff.
- Manual of the Administration of the Madras Presidency.* Vol. ii, Madras, 1885. Contains a Gōṇḍi vocabulary on pp. 198 and ff.
- WILLIAMSON, REV. H.,—*Gond Grammar and Vocabulary.* London, 1890.
- HAIG, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gōṇḍi and Kōlāmi Languages.* *Journal of the Asiatic Society of Bengal*, Vol. lxxvi, P. i, 1897, pp. 185 and ff.

Gōṇḍi is not a written language. The Dōvanāgarī, the Telugu, and the Roman alphabets have all been used in printing versions of parts of the Scriptures in the various dialects of Gōṇḍi.

Written character. Grammar.

**Pronunciation.**—It is often impossible to decide when *e* and *o* are short and when long. The long and short sounds are only distinguished in the version of the Gospel of St. Luke in the dialects of the Kōis of the Madras Presidency.

An *h* is in many districts prefixed to the demonstrative pronouns. Thus we find *hōr*, that, in Raipur, Khairagarh, Bhandara, Nagpur, Wun, and Akola.

An *r* is often cerebralised. Thus we find forms such as *varā* for *varā*, come, in Khairagarh, Bhandara, and Nagpur. The cerebralisation of *r* is especially common in the plural forms of pronouns and verbs. Thus, *ōrk*, they; *mattōram*, we were, etc. Such forms are used in Sarangarh, Raipur, Khairagarh, Nandgaon, Bhandara, Balaghat, Nagpur, Seoni, Betul, and Akola. In the northernmost dialects and in the south, on the other hand, the dental *r* is used instead.

*L* is used instead of *r* in the singular of the demonstrative pronoun and in the third person singular of verbal forms in Hoshangabad and Betul. Thus, *vōl āndul*, he is. It is possible that we have not here to do with an instance of interchange between *r* and *l*, for the *l* can also be explained as representing an old *n*. Compare Pronouns, below.

Initial *r* becomes *l* in words such as *lōn*, instead of *rōn*, house, in Kanker, Bastar, and Chanda.

Initial *s* often becomes *h* in Kanker and Bastar; thus, *hīm* for *sīm*, give.



The **palatals** are pronounced as in Sanskrit and Hindī. In the Kōi dialect of the Madras Presidency, however, *ch* and *j* are pronounced as *ts* and *dz* respectively, when not followed by *i* or *e*, as is also the case in Telugu and Marāṭhī.

**Nouns.**—There are two genders, the masculine and the neuter. The former is used for men and gods, while all other nouns are neuter. Gōṇḍī here differs from all other Dravidian languages with the exception of Kui, not only from Tamil and Kanarese, which have a separate feminine gender, but also from Telugu. That latter language agrees with Gōṇḍī in the singular, but uses the masculine and not the neuter form to denote the plural of nouns which denote women and goddesses.

**Number.**—The usual suffixes of the plural are *k* and *ṅ*; thus, *kāl-k*, feet; *maṭṭā-ṅ*, mountains. Compare Kui *gā* and *skā*; Korava (a dialect of Tamil) *ṅa*.

When a word ends in *r* preceded by a long vowel the final *r* is often changed to *h*, thus, *miār*, daughter; *miāhk*, daughters. Words ending in *iñj* change that termination to *sk* in the plural, thus, *virīñj*, finger, plural *virisk*.

Some words ending in a long vowel add *hk* in the plural and shorten the preceding vowel; thus, *māyjū*, wife; *māyjuhk*, wives. The usual suffix in words ending in a long vowel is, however, *ṅ*, thus, *piṭṭē-ṅ*, birds.

Several nouns form an irregular plural. Thus, *allī*, a rat, *alk*, rats; *marri*, son, plur. *mark*; *sarri*, road, plur. *sark*; *kallē*, thief, plur. *kallērk*; *puṛi*, insect, plur. *purk*; *siri*, parrot, plur. *sirk*; *dāū*, brother, plur. *dāulk*; *māmā*, father-in-law, plur. *māmāl*; *ōr*, woman, plur. *ask*.

*Kallē-rk*, thieves, seems to be a double plural, like the Tamil *avargaḷ*, Telugu *rāralu*, they. *Kallērk* probably goes back to an older form *kallēr* which contains a plural suffix *r* corresponding to Tamil *ar*. The same suffix also occurs in words such as *dādāl-ōr*, fathers, and was probably originally used as the plural suffix of rational nouns. Such nouns in all connected languages have the same termination as the personal pronoun of the third person. Compare Tamil *avan*, he; *avar*, they; *maṇidan*, a man; *maṇidar*, men. The corresponding pronoun in Gōṇḍī is *ōr*, he; *ōrk*, they. *Ōr* is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been *ōn*. It is still preserved in the form *ōṇḍu* in the so-called Kōi of Bastar and the Madras Presidency, and probably also in the form *vōl*, he, in Hoshangabad and Betul. Compare Pronouns and Verbs below. The form *ōrk* is thus a double plural and must be compared with *avargaḷ*, they, in Tamil. Forms such as *dādālōr*, fathers, are now very uncommon in Gōṇḍī, and corresponding forms such as *tammur*, a brother, are used in the singular, and a second suffix *k* is added in the plural. Thus, *tammurk*, brothers. On the other hand, the suffix *ōr* is occasionally also used to form the plural of irrational nouns. Thus Bishop Caldwell mentions *kāvālōr*, crows.

**Case.**—The declension of nouns shows that the distinction of the two genders in Gōṇḍī is a late development of the language and presupposes a state of affairs which more closely corresponded to that prevailing in other connected languages, where there are two genders, one for rational and the other for irrational beings. We see this in the way in which the singular noun is changed before adding the case suffixes. We can distinguish two declensions. In the first an *n* is added to the base before the case suffixes, in the second a *t* is inserted. Thus, *tammur*, a brother, oblique base *tammun*, but *ohhauvā*, a child, oblique base *ohhauvāt*. Compare Tamil *maṇidan*, a man, oblique base *maṇidan*; but *maram*, a tree, oblique base *maratt*. Similar forms also occur in Kanarese, and also in the so-called irregular nouns in Telugu.



The second declension in Gōṇḍī now comprises several nouns denoting rational beings and is, broadly speaking, the regular one. The final consonant is often combined with the following *t* into one sound. Thus, *rōt* is the oblique base of *rōn*, a house; *ḍōngut* of *ḍōngur*, jungle. Final *r* plus *t* sometimes become *t*, and *l* plus *t*, *d*, and so on. Thus, *nār*, village, oblique *nāṭ* (and *nāṭen*); *nēl*, field, oblique *nēd*.

The first declension comprises masculine nouns ending in *ur* such as *tammur*, brother. The oblique form is *tammun*, which is really the old singular base, *tammur* being by origin a plural form. In the same way are inflected nouns ending in *āl*, such as *mārsāl*, a man, oblique *mārsān*, and several other nouns such as *marrī*, son, oblique *marrin*; *kallē*, thief, oblique *kallēn*; *pērgī*, girl, oblique *pērgin*; *māyjū*, wife, oblique *māyjūn*.

The oblique plural form is identical with the base when the plural suffix *ōr* is used. After *k* and *ṅg* an *n* is added before which the final *ṅg* is usually dropped. Compare Kui. The suffix *un* of the dative and accusative is added immediately to the suffix *k*.

Gōṇḍī uses the same form for the dative and the accusative. In Chanda and Bastar, however, the two cases are distinguished, as is also the case in other Dravidian languages. The confusion in other Gōṇḍī dialects is therefore probably due to the influence of the neighbouring Aryan languages.

The usual suffix of the dative-accusative is *un* corresponding to Kanarese *nnu*, Telugu *nu* and *nī*. Thus, *chhauvātun*, to the child. In the first declension this case is identical with the oblique base; thus, *tammun*, to a brother. In the plural we find forms such as *tammurk-un*, to the brothers; *chhauvānun*, to the children. From plural forms such as *chhauvāṅg*, children, we also find dative-accusatives such as *chhauvān* and *chhauvānuṅg*.

The suffix *un* is the old accusative suffix. We sometimes also find the old dative suffix *k*. Thus, *mārsānk*, to the man; *tammurkunk*, to the brothers; *chhauvāṅgk*, to the children. All these forms are used promiscuously.

Other case suffixes are, ablative *āl* and *sē*; genitive *ōr*, *ā*; locative *e*; and vocative *nī*, plural *nīṭ*. Thus, *tammunāl* or *tammun-sē*, from the brother; *tammun-ōr*, of the brother; *nēd-e*, in the field.

The ablative suffix *āl* is the same as the Tamil suffix of the instrumental; *sē* is Aryan.

The vocative plural is formed from the corresponding singular by adding *ṭ*; thus, *tammunīṭ*, O brothers.

The genitive suffix is inflected so as to agree with the qualified noun. Before masculine nouns it ends in *ōr*, plural *ōrk*, before other nouns in *ā*, plural *āṅg*. Thus, *tammunā lōn*, the brother's house; *mārsānōrk dāulk*, the man's brothers. Similar forms are also found in Kaikādī and Kōlāmī.

**Adjectives.**—Adjectives are not inflected. Comparison is effected by putting the compared noun in the ablative. Thus, *ōnōr tammur ōnā selārt-āl ḍhāṅyāl mandānur*, his brother his sister-from high will-be, his brother is taller than his sister.

**Numerals.**—The numerals are given in the list of words. The Gōṇḍī forms are used all over the Gōṇḍī area so far as seven. For 'eight' and following numbers Aryan loan-words are commonly used in Mandla and the neighbourhood. More to the south, for instance in Balaghat, Seoni, Chhindwara, Betul, and Amraoti, we find *armur*, eight; *unmāk*, nine; *pad*, ten, etc.

The numeral *undī*, one, corresponds to Kanarese *ondu*, Tamil *ondru*. Both these languages have also a masculine form *oru*, one, and the corresponding *varru* is also used in Gōṇḍī with the meaning 'some one.' In Mandla we find *uṇḍī* instead of *undī*.

*Raṇḍ*, two, is the form usual in most Dravidian languages. In the south, in Kanker and Bastar, we also find *irur*, corresponding to Tamil *irurar*, Kanarese *ir*. *Irul* also occurs in Hoshangabad.

*Mūṇḍ*, three, corresponds to Tamil *mūndru*, Telugu *mūḍu*; *nāluṅ*, four, to Tamil and Kanarese *nālu*, Telugu *nālugu*.

*Saiyūṅ*, five, and *sārūṅ*, six, begin with *s* in the same way as Kui *siṅgi*, five, and *sojgi*, six. Compare Kanarese *eidu*, *ei*, Telugu *eidu*, five; Kanarese, Telugu, Tamil *āru*, six.

*Yēṛūṅ*, seven, corresponds to Tamil *ēru*, Kanarese *ēlu*, Telugu *ēḍu*, seven.

**Pronouns.**—‘I’ is *nannā* and *annā*. The latter form is most used in the west, for example in Narsinghpur, Hoshangabad, Chhindwara, Betul, and Amraoti. But it also occurs in Nagpur and even in Patna. Compare Kanarese *ān*, *nānu*, *nā*. The corresponding plural is *mammāṭ*, *ammāṭ*, *ammōṭ*, and similar forms. The final *ṭ* is a plural particle, and the real pronoun is *mammā* or *ammā* corresponding to Old Kanarese *ām*, Telugu *ēmu*, *mēmu*.

The forms *mammāṭ* and *ammāṭ* are local varieties of the same base. *Mammāṭ* is the usual form in Mandla. In Seoni we find *amōṭ* and *mamēṭ*. In the other districts *ammōṭ* or similar forms are used. The same form is used whether the person addressed is included or not. In this respect Gōṇḍī agrees with Kanarese. In the south, however, in the so-called Kōi, we find the inclusive plural distinguished from the exclusive one, just as is the case in other Dravidian languages. Thus, *mannāḍu*, we, inclusive; *mamma*, we, exclusive.

‘Thou’ is *immā* or *immē*, plural *immāṭ*. In Chanda we also find *nimē*, thou; *nimēṭ*, you; and in the so-called Kōi we find the Telugu form *mīru*, you.

The form *immā* is originally a plural employed as an honorific singular and must be compared with Malayālām and Kanarese *nīm*. Compare also Kui *īmu*, thou.

The pronoun *ōr*, he, is originally a plural form corresponding to Tamil and Malayālām *avar*, Kanarese *avaru*, they. The old singular form was *ōn*, which is used as the oblique base, and also as the base of many verbal forms. The Kōi form *ōṇḍu*, he, is the old singular. Compare Kui *ēañju*, Telugu *vāḍu*, he.

The form *ōr* is also used as a plural meaning ‘they.’ In this sense, however, a new plural suffix *k* is commonly added; thus, *ōrk*, they. Compare Tamil *avargaḷ*, they. Regarding forms such as *ōrk*, they; *vōl*, he, etc., see Pronunciation above.

The corresponding neuter form is *ad*, she, it, genitive *addēnā*, *avēnā*, *tānā*; plural *āṇ*, genitive *avēhk-nā*. Compare Tamil *adu*, it, gen. *adiṇ*, plur. *avei-gaḷ*; Kanarese *adu*, it, genitive *adara*, plural *avu*. Forms such as *dānā*, her; *dāṅku*, to her, occur in Chanda and Bastar. Compare Telugu.

The pronouns *ēr*, this, neuter *id*; *bōr*, who? neuter *baḍ*, are inflected like *ōr*. The latter pronoun, however, is also inflected in person so as to agree with the subject. Thus if we want to say ‘who are you?’ we must say *immā bōnī* (not *bōr*) *āṇḍī*. So also *amōṭ bōram āṇḍōm*, who are we? and so on.

The nominative of the interrogative pronoun can therefore be given as follows:—

							Singular.	Plural.
1 pers.	.	.	.	.	.	.	<i>bōnā</i>	<i>bōram</i> .
2 pers.	.	.	.	.	.	.	<i>bōnī</i>	<i>bōriṭ</i> .
3 pers. masc.	.	.	.	.	.	.	<i>bōr</i>	<i>bōr(k)</i> .
3 pers. neut.	.	.	.	.	.	.	<i>baḍ</i>	<i>baū</i> .

When the question concerns females or irrational beings we also find forms such as first person *badēnā*, plural *bavēnā*; second person *badēni*, plural *bavēni*.

The pronoun *bōr* is usually compared with Tamil *yāvaṇ*, Kanarose *yāvaru*. It is, moreover, used as a relative pronoun, though we also find relative sentences evaded by the use of participles or independent sentences in the common Dravidian way.

Other interrogative pronouns are *battī*, *bārāṅ*, and *bāl*, what? *Battī* is an interrogative adjective; *bārāṅ* is used as an interrogative particle, and *bāl* is an accusative and used as the object of transitive verbs.

**Verbs.**—The Gōṇḍī verb is apparently much richer in forms than is the case in other Dravidian languages, and this richness has been pointed out as characteristic of Gōṇḍī. Thus Bishop Caldwell remarks of the language :—

‘It has a passive voice : in addition to the indicative and the imperative moods, it possesses a potential : in the indicative mood, where Tamil has only three tenses, it has a present, an imperfect definite, an indefinite past, a perfect, a conditional, and a future, each of which is regularly inflected : like the other idioms, it has a causal verb, but it stands alone in having also an inceptive. In these particulars the Gōṇḍ grammar has acquired a development peculiar to itself, perhaps in some degree through the influence of the highly inflected Santāl, its Kōlarian neighbour to the northward.’

The elaborate conjugational system of Gōṇḍī is, however, an illusion, and the language in this respect entirely agrees with other Dravidian tongues.

The so-called passive in Gōṇḍī does not seem to be in common use. Forms such as *jīsī āyātōnā*, and *jīsī hattān*, I am struck, *lit.* having-struck I-become, having-struck I-went, are apparently only imitations of Aryan constructions. They do not occur in the materials at my disposal. *Jīsī āyātōnā*, however, corresponds to Tamil forms such as *kōvil kaṭṭi āyirru*, the temple having-built became, the temple is built.

The so-called potential mood is not a separate form of the verb, but is arrived at in the same way as in other Dravidian languages by adding an auxiliary verb to the verbal noun. Thus, *kīā paṛitōnā*, I can do. Here *kīā* is simply the verbal noun.

The so-called inceptive is formed in a similar way. *Kīālātōnā*, I begin to do, is no proper tense, but either simply *lātōnā*, I begin, added to the verbal noun, or *ālōnā*, I become, added to the dative of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb *kīā-lē*, to do :—

		Present.	Imperfect.	Indefinite past.	Perfect.	Future.	Conditional.
Sing.	1 . . .	<i>kīālōnā</i>	<i>kīndān</i>	<i>kīēnā</i>	<i>kītān</i>	<i>kīākā</i>	<i>kīākā.</i>
	2 . . .	<i>kīātōnt</i>	<i>kīndī</i>	<i>kīēnī</i>	<i>kītī</i>	<i>kīāki</i>	<i>kīāki.</i>
	3 m. . .	<i>kīātōr</i>	<i>kīndur</i>	<i>kīēr</i>	<i>kītur</i>	<i>kīānur</i>	<i>kīr.</i>
	3 f. & n . .	<i>kīātī</i>	<i>kīnd(u)</i>	<i>kīār</i>	<i>kīt(u)</i>	<i>kīār</i>	<i>kī.</i>
Plur.	1 . . .	<i>kīātōram</i>	<i>kīndōm</i>	<i>kīēram</i>	<i>kītōm</i>	<i>kīākōm</i>	<i>kīākōm.</i>
	2 . . .	<i>kīātōrtī</i>	<i>kīndīr</i>	<i>kīērī</i>	<i>kītīr</i>	<i>kīākir</i>	<i>kīākir.</i>
	3 m. . .	<i>kīātōrk</i>	<i>kīndurk</i>	<i>kīērk</i>	<i>kīturk</i>	<i>kīānurk</i>	<i>kīrk.</i>
	3 f. & n. . .	<i>kīātūṅg</i>	<i>kīnduṅg</i>	<i>kīērūṅg</i>	<i>kītūṅg</i>	<i>kīānuṅg</i>	<i>kīṅg.</i>

It will be seen that the so-called conditional is simply a modification of the future from which it only differs in the third person. The *r* in the third person masculine *kīr*

perhaps corresponds to the conditional particle *re* in Kanarose. The other forms of the third person have then followed the analogy of other tenses. They seem to be very seldom used, and they do not form an essential feature of the language.

With regard to the other tenses, they can be divided into two classes. The first comprises the present and the indefinite past, the second the imperfect, the perfect, and the future.

The two classes use different personal terminations, and it will be seen that those added in the first class closely correspond to the terminations of the interrogative pronoun. This fact enables us to understand the real nature of such tenses.

In all Dravidian languages, nouns of agency can be formed from the various participles. Compare, for example, Kanarese *māḍuv-avanu*, a man who makes; *māḍiḍ-avanu*, a man who has made. In Gōṇḍī there are three different verbal participles, a present, a past, and an indefinite. Thus, *kīātā*, doing; *kītā*, done, having done; *kīē*, doing (indefinite). Verbal nouns of agency are formed from all those participles; thus, *kīātōr*, a doer; *kītār*, one who has done; *kīēr*, one who does, or, who will do. Such verbal nouns are regularly inflected; and Bishop Caldwell has long ago pointed out that such forms may be substituted for the ordinary tenses. This is exactly what has been done in Gōṇḍī, and the tenses of the first class are simply nouns of agency inflected in the same way as in other connected languages.

The conjugational system in Gōṇḍī therefore agrees with that occurring in other Dravidian forms of speech, and the rich variety of different forms is only apparent.

On the other hand, there are, as in other connected languages, several compound tenses. The imperfect *kīndān*, I did, can be considered as such a form, consisting of the indefinite participle *kīē*, and *āndān*, I was. Another imperfect is formed by adding *mattōnā*, I was, to the indefinite participle; thus, *kīē mattōnā*, I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus, *kīsī mattōnā*, I had done. The abbreviated form *kīsītōnā* is used as an ordinary past meaning 'I did.'

The regular past tense *kītān*, I did, is formed by adding the same suffix *t* which occurs in the form *tt* in Tamil and *d* in Kanarese. We also find the conjunctive participle used alone as in Malayāḷam. Thus, *māsī*, he was, in Sarangarh and Chanda.

The suffix of the future is *k* as in old Tamil, and Malayāḷam. Compare G ū ḍ *kīākā* or *kēkā*, I shall do; *kīākōm* or *kēkōm*, we shall do; with Old Tamil *seygu*, I shall do; *seygum*, we shall do.

In the formation of tenses, therefore, Gōṇḍī agrees with Old Tamil and Malayāḷam and not with Telugu.

The personal terminations used in the inflexion of verbs in Gōṇḍī are as follows:—

Sing. 1.	<i>ā(n)</i>	Plur. 1.	<i>ōm</i> .
2.	<i>ī</i>	2.	<i>ī!</i> , <i>īp</i> .
3 m.	<i>(u)r</i>	3 m.	<i>r(k)</i> .
3 fem. & neut.	—	3 fem. & neut.	<i>īg</i> .

The third person singular feminine and neuter has no separate termination. It will be seen from the table on p. 482, that *ā*, *ār*, and *u*, may be added. Instead of *ār* we also find *āl*; thus, *mandāl*, it is, in Mandla. This *āl* is probably the old feminine termination. Compare Tamil *ava!*, Kanarese *avaḷu*, she. *Ār* is perhaps derived from *āl*.

Compare the termination *ā* of the genitive before neuter and feminine words, which form also occurs as *āl*.

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix *ā(n)* of the first person singular and the corresponding *ōm*, *am*, of the plural must be compared with *ān*, *ōm*, respectively, in Old Malayāḷam. Compare also *ēn*, *ōm* in Tamil.

The *i* of the second person singular is also used in Tamil and Kanarese. In the plural *r* is added. Compare *ir* in Tamil and *iri* in Kanarese. In the tenses of the first class the second person plural is formed from the corresponding singular by adding *ṭ*. This *ṭ* seems to be a plural suffix. Compare *immūṭ*, you, *mammāṭ*, we, and forms such as *tindākāṭ*, let us eat, in the Seoni specimen.

The termination *r* of the third person singular is originally a plural suffix. Compare Pronouns, above. The plural suffix *-rk* is a double form and corresponds to Tamil, *-argal*.

The imperative is identical with the base, and *ṭ* is added in the plural. Thus, *uḷ-lā*, sit; *nillā*, stand; *rarūṭ*, come ye; *lin*, eat; *han*, go. In verbs such as *kīānā*, to do; *sīānā*, to give; *jīānā*, to strike, an *m* is usually added. Thus, *kīm*, plural *kīmṭ*, do. Compare the honorific suffix *um* in Tamil and *mu* in Telugu and Kui. Forms such as *kīā*, however, also occur. *Kīsim*, do, and similar forms are probably compounds, *sim* meaning 'give.'

The verbal noun ends in *ā*; thus, *kīā*, to do. The genitive *kīānā* is used in the same way. The infinitive of purpose ends in *ālē*; thus, *kīālē*, in order to do. Compare the suffixes *al* in Tamil and *alu*, in Kanarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kanarese *bāluta*, living; Telugu *koṭṭutu*, striking. The past participle is formed as in Kanarese. Compare Kanarese *māḷida*, who has done. The indefinite participle Gōṇḍi shares with Telugu.

These participles are not much used. They occasionally also occur in the function of relative participles.

The conjunctive participle is formed by adding *sī*, *chī* or *sī-kun*, *chī-kun*; thus, *kīsī-kun*, having done. Compare Telugu *chēśi*, having done, and vulgar Tamil *paḷichchu*, having suffered. *Kun* is probably Aryan.

Other participles are *kīsōre*, doing, *kitēkē*, in the act of doing, etc.

The negative verb is formed in the same way as in connected languages by adding the personal terminations to the base without any tense suffixes. Thus the negative form of *kīānā*, to do, is:—

Sing. 1.	<i>kīōn</i>	Plur. 1.	<i>kīōm</i> .
2.	<i>kēvī</i>	2.	<i>kēvīr</i> .
3 m.	<i>kīōr</i>	3 m.	<i>kīōrk</i> .
3 fem. & neut.	<i>kīō</i>	3 fem. & neut.	<i>kīōng</i> .

The particle *hille*, corresponding to Kanarese *illa*, Tamil *illei*, may be added; thus, *hille sēvōr*, he gave not.

*Hille* is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, *hille kēvākē*, had not done; *hille kītā*, did not. Such forms do not change for person and number.

The negative imperative is formed by suffixing *mā*, plural *māt*. *Minne* may be prefixed. Thus, (*minne*) *kēmāt*, do ye not do.

The preceding remarks will have shown that the position of Göñḍī within the Dravidian family may be defined as follows.

In some few points it has struck out independent lines of its own. Compare the confusion between the dative and accusative cases and the inflexion of the genitive so as to agree with the qualified noun. In all these points we must probably see the influence of Aryan vernaculars.

On the other hand, there are some points of analogy with Telugu. Thus, the distinction of the genders is analogous, though Göñḍī, in this respect, still more closely agrees with Kui. Some of the inflected forms of the personal pronouns are similar to those used in Telugu. Compare Göñḍī *mīkun*, Telugu *mīku*, to you. The indefinite participle Göñḍī shares with Telugu, and the conjunctive participle is similarly formed in both languages.

In most respects, however, Göñḍī agrees with Tamil and Kanarese, more especially with the older forms of these languages. Where these two differ between themselves, Göñḍī sometimes agrees with Tamil and sometimes with Kanarese. Compare the distinction of two declensions, the case terminations, and the personal pronouns. Note especially that Göñḍī like Kanarese has only one form of the plural of the personal pronoun of the first person. Compare further the formation of verbal tenses, the personal terminations of verbs, the verbal noun, and the negative verb.

Göñḍī must therefore be derived from the same old dialect from which Tamil and Kanarese have developed, *i.e.*, from what Kumārila called the *Drāviṇa-bhāṣā*, as opposed to the *Āndhra-bhāṣā*, the parent of modern Telugu.

On the other hand, Göñḍī has come under the influence of Telugu, especially in the South, where the so-called Kōi dialect may be considered as a link between the two forms of speech. Much stronger is, however, the influence exercised by the neighbouring Aryan dialects. All forms of Göñḍī abound in Aryan words; Aryan speech is gradually supplanting the old Dravidian language of the Göñḍs, and it is probably only a question of time when Göñḍī shall have ceased to exist as an independent form of speech.

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When the preceding remarks are borne in mind it is hoped that the short grammatical sketch which follows will enable the student to easily understand the Göñḍī specimens. For further details the works mentioned under authorities above should be consulted. The ensuing sketch is, to a great extent, based on them, more especially on Mr. Williamson's grammar.



I.—NOUNS.—*māṛsāl*, a man ; *tammur*, a brother ; *chhauvā*, a child.

	Singular.			Plural.		
Nom.	<i>māṛsāl</i>	<i>tammur</i>	<i>chhauvā</i>	<i>māṛsālōr</i>	<i>tammurk</i>	<i>chhauvāṅg</i>
Voc.	<i>māṛsānī</i>	<i>tammunī</i>	<i>chhauvānī</i>	<i>māṛsālōrīṭ</i>	<i>tammunīṭ</i>	<i>chhauvānīṭ</i>
Acc.-Dat.	<i>māṛsān</i>	<i>tammun</i>	<i>chhauvāṭun</i>	<i>māṛsālōrun</i>	<i>tammurkun</i>	<i>chhauvān(uṅg)</i>
Abl.	<i>māṛsānāl</i> , <i>māṛsān-sē</i>	<i>tammunāl</i> , etc.	<i>chhauvāṭāl</i> , etc.	<i>māṛsālōrāl</i> , etc.	<i>tammurknāl</i> , etc.	<i>chhauvānāl</i> , etc.
Gen.	<i>māṛsānōr</i> , <sup>1</sup> - <i>nā</i> , etc.	<i>tammunōr</i> , etc.	<i>chhauvāṭōr</i> , etc.	<i>māṛsālōrōr</i> , etc.	<i>tammurknōr</i> , etc.	<i>chhauvānōr</i> , etc.
Loc.	<i>māṛsāne</i>	<i>tammune</i>	<i>chhauvāṭe</i>	<i>māṛsālōre</i>	<i>tammurkne</i>	<i>chhauvāne</i>

<sup>1</sup> The form ending in *ōr*, plural *ōrk*, is used before a masculine noun ; the form ending in *ā*, plural *āṅg*, before a neuter word. Instead of *ā* we also find *āl*.

## II.—PRONOUNS.

	I.	We.	Thou.	You.
Nom.	(n)annā	(m)ammāṭ	immā	immāṭ, immāṭ
Acc.-Dat.	nāk(un)	māk(un)	nīk(un)	mīk(un)
Abl.	nā(-vā-)tāl, nāvāl, nā-sē.	mā(-vā-)tāl, māvāl, etc.	nī(-vā-)tāl, nīvāl, etc.	mī(-vā-)tāl, mīvāl, etc.
Gen.	nāvōr, nāvā, etc.	māvōr, māvā, etc.	nīvōr, nīvā, etc.	mīvōr, mīvā, etc.
Loc.	nāve, nāvā-ivīḍe	māve, etc.	nīve, etc.	mīve, etc.
	He.	She, it.	They.	
			Masc.	Fem. and neut.
Nom.	ōr	ad	ōr(k)	au.
Acc.-Dat.	ōn(k)	tān, addēn, avēn	ōr(k)un	avēh(kun), avēn(k).
Abl.	ōnāl, ōn-sē	tānāl, addēnāl, etc.	ōr(kn)āl	avē(hk)nāl.
Gen.	ōnōr, etc.	tānōr, addēnōr, etc.	ōr(kn)ōr, etc.	avē(hk)nōr, etc.
Loc.	ōne, āvīḍe	addēne, avēḷe	ōr(kn)e	avē(hk)ne.

*Ēr*, this, fem. n *id*, plur. *ēr*, fem. and neut. *iū* ; *bōr*, who ? fem. and neut. *bad*, *āre* inflected like *ōr*. *Bōr* is also inflected in person when used in the nominative ; thus masculine 1st person *bōmā* ; 2nd *bōnī* ; 3rd *bōr* ; plur. 1 *bōram*, 2 *bōrīṭ*, 3 *bōrk* ; feminine and neuter, 1 *badēnā*, 2 *badēnī*, 3 *bad*, plur. 1 *bavēnā*, 2 *bavēnī*, 3 *baū*. *Bōr* forms the locative *bavēḷe* or *bāvīḍe*.

*Bōrē*, anyone, neut. *badē* ; dat. *bōnāi*, neut. *badēnē* ; gen. *bōnōrē*, *bōnāi*, neut. *badēnōrē*.

## TON GRAMMAR.

III.—VERBS.—*Kiānā*, to do.

Verbal Noun.—*kiā*, *kiānā*, *kiālā*; negative *kāvākā*.

Verbal participles.—Present, *kiālā*; Past, *kītā*; Indefinite, *kiā*.

Adverbial participlo.—*kisōre*; *kītākā*.

Conjunctive participle.—*kisi(-kun)*.

	Present.	Indefinite. <sup>3</sup>	Past.	Future.	Negative. <sup>7</sup>	Imperative.
Sing. 1 .	<i>kiālōnā</i> <sup>1</sup>	<i>kiēnā</i>	<i>kītān</i>	<i>kiākā</i> <sup>4</sup>	<i>kīōn</i>	
2 .	<i>kiālōnī</i>	<i>kiēnī</i>	<i>kītī</i>	<i>kiākī</i> <sup>4</sup>	<i>kēvī</i>	<i>kīm</i> , <i>kiā</i> <sup>5</sup> , <i>kīōim</i> ,
3 m..	<i>kiālōr</i>	<i>kīēr</i>	<i>kītur</i>	<i>kiānur</i> <sup>5</sup>	<i>kīōr</i>	
3 f. & n.	<i>kiālā</i>	<i>kīvār</i>	<i>kīt(u)</i>	<i>kiār</i> <sup>6</sup>	<i>kīō</i>	
Plur. 1 .	<i>kiālōram</i>	<i>kīēram</i>	<i>kītōm</i>	<i>kiākūm</i> <sup>4</sup>	<i>kīōm</i>	
2 .	<i>kiālōrī</i> <sup>1</sup>	<i>kīērī</i> <sup>2</sup>	<i>kītīr</i>	<i>kiākīr</i> <sup>4</sup>	<i>kēvīr</i>	<i>kīm</i> .
3 m. .	<i>kiālōrk</i>	<i>kīērk</i>	<i>kīturk</i>	<i>kiānurk</i> <sup>5</sup>	<i>kīōrk</i>	
3 f. & n.	<i>kiālāng</i>	<i>kīvāng</i>	<i>kītunng</i>	<i>kiānurng</i> <sup>5</sup>	<i>kīōng</i>	

<sup>1</sup> Also *kiālōnā*, etc. <sup>2</sup> Also *kīālōrīr*, etc. <sup>3</sup> Used as an imperfect indefinite and a conjunctive present. <sup>4</sup> Also *kākā*, etc. <sup>5</sup> Also *kānur*, etc. <sup>6</sup> Also *kiāl*. The future is also used as a conditional in which case the third person is *kīr*, neut. *kī*; plur. *kīrk*, neut. *kīng*. <sup>7</sup> The negative verb is usually preceded by *kille*, *hille*. Those particles are also combined with verbal nouns and participles. Thus, *kille kāvākā*, had not done; *kille kītā*, did not do; *kille kiālā*, *kille kīnāl*, will not do, for all persons and numbers. <sup>8</sup> Negative imperative (*minne*) *kēmā*, plur. *kēmī*, don't do. Some verbs form their imperative differently. Verbs ending in *ānā* (not *iānā*) and *inā* form their imperative in *ā*; those ending in *hīnā* in *hā*; those ending in *ndānā* in *n*. Thus, *askānā*, to cut, imper. *askā*; *uddinā*, to sit, *ullā*; *tehtānā*, to raise, *tehtā*; *handānā*, to go, *han*. Note *tachchum* and *tarā*, bring (*tattānā*); *vahchum*, explain (*vahltānā*); *varā*, come (*vāyānā*).

Imperfect, *kīndān*, as *kītān*. Perfect, *kītōnā* and *kīsītōnā*, as *kiālōnā*.

Auxiliary verbs.—*Āyānā*(*māyānā*, etc.), to be, to become; *mandānā*, to be, to stay.

Verbal noun, *āyānā*; *mandānā*; negative *āvākā*, *mannākā*.

Conjunctive participle, *āsi-kun*, *mañji-kun*.

Present, *āyātōnā*, *mandātōnā* or *mandōnā*.

Indefinite, *āyēnā*, *mannēnā*.

Perfect, *ātōnā*, *matōnā*.

Future, *āyākā*, *mandākā*.

Imperative, *ām*, *man*; negative, *āyimā*, *manmā*.

Negative tense, *āyōn*, *mannōn*.

Other tenses and the inflexion in general is regular.

Causals.—Formed from the conjunctive participle by adding *ahltānā*; thus, *jīsahtānā*, to cause to strike; present *jīsahtātōnā*; perfect *jīsahtātōnā*; future *jīsahtākā*, etc. The causative of *nīltānā*, stand, is *nīllahtānā*; *tedānā*, to rise, *tehtānā*; *tīndānā*, to eat, *tīhtānā*; *undānā*, to drink, *uhtānā*; *handānā*, to go, *hanahtānā*.

Potential, *kiā-parītōnā*, I can do; past *kiā-parītān*; future *kiā-parākā*.

Inceptive, *kiālātōnā*, I begin to do, etc.

Passive, *kīsi-āyātōnā*, I am made, etc.

Interrogative particle, *ā*, *nā*. An interrogative pronoun is made indefinite by adding *ā*: thus, *bōr-ā*, anybody.



The Gōṇḍī of Mandla closely agrees with the preceding sketch. It is commonly called *Pārsī Gōṇḍī*, or *Chaurāsī kī bōlī*, from Chaurasi, an estate of 84 villages within the area of which Gōṇḍī is everywhere spoken. It is also spoken to the north and west of the estate.

The specimen which follows has been forwarded from Mandla. It is, however, simply the corresponding passage of Mr. Williamson's translation of the Gospel of St. Luke, which was printed in Allahabad in 1895. No other specimen has been forwarded from Mandla, but a list of Standard Words and Phrases will be found on pp. 648 and ff.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words. Compare *pūchhē-kītur*, he asked; *hille chāhē-māyōr*, he did not wish. Note also the frequent use of *ñ* instead of final *ng*; thus, *dhiyāñ*, instead of *dhiyāng*, days.

In the list of Standard Words we may note forms such as *dādātāl*, from the father; *miyārtun*, to the daughter; *kūvāta*, in the well; *mārsālk*, men; *tān*, him.

'I am' is *āndōnā* and *āndān*, plural *āndōm*. Note also *mandāl*, it will be.

The past tense and the future are not given in full in the list. The missing forms have been supplied from other sources, and they have been given within parenthesis.

Note finally *jītān āyēnā*, I should beat, which apparently contains a noun of agency *jītān*, one who has beaten.

[No. 44.]

## DRAVIDIAN FAMILY.

## GONDI.

Bōrē admīnōr raṇḍ mark mattōrk. Ani ōrān-rōpātāl luhāl  
*A-certain man-of two sons were. And their-midst-from the-younger*  
 dādān kattur, 'ē dādā, dhante jō tūs nāvā udditā ad  
*to-father said, 'O father, property-in what portion my sits that*  
 nākun sīm.' Tab ōr ōrun apnō sampat tūsi-situr. Vallē dhiyān  
*me-to give.' Then he to-them his-own property dividing-gave. Many days*  
 hille āyōn ki chuḍur marri sab bārāngē ikatthō kīsī  
*not passed that the-younger son all whatever together having-made*  
 lakk dēś tāksī-hattur, ani agā burō kāmte din bitē-kīsōro apnō  
*a-far country going-went, and there bad deed-in days passing his-own*  
 dhan māhchī-situr. Baske ōr sab bārāngē māh-chitur asko  
*wealth having-squandered-gave. When he all whatever had-expended then*  
 ad dēste baṛō akāl artt ani ōr kaṅgāl āyā-lātur. Ani ōr  
*that country-in a-great famine fell and he poor to-be-began. And he*  
 ad dēśānōr mandānavārērknā rōpātāl uṇḍinā igā hañjī lāgtur,  
*that country-of inhabitants-of among-from one-of near having-gone lived,*  
 jō ōn apnō nēlkne paddīng mēh-tālē rōhtur. Ani ōr au  
*who him his-own fields-to swine to-feed sent. And he those*  
 ohhīmīng-nāl havēhkun paddīng tindung apnō pīr nihtālē ohāhē-māndur.  
*husks-from which swine ate his-own belly to-fill wishing-was.*  
 Ani baddē ōnk hōrañī hille siyōn. Tab ōn surat āt ani  
*And anyone to-him anything not gave. Then to-him sense came and*  
 ōr ittur, 'nāvōr dādānōrk vallō chākark mandānurk jōnknā sārī  
*he said, 'my father's many servants will-be whom-of bread*  
 pissātā, ani nannā igā karrū sāyitōnā. Nannā techchhī  
*sufficient-is, and I here of-hunger am-dying. I having-arisen*  
 apnō dādānā pōrī dākā ani ōn-sō indākā, "ē dādā, nannā  
*my-own father-of near will-go and him-to will-say, "O father, I*  
 svargtā biruddh ani nīvā munne pāp kitōnā. Nannā issur nīvōr  
*heaven-of against and thee before sin have-done. I again thy*  
 marri iñch-ahtānā jōg hille āyōn; nākun apnōr chākarknā rōpātāl  
*son to-be-called fit not am; me thy-own servants-of among-from*  
 uṇḍinā lēkā banō-kim." Ani ōr techchhī apnō dādānā muṭṭis  
*one-of like make." And he having-arisen his-own father-of near*

tāktur. Pē ōr lakka-i mattōr ki ōnōr dādāl ōn hūrsi dāyā  
*went. But he far-off was that his father him having-seen compassion*  
 kitur, ani vichchhi-kun ōnā varēṭe liṭṭē-kīsī ōn chūmē-kitur.  
*did; and running his on-the-neck having-embraced him kissed.*

Marri ōn-sē ittur, 'ō dādā, nannā svargnā biruddh ani nīvā  
*The-son him-to said, 'O father, I heaven-of against and thy*  
*munne pāp kitōnā; nannā issur nīvōr marri iñch-ahṭānā jōg hille*  
*in-presence sin have-done; I again thy son to-be-called fit not*  
*āyōn.'* Pē dādāl apnōrk chākarkun ittur, 'nahnal-sō nahnal dikrī  
*am.'* But the-father his-own servants-to said, 'good-from good clothes  
 jhapnē pasahchī ōn pōṇḍahār, ani ōnā kaide muddā ani  
*quickly having-brought him cause-to-put-on, and his hand-on a-ring and*  
 kālknē sarpūhk karsahār; ani mammāt tindākam ani ānand  
*feet-on shoes cause-to-put-on; and we will-eat and rejoicings*  
 kēkam. Bāri-ki ēr nāvōr marri sāsī mattōr, issur pistōr;  
*will-make. Because this my son having-died was, again came-alive;*  
 rachchhī mattōr, issur purtōr.' Ani ōrk ānand kiyā-lāturk.  
*having-been-lost was, again was-found.'* And they merriment to-make-began.

Ōnōr jēthō marri nēde mattōr. Ani jab ōr vāsōre rōtā muṭṭis  
*His elder son field-in was. And when he coming house-of near*  
 avvatur tab bājā ani yendānā lēng kēñjtur. Ani ōr chākarknā  
*had-arrived then music and dancing-of noise he-heard. And he servants-of*  
 rōpātāl uṇḍitun apnō muṭṭis kēisī pūchhē-kitur, 'id bāl  
*among-from one his-own near having-called asked, 'this what*  
 ānd?' Ōr ōn-sē ittur, 'nīvōr tammur vātōr; ani nīvōr dādāl bhōj  
*is?' He him-to said, 'thy brother has-come; and thy father a-feast*  
 kitōr, idēn-lānē ki ōn bhalō chaṅgō pantōr.' Pē ōr sōngā  
*has-made, this-for that him good well he-has-received.'* But he angry  
 ātur ani rōpā handālō hille chāhē-māyōr. Tab ōnōr dādāl bahrō  
*became and within to-go not wishing-was. Then his father out*

vāsī ōn manē-kiyā-lātur. Ōr javāb sīsī apnō dādān  
*having-come him entreaty-to-make-began. He answer giving his-own father-to*  
 ittur, 'hūrā, nannā ichchō barshāṅgnāl nīvā ṭahal kiyātōnā, ani  
*said, 'see, I so-many years-from thy service am-doing, and*  
 bappōrē nīvā hukumtun hille ṭārē-kiyōn, ani immā nākun  
*at-any-time thy commandment not transgressed, and thou me-to*  
 bappōrē uṇḍi yēṭinā pilā gadā hille sēvī, ki nannā apnō  
*at-any-time one goat-of young-one even not gavest, that I my-own*  
 mītk-nā saṅg ānand kiyōnā. Pē jab nīvōr ēr marri vātur jō  
*friends-of with rejoicing might-make. But when thy this son came who*

vissyāṅgnā saṅg nīvā sampat tinjētōr tab immā ōnā-lānē bhōj  
*harlots-of with thy property has-eaten then thou him-for a-feast*  
 kitōni.' Ōr ōn-sē ittur, 'ō marri, immā sag din nāvā saṅg āndī,  
*has-made.' He him-to said, 'O son, thou all day my with art,*  
 ani jō-bārāṅgē nāvā ānd ad sab nīvā ānd. Pē ānand kiyānā ani  
*and whatever mine is that all thine is. But rejoicings to-do and*  
 ānand āyānā uchit mattā. Bārī-ki ēr nīvōr tammur sāsī  
*merry to-become proper was. Because-that this thy brother having-died*  
 mattōr, ani pistōr; rachohhī mattōr, ani puṭtōr.'  
*was, and came-alive; having-been-lost was, and is-found.'*

In Bilaspur Gōṇḍī is now quickly disappearing and giving way to Chattīsgarhī. It is still spoken in the hills. The number of speakers was estimated for the purposes of this Survey at 8,450. In 1901, however, only 2,119 were returned.

The Gōṇḍs of Bilaspur trace their origin to Mandla, and the dialect is essentially the same in both districts. Compare what is said about the Gōṇḍs of Bilaspur in the *Report of the Ethnological Committee*. Nagpore, 1868, Part ii, pp. 5 and ff.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that the language is ordinary Gōṇḍī, though the specimen is rather corrupt.

[ No. 45.]

## DRAVIDIAN FAMILY.

## GŌṆḌĪ.

(DISTRICT BILASPUR.)

Bōrē mārsalnā raṇḍ mark mattā. Ōnā-sō chiḍur marri  
*Some man-of two children were. Them-from the-younger son*  
 dāhran kattur, 'rē dadā, nā-igā battiyē mandār tē nākun siyā  
*the-father-to said, 'O father, me-to coming will-be that me-to to-give*  
 chāhi.' Ingā ōnigā jō-kuchhu mattā sō ōr tūsitur. Balē diyā  
*is-wanted.' Now him-to whatever was that he divided. Many days*  
 hile āyē chiḍur marri sab kuchhu undi jagā kīsī anī  
*not becoming the-younger son all whatever one place having-made and*  
 handē kittur. Agā haṣijī jō-kuchhu mattā tān kharāb  
*going did. There having-gone whatever was that wasted*  
 kīsī vāttur.  
*having-made he-threw-away.*

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To the north of Mandla lies the district of Jabalpur. Gōṇḍī is here only spoken in the hills. The number of speakers at the Census of 1891, when there was a large temporary influx of Gōṇḍ harvesters, was 24,130. In 1901, when the total number of Gōṇḍ in the district was 78,689, only 5,422 speakers of Gōṇḍī were returned. Compare the *Report of the Ethnological Committee*, quoted under Authorities, Part ii, pp. 1 and ff.

The specimens received from the district are rather corrupt and much mixed with Aryan forms and words. The beginning of the Parable of the Prodigal Son will show that they represent the same form of speech as that illustrated in the preceding pages. Note the frequent omission of case suffixes and forms such as *immē*, thou; *mēlki*, in order to tend; *hill-aṅgā*, was not, etc.

[ No. 46.]

## DRAVIDIAN FAMILY.

GONḌĪ.

(DISTRICT JABALPUR.)

Urrar ādmī raṇḍō ohhauvān mattān. Chudur ṭural dādan  
*One man(-to) two sons were. The-younger son the-father-to*  
 kattur ki, 'nāvā hissā sisum.' Jō kuchh mālmatṭā sō tusī  
*said that, 'my share give.' Which some property that dividing*  
 dādal sītur. Valē din hil-vāyēvākē ohudur ṭural bēsī dhan  
*the-father gave. Many days not-came the-younger son all property*  
 baghē-lō hatur ba dēste. Aggā jaṛisī mattur sagā dhan  
*collecting went another country-in. There riotously was all property*  
 khoīkī sītur. Vō dēste baṛā akāl arsi mattā. Ōnē-gat  
*squandering gave. That country-in big famine having-fallen was. Him-near*  
 hārē hill-aṅgā. Ā dēste baṛē ādmī-iṅgan mandā-lātur, nōkri  
*anything not-was. That country-in big man-near to-live-began, service*  
 kiya-lātur. Ōn nēli rōchitur mēdkī padī.  
*to-do-began. Him field sent to-feed pigs.*

In Narsinghpur, as in Bilaspur and Jabalpur, Gōṇḍī is only spoken in the hills, and the dialect is gradually disappearing from the district. The number of speakers was estimated for this Survey at 800. In the Census of 1901 only 383 were returned.

The Gōṇḍī of Narsinghpur cannot, under such circumstances, be expected to be an unmixed form of speech. The Aryan element is rather strong, and the dialect will soon cease to be a Dravidian form of speech.

The difference between the two genders is disappearing, and the suffixes of the plural are not often used. The case suffixes are modified, and so forth. Compare *māṛsalnōr raṇḍ chhavā mattur*, Standard *māṛsānāṅ raṇḍ chhavāṅ mattāṅ*, a-man-of two children were; *dādālṛān*, Standard *dādān*, to the father; *dādulōn*, Standard *dādālōr*, fathers, etc.

'I' is *anā*, and 'wo' *imān*. The form *māōr*, his, occurs too often to be a mere blunder. *Māōr*, *māvā*, also means 'my.'

The inflexion of verbs is also corrupt, the various forms being interchanged. Compare *sāyātur*, Standard *sīyātōnā*, I am dying; *sīm* and *sītur*, give, etc.

It is not, however, of any use to go into details. The beginning of the Parable of the Prodigal Son which follows will show how mixed and corrupt the Gōṇḍī of Narsinghpur is.

[No. 47.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT NARSINGHPUR.)

Barrūr māṛsalnōr raṇḍ chhavā mattur.      Ā-vital chuḍur pēḍgal  
*One man-of two sons were.      Them-from the-younger boy*  
 māōr dādālraṇ kattur, 'bārī dādāl, rōn dhan ichchō māvā  
*his father-to said, 'O father, house property how-much my*  
 hisā hai, māḱ sīm.' Phir dādāl ōrun māōr dhan tūsitur.  
*share is, me give.' Then the-father them-to his property divided.*  
 Bāryē din pijjā chuḍur pēḍgal māur dhan cēlhi-kun lakdar  
*Some days after the-younger boy his property having-taken distant*  
 dēś hattur uḍēn hukkē luchpantēn sab kīsī-situr. Sab dhan  
*country went and there riotousness-in all doing-gave. All property*  
 mārsat-horsiat ad dēstēn paṛā kāl artā, uḍēn inēkē vōr karrū  
*spent-on-being that country-in big famine fell, and now he with-hunger*  
 sāy-latur. Tab vōrrē barrūr dēśī-māṛsalnōr nigā chākur lāgtur.  
*to-die-began. Then he some country-man-of near servant stayed.*  
 Uḍēn ōr ōn paddi mēhtā nīrsī, vōrrē vallēn paddinōr tindā-lēnī  
*And he him pigs to-feed having-sent, he all pigs-of eating-of*  
 phaliyōnrān māur pīr pañchtan nihtatur; barrē māṛsal ōn bārē  
*husks-with his belly full was-filling; any man him anything*  
 hillēn dāylē mattur. Jab ōn khabar vāt, vōr katā-latur,  
*not to-give was. When him-to sense came, he to-say-began,*  
 'daiyā, nāur dādalnōr vallēn chākrāṅkhōn pīr pañchtan tindātōnā pijjā  
*'O-God, my father-of many servants-to belly full eating after*  
 pissī maitā-hat, uḍēn anā karrū sāyatur. Uḍēn inēkē anā  
*something left-is, and I with-hunger die. And now I*  
 tēchchhu-kun dādalnōr nigā handātōnā uḍēn katātōnā, "ē dādāl, anā  
*arising father-of near will-go , and will-say, "O father, I*  
 nī tuddī-sāman bhagvāntā pāp-dōkh kītur. Anā inēkē nīur chhavā  
*thy face-before God-of sin made. I now thy son*  
 katānā lākh anā hillēnā. Nīur chākur-vallēntē undhinōr barrūr  
*to-be-called worthy I am-not. Thy servants-in one-of some*  
 irsēnā mākun nīrsēnā." Tab ōr tēchchhi nichchhtur uḍēn māur  
*like me keep." Then he arising stood and his*  
 dādalnōr nigā hattur. Dādāl ōn lakdal vānākē hūrsētur, ōn  
*father-of near went. The-father him far-from coming saw, him*

parrō	parājivā	kitur	uchelhi-kun	ōn	gurūngārān	jhumā-mātur	uḍēn
on	compassion	nude	having-run	him	neck-to	pressed	and
ohumā	ētur.						
kiss	took.						

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No specimens have been forwarded from Damoh and Saugor, and Gōṇḍī is quickly disappearing from those districts. Local estimates give 1,200 as the number of speakers in Damoh. In 1901, when 27,521 Gōṇḍs were enumerated in the district, only 377 were returned as speaking Gōṇḍī. In Saugor the local estimates gave so high a figure as 2,400. In 1901 only three speakers were returned, though the number of Gōṇḍs in the district was 21,546. The Gōṇḍs are known as Bhōi Gōṇḍs, and their language was called Pārsī as in Mandla. They are chiefly found in Kesla Pargana of Rehli Tahsil. Only a few old people still speak Gōṇḍī.

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Gōṇḍī has also been returned as the language of 150 individuals in Bhopal. At the Census of 1901, 20,268 speakers were returned. No specimens have been obtainable and it seems probable that most of the Gōṇḍs of the district have given up their native tongue.

Proceeding southwards from Narsinghpur we reach the district of Chhindwara where Gōṇḍī is, to a great extent, spoken in the north. The number of speakers was estimated for this Survey at 125,100, and it was 104,168 at the Census of 1901.

#### AUTHORITY—

DAWSON, REV. JAMES,—*Gondī Words and Phrases*. *Journal of the Asiatic Society of Bengal*, Vol. xxxix, P. i, 1870, pp. 108 and ff., and pp. 172 and ff.

The dialect of Chhindwara in most respects agrees with the grammatical sketch on pp. 486 and f.

With regard to the inflexion of nouns, we may note the dative *ādmīkun*, to a man, in the first line of the specimen.

The dialect uses the numerals *armur*, eight; *unmāk*, nine; *pad*, ten.

With regard to pronouns, we may note *annā*, I, as in Narsinghpur; *ammōt*, we; *ā-piḷe*, in him, among them.

The pronoun *bāṅg*, what? has a genitive *bāndōr*, *bāndā*, etc., and a dative *bātkun*.

The conjugation of verbs is mainly regular. An *n* is, however, added to the second person singular in tenses formed like *kītān*, I did. Thus, *ālīn*, thou wast; *kīndīn*, thou wast doing. The third person neuter of the future ends in *āl* and not in *ār*; thus, *ad kīāl*, she will do.

The present tense of the verb substantive is *āndān*, I am. In other dialects this form is an imperfect.

'I am beaten' is translated *annā mār tīndātōnā*, I am eating stripes. This translation shows that Gōṇḍī has not a fixed form for the passive.

In other respects the dialect is quite regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows. Note only the use of ordinary tenses in negative clauses. Mr. Dawson, however, gives the ordinary negative forms, and the compiler of the specimen was certainly wrong in not introducing them.



[ No. 48.]

## DRAVIDIAN FAMILY.

GÖNDI.

(DISTRICT CHHINDWARA.)

Börē ādmikun rand mark matturk. Chuddur marri dāū-sē  
*Some man-to two sons were. The-younger son the-father-to*  
 vanktur, 'dāū, nā-juar bad dhan aiya ad nākun varke-kisim.'  
*spoke, 'father, me-to what property will-be that me-to separate-make.'*  
 Aske āplō dhan ōrkun tūstur. Tān pajā thōrō diate  
*Then his property them-to he-divided. That-of after few days-in*  
 chuddur marri sabrō māl samtī kīsī-kun lakk dēhāte  
*the-younger son all wealth together having-made far country-to*  
 chalsī hattur. Aggā garsī-kun unḍē kal uñji-kun sabrō māl  
*having-gone went. There playing and wine drinking all wealth*  
 māhohitur. Sabrō māl māhttur tān pajā ad dēhāte parā  
*squandered. All wealth had-squandered that after that country-in big*  
 kāl arsi hattā; tindālē badē halle vāta. Aske hundur  
*famine having-fallen went; to-eat anything not came. Then there*  
 ādmīn-igē hañji-kun ōnā rōn lāgsī hattur. Ōr ōn nēde  
*man-near having-gone his house staying became. He him field-in*  
 padding mahtālē rōhchitur. Aske baddēn tōlk padding tindunig  
*swine to-feed sent. Then which husks the-swine were-eating*  
 addēn tindālē hurndur; ōn bōrē halle situr. Parōr vāsī  
*those to-eat he-tried; him anybody not gave. Big (i.e. wise) becoming*  
 hattur, aske āplō jāte vēhtur, 'nāvōr dāūnā rōte baohālē  
*went, then his mind-in he-advised, 'my father's house-in how-many*  
 naukarkun tindālē sari puttīlātā, annā karrōk saiātōnā. Annā nāvōr  
*servants-to to-eat bread is-got, I hungry am-dying. I my*  
 dāūn-ige vitsī-kun dākā, ōn indākā, "dāū, pēknā sēvā hallo  
*father-near running will-go, him will-say, "father, God's worship not*  
 kitān, nīvā halle kēñjtān; nīvōr achhō marri hallenan. Nigā  
*I-did, thy(-word) not I-heard; thy good son not-am. Now*  
 nī-juar mazdāride mandākōm."  
*the-with service-in will-stay."*

In Hoshangabad Gōndi is spoken in the eastern corner, towards Chhindwara and Narsinghpur. The number of speakers was estimated for this Survey at 41,550. At the last Census of 1901, 27,740 speakers were returned.

The dialect of Hoshangabad in most respects agrees with that spoken in Chhindwara. Compare *ānd*, it is; *anā*, I. The chief peculiarity of the dialect, however, is the use of *l* instead of *r* in nouns, pronouns and verbal forms of the third person singular. Thus, *vōl ittul*, he said. The same *l* also occurs in the termination of the genitive before a singular masculine noun and in some numerals, etc. Thus, *dēst-ul*, of the country; *varul*, one; *irul*, two, etc.

The usual form of 'one' is *undī*, and of 'two' *raṇḍ*. *Varul* is used as an indefinite masculine pronoun, and *irul* is sometimes used instead of *raṇḍ* when the qualified noun is of the masculine gender.

The *r* of plural forms of verbs and pronouns is a cerebral *r*; thus, *rōṇ ittōṇ*, they said. The same pronunciation prevails over a large area, in Betul, Ellichpur, Akola, Nagpur, Seoni, Balaghat, Bhandara, Khairagarh, Nandgaon, Raipur, and Sarangarh. The original texts sometimes write *ḍ* and sometimes *r*. Thus, *ōḍk* and *ōrk*, they. I have written *r* throughout.

The adverbial participle ends in *ke* and not in *re*; thus, *kīsōke*, doing.

There is a verbal noun formed from the past participle; thus, *hattate*, in the going, when he went; *vakhtute*, in the roaring, while he was roaring.

Note also the neuter negative *hale rōval*, it was not.

Further details will be easily understood from the specimen which follows.

[ No. 49.]

## DRAVIDIAN FAMILY.

### GŌṆḌĪ.

(DISTRICT HOSHANGABAD.)

Undī diyā śikārī narkā ḍaṅgur śikārkun hattul. Undī hirṇī  
*One day a-hunter at-night to-a-forest hunting-for went. One deer*  
*ḍaṅgur-nēde mēṛte huṣī vōl kattul, 'anā jikā.' Vōnā āvāj kēñjtu.*  
*forest-field-in grazing-in having-seen he said, 'I will-kill.' His sound heard,*  
*tō ḍaṅguṭikkē soṛit. Vōl śikārī bhī tānā picḥārī vittul. Hirṇī valē lak*  
*it wood-into fled. That hunter also its back-at ran. The-deer very far*  
*sōṛisī hatt. Agā hañjī mēl-lāt. Vōl śikārī tānā picḥārī vittul.*  
*fleeing went. There having-gone to-graze-began. That hunter its back-at ran.*  
*Hirṇī ittāl jagāte hañjī āvat, agā ihūn jāṛī lāksit, agā*  
*The-deer such place-in having-gone came, there such jungle was-found, there*  
*hañjī magsī hatt. Vōl śikārī kaik masi-kisōke rahē-mattul.*  
*having-gone having-hidden went. That hunter hand's wringing staying-was.*  
*Sikāṭī āsī hatt-te vōl udās man kisi-kun rōn vāttul. Vōl*  
*Darkness having-become coming-in he afflicted mind having-made house went. He*  
*thōrōsō lak hattul ki pulli vankhtute vōl āvāj kēñjtu. Vōl apnō pisānā*  
*little distance went when lion roaring-in he sound heard. He his life-of*

ās hailē irōl. Undī maṛāte haṣṣi-kun tarisī hattul. Pulli ghaṛi-ēk  
*hope not kept. One tree-in having-gone climbing went. The-lion in-a-moment*  
 maṣṣi-kun vankhtūke idō maṛā siḍvāt. Pullitun hursi-kun vōl  
*having-remained roaring that-very tree reached. The-lion having-seen he*  
 apnō mante raṣṣi kītul; vōl kattul kē, 'harṇin hale jiyālō vāēnā tō  
*his mind-in regret made; he said that, 'the-deer not to-kill if-I-had-come then*  
 nāvā jīvā dukhte hale rōval.'  
*my life mishap-in not had-been.'*

### FREE TRANSLATION OF THE FOREGOING.

A hunter once went to hunt at night in the wood. He saw a deer grazing in a field in the wood and resolved to kill it. The deer heard the noise he made, and fled into the wood, and the hunter ran after it. It fled very far, and then began to graze. While the hunter was pursuing it, the deer had fled to a place where the jungle was thick enough to hide in. The hunter wrung his hands, but darkness having set in he made towards his house in low spirits. He had not gone far when he heard a lion roar. He fled for his life and climbed a tree. The lion soon came roaring to that very tree, and when he saw it he repented and said, 'if I had not come to kill the deer my life would not be in danger.'

Gōṇḍi has also been reported from Nimar where the number of speakers has been estimated at 2,200. At the Census of 1901, 1,693 speakers were returned. The Gōṇḍis of Nimar are mentioned in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 112 and ff. It has not, however, been possible to get any specimens, and the local authorities some time ago stated that Gōṇḍi was no more spoken in the district.

The Gōṇḍi dialect of Betul and Amraoti is essentially the same as that spoken in Hoshangabad. Speakers are found all over both districts. Their number was estimated for this Survey at 91,000 in Betul and 12,000 in Amraoti. The figures returned at the Census of 1901 were 81,619 and 19,022, respectively.

It will be sufficient to give one specimen to illustrate the dialect as spoken in both districts.

It will be seen that *l* is substituted for *r* in the same cases as in Hoshangabad. Thus, *chudḍōl*, the younger; *kittul*, he did; *vaṛul*, one.

*R* is pronounced as *r* in words such as *vaṛā*, come.

An *h* is prefixed to the neuter forms of pronouns in Amraoti; thus, *had*, that.

With regard to numerals, we find *armul*, eight; *unmā*, nine; *pad*, ten.

'I' is *annā*, as in Hoshangabad and Narsinghpur.

The inflexion of verbs is regular. Note *āndul*, he is; *jiyānur*, they will strike; *vitsūre*, running, etc.

The form *matakē*, may be, is perhaps a participle.

[ No. 50.]

## DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT BETUL.)

Varul ādmīnā raṇḍ mark mattul. A-viṭāl chuḍḍol tūṛāl dāūtun  
*One man-of two sons were. Them-in-from the-younger son the-father-to*  
 ittul, 'ē bābā, nīvā dhan-māltā-iviṭāl jō nāvā hissā matakē sō nākun  
*said, 'O father, thy property-in-from what my share may-be that me-to*  
*sīsim.'* Tō ōl senāl ōnk ōnā dhan-māl tūsi sītul. Vallē diyā  
*give.'* Then that old-man him-to his property dividing gave. Many a-day  
 hall āyō ki chuḍḍol tūṛāl sab māltun arpā-kittul ani lai lakk  
*not became when the-younger son all property collect-made and very far*  
 dēsto hattul unḍē aggā luḥpante din kātē-kittul, sab dhan-māl  
*country-to went and there riotousness-in days spend-did, all property*  
 mähachchī-sītul. Jab vōl sab dhan ḍūbē-kittul, achchō bakht  
*having-squandered-gave. When he all property spent-had-made, that time*  
 add ē dēsto parā kāl art, unḍē vōl kaṅgāl āsi hattul.  
*that-very country-in big famine fell, and he destitute having-become went.*  
 Ani ad mulkto hañjī-kun varul igā naukar rahē-mātul. Unḍē vōl vōn  
*And that country-in having-gone one near servant staying-was. And he him*  
 nēde paddi mēhtālē rōhtul. Aggā vōl kurmi paddi mēintā a-ninē tānā  
*field-in swine to-feed sent. There he husks swine were-eating them-from his*  
 pīr bhī nihtālē āndul. Pan ōn baddē chij tindānā halle sēvōl.  
*belly also to-fill he-was. But him-to anyone thing to-eat not gave.*

No specimens have been forwarded from Ellichpur where the estimated number of speakers was 4,427. The corresponding figures in 1901 were 6,148. The dialect is probably the same as in Amraoti and Betul.

Seventy-one speakers of Gōṇḍī were returned from Buldana at the Census of 1901. The old returns and the local reports make no mention of Gōṇḍī in the district, and it is probable that the speakers were immigrants from Akola.

The Gōṇḍs of Akola are known as Rāj Gōṇḍs. The number of speakers was estimated for this Survey at 1,142. At the Census of 1901 their number had increased to 2,208.

The Gōṇḍī of Akola is a very corrupt form of speech. Thus, the genders are continually confounded, and the singular is often used instead of the plural; *e.g.*, *raṇḍ tūṛāl āttu*, two sons were; *hissō vāyatōr*, a share is coming, etc.

An *h* is commonly added before the neuter forms of demonstrative pronouns, just as was the case in Ellichpur; thus, *had* and *ad*, that. So also *hōr*, they.

On the other hand, *r* and not *l* is used in those cases in which Standard Gōṇḍī has *r*; thus, *ōr*, he.

*Ṛ*, originally written *ṛ*, is substituted for *r* in plural forms of pronouns and verbs. Thus, *hōṛ*, they. Forms such as *ōrk*, they, however, also occur.

With regard to numerals, we find *armur*, eight; *pad*, ten, but the usual forms for 'nine' and 'ten' are Aryan loan-words.

The pronoun 'I' was *annā* in Narsinghpur, Chhindwara, Hoshangabad, Betul, and Amraoti. In Akola we again find the form *nannā* which is used in all other districts, with the exception of the Patna State. 'We' is *āmō!*

With regard to the inflexion of verbs, we must note forms such as *kintān*, he was doing. The final *n* in such forms can be the old termination of the third person. It is, however, just as probable that we have simply to do with a confusion between the first and third persons.

Note also forms such as *mandōrō*, we are; *kēkār*, we shall do; *mattēkē*, it may be, etc.

The specimen abounds in blunders. It is, however, of no use to account for them, and it will be quite sufficient to refer to the beginning of the Parable of the Prodigal Son which follows.

{ No. 51.]

## DRAVIDIAN FAMILY.

## GONDĪ.

(DISTRICT AKOLA.)

Bōrē mānvālnā raṇḍ tuṇal āttu. Chudur tuṇāl dāūn  
*Some man-of two sons were. The-younger son the-father-to*  
 varḱitur, 'dāū, paisānā hissō nāvā vāytōr ad nākun sīm.' Maṅg ōr  
*said, 'father, money-of share mine may-come that me-to give.' Then he*  
 sampat vātā-kisitur. Maṅg thōrkē divāyānē hattur chudur tuṇāl sab-ē  
*property divide-did. Then few days-only went the-younger son all-indeed*  
 jamā-kisī-kun lakk muluk-mandō hattur, āni agā vallē paisā kharch-kintān,  
*collected-having-made far country-in went, and there much money spent-made,*  
 sampat urī-kintān. Maṅg ōnā sab-ē paisā mārtun maṅg ad mulukte  
*property waste-did. Then his all-indeed money spent then that country-in*  
 baṇā akāl arsi-mattā. Ad vakte ōn archan arsi-mattā. Ōr had dēsāte  
*heavy famine falling-was. That time-at him-to distress falling-was. He that country-in*  
 giristanigā rahū-mattu. Ōr tanvā nōde ōn paddi mēstālē rōkhtu.  
*householder-near staying-was. He his field-in him swine to-feed sent.*  
 Paddi jō chhilyā tindār adu aplō tindānā ōnā jivā āttu; ōnu bōrē  
*Swine which husks ate that his eating-of his wish was; him-to anyone*  
 sēvur hille.  
*gave-not not.*

Four hundred and fifty speakers of Gōṇḍī have been returned from Basim. In 1901 their number was only 273. Most of the Gōṇḍis are found in the east of the district.

The specimens received from Basim represent a much more correct form of Gōṇḍī than those forwarded from Akola. There are, however, a few instances of confusion between the two genders. Thus, *vātu* and *vātur*, he came; *mātā*, he was.

The form *manyāl*, to a man, instead of *manyān*, is perhaps due to the influence of the neighbouring Marāṭhī.

With regard to pronouns, we may note *immē*, thou; *immēt*, you; *hōr*, he.

The present tense of the verb substantive is formed as follows:—

Sing. 1. <i>mantōn(ā)</i>	Plur. 1. <i>mantōm.</i>
2. <i>mantī(n)</i>	2. <i>mantīṭ.</i>
3. m. <i>mantōr</i>	3. m. <i>mantōrk.</i>
3. f. & n. <i>mantā.</i>	3. f. & n. <i>mantāṅg.</i>

Compare *āndān*, I am, etc., in Chhindwara and neighbouring districts.

The suffix *n* is used in many forms where it does not occur in the Standard. Thus, *jikā* and *jikān*, I shall strike; *ētān*, he took. Compare the forms mentioned above from Akola.

The form *yētur-ā*, he took, seems to present a similar wide use of the suffix *ā* of the first person singular.

The past participle *tintā*, eaten, is used as a relative participle in *padī tintā sēngā*, swine eaten husks, the husks which the swine ate.

I do not understand the form *kikā*, taking.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[ No. 51.]

## DRAVIDIAN FAMILY.

### GONDĪ.

(BASIM DISTRICT.)

Varōn manyāl raṇḍ chhavāṅ mantā. Chidōr bābān itōr, 'bābā,  
*A-certain man-to two children are. The-younger father-to said, 'father,*  
*jamētā hissū mākun sīm.'* Maṅ jamētā hissū ētān. Maṅ thōḍa  
*estate-of share me-to give.' Then estate-of share he-took. Then a-few*  
*dinte vākā jungī kikā chidōr dēsno hātān. Maṅ*  
*days-in the-ichole property taking the-younger another-country-to went. Then*  
*khushī-sē jingī uḍi-kitān. Paisū kharch-kitān maṅ dukāl ārtā.*  
*pleasure-with property he-squandered. Money had-expended then a-famine fell.*  
*Hādēn-murō āḍchan ārtā. Aske dēsāte bhalē mānyārigō rahō-mātā.*  
*Therefore difficulty fell. Then country-in a-respectable man-near remained.*  
*Vōr mānyā ōn nēd-rabō padī mēhtālē rōhītūr. 'Padī tintā sēngā*  
*That man him-to into-the-field swine to-graze sent. 'Swine eaten husks*  
*hāv nanā tindākā.'* Bōrē hile sitā. Ōn gyān vātu, vaṛtur, 'nā  
*those I will-eat.' Anyone not gave. Him-to senses came, he-said, 'my*  
*bābōnā chākartūn tindālē puṭintā; nanā karū sātōnā. Nanā āplō*  
*father-of servants-to to-eat is-sufficient; I of-hunger am-dying. I my-own*  
*bābōnikē hankā ōn inkā, "bābā, pēndā bāhirō nī dēkhat*  
*father-near will-go him-to will-say, "father, God-of against your in-presence*  
*pāp kitōnā. Ingā niōr marī nī-lāyak hille. Bābā, nākun manyān*  
*sin I-did. Now your son worthy am-not. Father, me-to a-servant*  
*chākri irā." ' Maṅ bābōnigē vātu. Marī lak haṛsī*  
*in-service keep." ' Then father-near came. The-son far-off having-seen*  
*bābā ayaṅtō; piṭ-r pō māyā vātu, vadēde bilgē-mātu, mukā*  
*the-father shed-tears; hear in compassion came, on-the-neck embraced, kiss*  
*yētur-ā.*  
*took.*

In the district of Wun, Gōṇḍī was returned as the language of 53,000 individuals. The corresponding figures at the Census of 1901 were 55,195. The Gōṇḍis are found all over the district, especially in Kelapur and Yeotmal.

The dialect has several characteristic features of its own.

An *é* is often used where ordinary Gōṇḍī has *h*; thus, *śurā*, see; *śilā*, not; *śōtōr*, he went; but *hākān*, I will go. Forms such as *hōr*, he; *hīl*, this thing, have already been noted from other districts.

The inflexion of nouns and pronouns is mainly regular. Note, however, plural forms such as *pōrālīr*, sons; *padīk*, swine. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare *dēsñōr*, of the country; *divasne*, in (some) days. Note *dēsūn*, to a country; *āmōḷ*, we; *āmōku*, us; *imē*, thou; *imēl*, you; *vōnkūn*, to him; *hōrkūn*, to them; *kōnār sāḷī*, for his sake.

The present tense of the verb substantive is given as follows:—

Sing.	1. <i>mantōn</i>	Plur.	1. <i>mantōm</i> .
	2. <i>mantē</i>		2. <i>mantīr</i> .
	3. <i>mantōr</i>		3. <i>mantēr</i> .

Similar forms are also used of finite verbs. Forms such as *mantōram*, we are, do not seem to exist. Note also *jikān*, I shall strike; *vāt*, it came; *artu*, it fell; *tindūg*, (the swine) ate.

The past participle is used as an adjective. Thus, *mastītā padā*, the fattened calf. The same form also occurs as a verbal noun. Thus, *kharchī-kītā-upar*, expenditure-making-after, after he had spent.

Causative forms are *ramcāyāṇāl*, let us feast; *ināvayā*, to be called.

*Arū*, to fall is the Marāṭhī form.

Further details will be seen from the version of the Parable of the Prodigal Son which follows.



[No. 53.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT WUN.)

Bōri-undī mānyān raṇḍ pōrālir matōr. Hōr-rōpō chidōr  
*A-certain man-to two sons were. Them-from-among the-younger*  
 bābān itōr, 'bābā, bad paisā vāṭṇi nāvā vātā hād  
*father-to said, 'father, what property-(of) share mine may-come that*  
 śim.' Maṅg hōr vōnkūn paisā vāṭtōr. Maṅg thōḍō divasne  
*give.' Then he him-to property divided. Then a-few days-in*  
 chidōr pōrāl āchōḍē-hī jamā-kiśi lay laṅgnā dēsūn sōtōr,  
*the-younger son whole-even having-collected very far-off country-into went,*  
 an hāgā ughdā-artōrne rahē-vāśi āpnā paisā kharchī-kitōr.  
*and there riotous-people-with having-lived his-own property spent-made.*  
 Maṅg hōr achōḍē-hī kharchī-kitā-upar hād dēsūn-rōpō phērā sāṭhyā ārtu;  
*Then he whole-even expended-made-after that country-into a-great famine fell;*  
 hādēn-karitā vōnkūn takliph ārū lāgtā. Indikē hōr hād dēsūn  
*therefore him-to difficulty to-fall began. Therefore he that country-of*  
 undī mānyān-igō sōśi rahē-vātōr. Hōr-tar vōnkūn padik chāri-  
*one man-near having-gone remained. He-on-his-part him-to swine graze-to*  
 kiyālē āpnā vāvaṭe rhētōr. Indikē padik bad tōkrē tindūg hādēn-  
*make his-own into-field sent. Then swine which husks were-eating that-*  
 phērō hōr āpnā pīr pañjānā dihūn hōnkūn vāṭu-vāyā; an bōri  
*on he his-own belly should-be-filled so him-to to-appear-began; and anyone*  
 hōnkūn batā-hī śitōr śilā. Maṅg hōr śuddhīt-phōr vāśi itōr, 'nāvā  
*him-to anything gave not. Then he senses-on having-come said, 'my*  
 bāpōnā bachōr gadyāl-kūn pīr-mēṇḍ sārī mantā, an nanā upasīno  
*father-of how-many servants-to belly-full bread is, and I of-starvation*  
 santōn; nanā tēttsī nāvā bābōn-hikē hākān an hōnkūn inkān,  
*am-dying; I having-arisen my father-near will-go and him-to will-say,*  
 "hē bābā, nanā pēn-dā viruddh an nivā munc pāp  
*"Oh father, I God-of against and you before sin*  
 kitōn; higḍāl nivā pōrāl indāyā nanā chōkhā śilā; nivā undi  
*have-done; henceforth your son to-be-called I fit am-not; your one*  
 mānyān-sūrkho nākūn irā." Maṅg hōr tēśi āplō bābōnikē sōtūr.  
*servant-like me keep." Then he arising his-own father-near went.*  
 Aske hōr laṅg matānich hōnōr bābō vōnkūn huḍśi kīv vāt an  
*Then he far-off was-just his father him-to having-seen compassion came and*

hōr dhāv-kiśi hōnā vedēde mīthī vāḍtōr an hōnā mukā yētōr. Maṅg pōrāl  
*he running his neck-on embracing put and his kiss took. Then the-son*  
hōnkūn itōr, 'bābā, ākāsnā viruddh an nivā mune nanā pāp kitōn;  
*him-to said, 'father, heaven-of against and you before I sin have-done;*  
an higḍāl nivā pōrāl ināvayā nanā chōkhaṭ śilā.' Paṇ bābānō  
*and henceforth your son to-be-called I worthy am-not.' But the-father*  
āplō mānyānkūn vēhtōr, 'chāṅglō jhagō tattśī vōnkūn ghāli-kim;  
*his-own servants-to told, 'good a-robe bringing him-to put-on;*  
an hōnā kayde mudā an kālde jōḍā ghāli-kim; maṅg mastitā  
*and his hand-on a-ring and feet-on shoes put-on; then a-fattened*  
paḍā tattśī kōyāt, an āmōku tidkō ramvāyānāt. Barākī hēr  
*calf bringing kill, and us eating let-merriment-make. Because this*  
nāvōr pōrāl sāsī matōr, hōr phirē-vāśi jītō ātōr; an harē-vāśi  
*my son dead was, he again-coming alive became; and lost*  
matōr, hōr puḍtōr.' Aske hōr ramvāyā lātēr.  
*was, he was-found.' Then they merriment-to-do began.*

Hād vēro hōnōr phērōl pōrāl vāvaṭe matōr. Maṅg hōr vāśi  
*That time his elder son in-the-field was. Then he having-come*  
rōntā najik vātā-upar hōr nēknā an yandānā kēñjōr.  
*house-of near had-reached-after he singing and dancing heard.*  
Aske mānyān-rōpōḍāl unditūn kēhśi hōr puśi-kitōr, 'hīd  
*Then servants-from-among one-to having-called he asked, 'this*  
batā āndu?' Hōr vōnkūn itōr kī, 'nivōr tamūr vātōr; an  
*what is?' He him-to said that, 'your brother is-come; and*  
hōr nivōr bābōn khusāl puḍtōr hidēn-karitā hōr mastitā  
*he your father-to safe-and-sound was-found therefore he a-fattened*  
paḍā kōytōr.' Aske hōr ghussā-vāśi rōpō sitā-śilā. Hidēn-karitā  
*calf has-killed.' Then he getting-angry inside would-not-go. For-this-reason*  
hōnōr bābō bāhēr vāśi vōnkūn sauji-kiyā lātōr. Paṇ hōr  
*his father out having-come him-to to-entreat began. But he*  
bābōn uttar sitōr kī, 'surā, nanā ichōṅg varsāṅg nivā chākri  
*father-to reply gave that, 'see, I so-many years your service*  
kitōn an nivā ādnyā nanā baskēhī mōḍi-kitōn śilā;  
*am-doing and your order I ever-even broke not;*  
tarī nanā nāvā sōbtyān-saṅgō khusālī kiyā mhañōn imē  
*still I my friends-with happiness make having-said you*  
nākūn baske pāṭh sitā śilā. An bōr nivā paisā rāṇḍēntōḍō  
*me-to ever a-kill gave not. And who your property harlots-with*  
tinsī vāṭtōr hōr hēr nivōr pōrāl vātōr aske imē hōnār-sāthī  
*having-eaten wasted that this your son came then you him-for*  
mastitā paḍā kōyṭi.' Aske hōr vōnkūn itōr, 'pōrā, imē  
*a-fattened calf have-killed.' Then he him-to said, 'son, you*

hamēsā nāvā-higē mantī, an nāvā aohōdē-hī paisā nivā-ch mantā.  
*always me-with are, and my whole property thine-alone is.*  
 Paṇ ramvāyānā an ānand kiyā hid yōgy matā. Bārākī hēr  
*But to-be-merry and joy to-make this proper was. Because this*  
 nivōr tamūr sāsī matōr, hōr phirē-vāśī jitō ātōr ; an harē-vāśī  
*your brother dead was, he again alone became ; and lost*  
 matōr, hōr sāpdē vātōr.  
*was, he found is.'*

In Wardha, Gōṇḍī is spoken all over the district. The number of speakers was estimated for the purposes of this Survey at 40,450. At the last Census of 1901. 39,385 speakers were returned. No specimens have been received, but the Gōṇḍī of Wardha is probably identical with that spoken in the neighbouring Nagpur.

The estimated number of speakers in Nagpur is 44,300. In 1901, 41,218 were returned.

A vocabulary and some songs in the Gōṇḍī dialect of Nagpur were published in the papers left by the Rev. S. Hislop and published by Sir R. Temple. See Authorities above.

The dialect spoken in Nagpur in most respects agrees with the grammatical sketch on pp. 486 and f.

Demonstrative pronouns begin with an *h*, and an *r* is usually changed to *ṛ* between vowels. Compare *hōr*, he ; *had*, that ; *hid*, this ; *maṛā*, tree ; *ṛaṛā*, come ; *mandōṛam*, we are.

*Nāluṅg*, four, has a definite form *nālunṇe*, the four.

'I' is *nanā*, but the form *anā*, which is common in Chhindwara, is used as well. 'We' is *āmōḷ*.

Verbs are regularly inflected in person and number. The present tense ends in *ntōnā* ; thus, *santōnā*, I die ; *sintōnā*, I give, etc. 'I am' is *mandōnā*.

Note *māyāl*, it will be ; *matkē*, it may be ; *itkē*, saying, and so forth.

For further details the specimen which follows should be consulted.

[ No. 54.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT NAGPUR.)

Undi musalmān ānik undi marhātāl mattōr. Hōr marbūtāl bazāre  
*One Musalman and one Marāṭhā was. That Marāṭhā bazar-in*  
 hattur. Hōn nāsiritā kauṛiṅ savdātun kamti hattunṅ. Usdē  
*went. Him-to quarterpice-of kauris article-to deficient went. Then*  
 bazāre huṛintōr hōnōr varkitōr musalmān-sī nāsiritā kauṛiṅ  
*bazar-in looked his acquaintance Musalman-from quarterpice-of kauris*  
 ētur ki, 'anā ingānēch dārōte nivā kauṛiṅ nīkun sintōnā.' Hōr  
*took that, 'I now-just house-at thy kauris thee-to give.' That*  
 musalmān hañji hōnā darvāzāte hattur indā-lātur, 'nāvā nāsiritā  
*Musalman having-gone his door-at went to-say-began, 'my quarterpice-of*  
 kauṛiṅ bazāre ēchi-mattōnī, had sim.' Hōnā bāyakō indā-lāt,  
*kauris bazar-in having-taken-just, that give.' His wife to-say-began,*  
 'nāvōr mōidō jāvuntōr, tavā siyānur.' Hōr musalmān indā-lātur,  
*'my husband is-eating, afterwards he-will-give.' That Musalman to-say-began,*  
 'ingānēch ētkā.' Hōnā bāyakō indā-lāt, 'hōn yaḍki vātā.'  
*'now-just shall-take.' His wife to-say-began, 'him-to ferer come.'*  
 Musalmān indā-lātur, 'vāt hī, bhalē-mārī ingānē ētkā-ch.'  
*The-Musalman to-say-began, 'it-came even, still now-just shall-take-indeed.'*  
 Hōnā bāyakō indā-lāt, 'nāvōr mōidō sātur,' itkē aṛī-lāt.  
*His wife to-say-began, 'my husband has-died,' saying to-cry-began.*  
 Musalmān bāṅg inttōr, 'huṛā, ingādā-ingānē bāṅg dhōṅg kiṇā-lātur?  
*The-Musalman what said, 'see, immediately what pretext to-make-began?*  
 bhalē-mārī sātur hī tō anā ētkā.' Usdē hōnōr jātvālē bhalē  
*still died even then I shall-take.' Then his castemen respectable*  
 mānyāl vātur ānik hōn ōyā-lātur. Āni rāt āsi hat. Hōr  
*men came and him to-carry-began. And night coming went. That*  
 musalmān marāte kaṭyāri uchchī mattōr. Āplō dilte indā-lātur,  
*Musalman tree-in stick having-taken stayed. His mind-in to-say-began,*  
 'huṛā lēkāl dhōṅg kitur.' Tō-usdē hōr bhalē mānyāl vāsi-mattōr,  
*'see the-rascal pretext made.' Then those good men having-come-were,*  
 hōrk murdātun hagānēch irsī-kun hattur. Hāndāl nālunṅ kaliērk  
*those the-corpse there-only having-put went. Thereafter four thieves*  
 vāndur. Hōrknā kāldun śīri lāgt. Ingā bēs chamatkār dist.  
*were-coming. Their feet-to the-bier stuck. There good wonder appeared.*

Bōrē indā-lātur, 'mākun māl sapḍē-māyāl, āmōṭ nariyal  
*One-of-them to-say-began, 'to-us wealth found-will-be, we cocoanuts*  
 sikōm,' itāl nālunṭē janāl kabulē-mātur. Usḍē hōrk bhalē  
*will-give,' saying-from the-four men agreed-were. Then those good*  
 mānyāl misālē vāsī-mattōr, hōrknā-ch rōte hōrk kallērk chōrī  
*men to-bury having-come-were, their-exactly in-house those thieves theft*  
 kisī-kun handā-lāturk. Undī janāl inttōr, 'āplētun had hagā chamatkār  
*having-made to-go-began. One man said, 'us-to that there wonder*  
 disī-mattā, hagā dā.' Hōrk vāturk nariyal situr, bōrē kōrk situr.  
*was-seen, there go.' They came cocoanuts gave, some fowls gave.*  
 Nālunṭē gaṭṭiṅ hagānē irturk, kāl kari-lātur. Usḍē hōr murdā  
*Four bundles there-exactly put, feet to-bow-began. Then he corpse*  
 āsī-mattōr, hōr hagādāl tettāp ātur. Hōrk kallērk mattōr,  
*becoming-was, he therefrom getting-up became. Those thieves were,*  
 sōḍisī-hattur. Usḍē hōr marhātāl hāv gaṭṭiṅ tīchī ōyā-lātur.  
*fleeing-went. Then that Marāṭhā those bundles taking to-carry-off-began.*  
 Usḍē marātāl hōr musalmān huṛintur, 'huṛā, lēkāl kallērknā  
*Then tree-from that Musliman was-seeing, 'lo, the-rascal thieves-of*  
 jamā ōyā-lātur. Nitā, sālyā, nāvā nāsiritā kauṛiṅ  
*property to-carry-off-began. Stop, brother-in-law, my quarterpiece-of kauris*  
 hid-ē vakatnē sim.' Hōr marhātāl indā-lātur, 'rōte dā, nīkun  
*this-very time-at give.' That Marāṭhā to-say-began, 'house-to go, thee-to*  
 nivā nāsiritā kauṛiṅ sikā.' Usḍē hōr musalmān vāsī-kun  
*thy quarterpiece-of kauris will-give.' Then that Musliman having-come*  
 darvāzāte nittur āni indā-lātur, 'nāvā nāsiritā kauṛiṅ sim.' Usḍē  
*door-in stood and to-say-began, 'my quarterpiece-of kauris give.' Then*  
 hōr marhātāl undī laṭṭ ṭantur hōn jīsī-situr. Hōr aṛī-lātur, usḍē  
*that Marāṭhā one stick took him beating-gave. He to-cry-began, then*  
 indā-lātur, 'halle, bāpā, halle talkōn.'  
 to-say-began, 'not, father, not I-ask.'

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Muslimān and a Marāṭhā. One day the Marāṭhā went into the bazar to buy something, and he found he wanted a quarter piece worth of kauris.<sup>1</sup> He looked about him in the bazar and asked the Muslimān, whom he happened to know, to give him the missing kauris, saying that he would pay them back immediately he got home. Then the Muslimān went to his door and said, 'pay me back the kauris you borrowed in the bazar.' The Marāṭhā's wife came out and said, 'my husband is just dining. He will pay you later.' The Muslimān said, 'I will have my money at once.' The wife said, 'he has caught the fever.' The Muslimān said, 'never

<sup>1</sup> The value of the kauṛī differs. One piṛe is equal to about 100 kauṛis.

you mind, I must have my money at once.' Said the wife, 'my husband is dead,' and she began to cry. What did the Musalmān answer? 'Lo,' he said, 'what tricks is he at now? Even if he is dead, I shall have my money.' Then respectable men of the Marāṭhā's caste came to carry him out. When the night set in the Musalmān took a stick and sat down in a tree, and began to think, 'lo, the rascal is pretending.' Then the men who had come put the corpse in that very place and went away. Then four thieves came, and their feet got entangled in the bier. They thought this a good omen, and one of them said, 'if we get rich, we will make an offering of cocoanuts.' They agreed on the matter, and went to steal in the house of those very men who had come to bury the corpse. Said one of them, 'let us go to where we saw the wonder.' They went and made an offering of cocoanuts and some fowls. They put down four bundles and began to worship. Then the man who had died got up, and the thieves fled. The Marāṭhā took the things they had left and prepared to carry them off. The Musalmān looked from the tree, 'lo, the rascal is carrying off the property of the thieves. Stop, scoundrel, give me my kauris this very moment.' The Marāṭhā said, 'come to my house, and I shall pay.' Then the Musalmān went to the door and said, 'give me my quarter pice worth of kauris.' The Marāṭhā then took a stick and began to beat him. He began to cry and said, 'I shall not ask for them any more, father.'

Eighty-seven thousand three hundred and fifty speakers of Gōṇḍī have been returned from Bhandara, where the dialect is spoken in the north-east, towards Balaghat. The corresponding figures in 1901 were 55,705.

The dialect is almost identical with that spoken in Nagpur. 'I' is, however, only *nannā*, and 'I am' is *mantōn(ā)*. Note also *hilen*, I am not; *hile handur*, he went not, etc.

The specimen which follows is the report of a theft.

[ No. 55.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT BHANDARA.)

KALLĒNĀ      RAPŌT.  
THEFT-OF      REPORT.

Hanēt-nēti      śukarvārtā      narkā      āmōt      sab      mānvālk      rōt-rapō  
*Day-before-yesterday      Frid-ty-of      at-night      we      all      men      house-in*  
 suñchi      mattōrōm.      Naṇum      narkātā      andāstē      nākun      khaḍ-khaḍ  
*having-slept      were.      Middle      night-of      about      me-to      khaḍkhaḍ*  
 ihun āvāj      kēñji-vātu      rōt-rapō.      Nākun samji-mātu      nay      matēkē ;  
*such wise having-heard-came the-house-in.      Me-to thought-was a-dog night-be ;*  
 nanā tēttā hile.      Sakārtā pāhrō      suñchi      tēchhi,      nāvā      rōt-rapō  
*I got-up not.      Morning-of time having-slept having-arisen, my house-in*  
 undī khōli mantā,      had khōlinā kavāḍ ughḍō      distu.      Sujānā      vakhatnē  
*one room there-is, that room-of door open appeared.      Sleeping-of time-at*  
 nanā hid kavāḍ      lāgsi      sisi-matōnā.      Kavāḍ ughḍō      bāhun  
*I this door having-closed      having-given-was.      The-door open why*  
 ātu hid nanā huṭtān :      had khōlite nāvā undī      adkāte      nūr  
*became this I began-to-see : that room-in my one earthen-pot-in hundred*  
 rupiyā unḍē sōnōnā      isrāṅg      nūr      rupiyā      kimmatnā      irsi-matōnā.  
*rupees and gold-of ornaments hundred rupees worth-of having-kept-I-was.*  
 Khōlite hañji-kun      had      adkāte      māl      irsi-matōnā      had      adkā  
*In-the-room having-gone which pot-in property having-kept-I-was that pot*  
 nākun ōrtāl      distu,      ani hagā      māl      hile      mattā.      Nanā rōt-rapō      valē  
*to-me broken appeared, and there property not was.      I house-in many*  
 thikānte      huṭtān ;      bagā      māl      puttā      hile.      ‘Bōrē-tari  
*places-in made-a-search ; anywhere property was-obtained not.      ‘Someone*  
 māl      kalsi      ōsi      matēkē,’      iñji-kun      nanā hid      kallēnā  
*property having-stolen having-taken-away may-be,’ having-said I this theft-of*  
 rapōt      kiyalē      vātān.      Nāvā rōn      kallēnā      narkā      nāvā      raṇḍ      chākar,  
*report to-make have-come.      My at-house theft-of at-night my two serrants,*  
 hōnā      nāv      Rāmā      unḍē      Gōpālā,      suñchi      matōrk.      Hōrkun-rapō      nāvā  
*their names Rāmā and Gōpālā, sleeping were.      Them-among my*  
 subhā      Gōpālā      nāvtā      mānvān-parō      mantā.      Nāvā      śējūrte      hōr  
*suspicion Gōpālā by-name man-on is.      My neighbourhood-in that*  
 mānvān      sarikhō      undī      Gōmā      nāvtōr      kallē-kiyē      mānvāl      mantōr.  
*man like one Gōmā by-name theft-committing a-man is.*  
 Hōr      mānvāl      nāvā      rōn      vātē-hattē-kē      mantōr.      Hōr      nākun      undī  
*That man my to-house coming-and-going is.      He me one*

raṇḍ mānvāltun rupyāṅg sitēkē hurtur, undō āth divsān pajā nāvā  
*two men-to rupees while-giving saw, and eight days ago my*  
 chākar Gōpālā yēn hōr pusi-kitur, 'nivā mālik āplō jamā bagā  
*servant Gōpālā this he was-asking, 'thy master his-own property where*  
 irātōr?' ihun nākun samji-mātu. Yēr mānvān hanēt-nēti  
*keeps?' so to-me known-was. This man day-before-yesterday*  
 dinte pāhātōṅge nāvā rōn vāsi-matōr. Hōr vīsā rupyāṅg  
*day-at in-the-morning my at-house having-come-was. He twenty rupees*  
 karji nākun talkandur. Nanā hōn bāṅgē karjā sitā hile. Hōr  
*loan me-to was-asking. I to-him any loan gave not. He*  
 raṇḍ rupyāṅg sēkdā byāj siyālē kabūl hile matōr. Hōr bandā-lātur  
*two rupees per-cent. interest to-give ready not was. He to-go-began*  
 had vakhatne hōr nākun ittur, 'nētā narkā nivā rōn bati āntā,  
*that at-time he me-to said, 'this night thy in-house what happens,*  
 huṛā.' Yēr mānvāl nēṇḍ dusrō nār hattur, ihun nākun mālun-atu  
*see.' This man to-day another to-cillage went, so me-to known-became.*  
 Yēra-ch mānvāl nāvā jamā ōsi-kun jōrisi-kun hañji-matēkē,  
*This-very man my property having-taken having-run might-have-gone.*  
 hid mukadmānā chavkasi āyānā.  
*this case-of enquiry be-made.*

## FREE TRANSLATION OF THE FOREGOING.

### REPORT OF A THEFT.

Friday night, the day before yesterday, we were all sleeping in my house. About midnight I heard a rattling noise in the house. I thought it might be a dog, and did not get up. Early in the morning I arose and found that the door of a certain room in the house was open. I had shut that door when I went to sleep, and I began to look for the cause of its having been opened. I kept hundred rupees and hundred rupees worth of ornaments in an earthen pot in that room. On entering the room I found that the earthen pot had been broken, and the property was not there. I made a search in several places in the house, but my property could nowhere be found. Thinking that somebody might have stolen the things and carried them off, I have come to make a report of the theft. On the night of the theft two servants, Rāmā and Gōpālā by name, slept in the house. Of them I suspect Gōpālā. There is in my neighbourhood another man like him, called Gōmā, who is in the habit of committing thefts. He often comes to my house, and he has seen me give money to one or two persons. I have also heard that eight days ago he asked my servant Gōpālā, 'where does your master keep his money?' On the day before yesterday he came to my house in the morning and asked me for a loan of twenty rupees. I did not give him the loan, because he would not agree to pay two per cent. interest. When going away he said to me, 'look what will happen in your house to-night.' I am told that he has to-day departed to another village. He may have run away with my property, and an enquiry should be made into the matter.



Gōṇḍī is spoken everywhere in the district of Balaghat. Local estimates give 76,300, and the returns of the Census of 1901, 54,168 as the number of speakers.

The dialect is, in all essentials, the same as in Mandla. The specimens forwarded from the district are, however, somewhat corrupt. The two genders are, for example, often confounded. Thus, *jō ananś āynūr ōn sēkā*, which share (neuter) will be (masc.), that (masc.) give; *avhēkūn*, to him.

*R* becomes *r* in plural forms of pronouns and verbs; thus, *ōrkun*, to them; *mandōr*, they were.

The inflexion of nouns and verbs is regular. 'I am' is *āndān* as in Seoni, Chhindwara, etc. The corresponding form is an imperfect in other districts. A list of words which has not been reproduced gives *mañjī*, was, for all persons and numbers.

Note also forms such as *bāṭākī*, dividing; *uṛēkī*, wasting; *sēkā*, give.

For further details the beginning of the Parable of the Prodigal Son which follows should be consulted.

[ No. 55.]

## DRAVIDIAN FAMILY.

### GŌNḌĪ.

(DISTRICT BALAGHAT.)

Varū	ādmīnā	raṇḍ	mark	mandōr.	Ōn-mē-sē	chudūr	marī
One	man-of	two	sons	were.	Them-in-from	the-younger	son
tannā	bābhōrān-sē	itūr,	'jō	navā	ananś	āynūr	ōn sēkā.'
his	father-to	said,	'what	my	portion	will-be	that give.'
Tab	ōr	ōrkun	tannā	dhan	bāṭā-kī	sītūr.	Valē diyān hille āt,
Then	he	them-to	his	property	dividing	gave.	Many days not became,
tab	chudūr	tūrān	sab	undi	jaghā	kīsī	dūsre dēstūn
then	the-younger	son	all	one	place	having-made	another country-to
batūr.	Tab	agā	hañji	jhōljhapat	kīsī	tannā	din agā
went.	Then	there	having-gone	wickedness	having-made	his	days there
kāṭe-kītūr.	Tab	tannā	dhan	uṛēkī	sītūr,	tab	ad dēste
pass-made.	Then	his	property	spending	gave,	then	that country-in
phaṛā	sūkhā	art.	Tab	ōn-igā	batī	hille	rahē-māt.
great	famine	fell.	Then	him-near	anything	not	remaining-was.
ōr	agā	hañji	ad	dēstōr	mānvālkūn	saṅg	varūn-igā
he	there	having-gone	that	country-of	men	with	one-near
mandā-latur.	Tab	ōr	tannā	nēde	paddīn	mēhtālō	rōhtūr.
to-slay-began.	Then	he	his	field-in	pigs	to-feed	sent.
hūsā	tiñjī	paddīn	tamā	pīr	nīhtātān	avhēkūn	bōrē hille sēvōr.
husks	eating	swine	their	belly	filling-were	them	anyone not gave.

Tab avhēkun akal vāt. Tab ōr ittūr kī, 'nāōr bābhōṛāna bachōlē  
*Then him-to sense came. Then he said that, 'my father's how-many*  
 banihiyārk kisī-matōr; tab valēnē gātō jāvā āytā. Nannā karūnē  
*servants working-were; then more rice food is. I hunger-with*  
 sāytōnā. Nannā tēchī nāvōr dāhōṛān-igā dākā tab ōn-sē  
*am-dying. I having-arisen my father-near will-go then him-to*  
 indākā, "Yē bāhā, nannā Bhagvāntāl pāp kītān, tab nīvā munne bhi  
*will-say, "O father, I God-from sin did, then thee before also*  
 pāp kītān. Nannā nīōr marri bahūntē āykā? Nākun tannā banhiyārkūn  
*sin I-did. I thy son how can-be? Me your serrants of*  
 varūnā barābar kīm."'  
*one-of like make."*

Gōṇḍī is spoken all over the district of Seoni. The number of speakers has been estimated at 146,000, and it was returned as 102,747 at the Census of 1901.

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[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.* Nagpore 1868, Part ii, pp. 57 and ff.; Part iii, pp. 286 and ff.

The dialect of Seoni does not much differ from that spoken in Mandla.

*R* becomes *ṛ* in plural forms and often between vowels. Thus, *ōṛk āndurk*, they are; *paṛksōre*, searching.

‘We’ is *āmōṭ* and *manēṭ*; and ‘his’ is *ōnā* and *tanvā*.

With regard to the inflexion of verbs we may note *āndān*, I am, as in Balaghat, Chhindwara, etc. The form *tindākāṭ*, let us eat, is a future, formed from the first person singular by adding *ṭ*.

Mauger gives forms such as *tindi*, cats; and *tiñji*, ate, for all persons and numbers.

Note *vāṭūnd*, he used to destroy, and forms such as *artēn*, when it falls; *jōktēn*, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Bēraḍī mentioned on page 602 below.

The negative verb is regular. Forms such as *hille sīndūr*, he gave not, are simply the positive form added to *hille*. Similarly we find *hille-n ānd*, it is not.

The verb *sī*, to give, seems to be freely used in forming compound verbs. Compare *tāksī-situr*, he went; *chalsī-sīt*, it went.

Two specimens have been received from Seoni. The first is a version of the Parable of the Prodigal Son, and the second is a translation of a well-known fable.

[ No. 57.]

## DRAVIDIAN FAMILY.

GONDI.

(SEONI DISTRICT.)

## SPECIMEN I.

Varrur mānvānōr raṇḍ mark mattōrk. Ōṛknāl chuddur  
*A-certain man-of two sons were. Them-from the-younger*  
dāhōrān ittur, 'hē bābā, dhantāl jō nāvā bhāg vāitā nākun  
*to-father said, 'O father, wealth-from what my share comes me-to*  
sim.' Tab ōr ōṛkun tanvā dhan bātē-kisī sītur. Vallē  
*give.' Then he them-to his-own wealth having-distributed gave. Many*  
diyān hille hannōn ki chuddur marri sab baṛāngē samṭē-kisī-  
*days not passed that the-younger son all whatever together-having-*  
kun lak dēs tāksī-sītur anī aggā luchpanōte tanvā  
*made a-far country-to took-his-journey and there riotous-living-in his-own*  
sapat māhehī-vāttur. Ōr jah sab māhehī-ētur tab ul  
*property squandered-away. He when all having-squandered-took then that*  
dēste parā kāl art, anī ōr kaṅgāl ātur. Anī ad  
*country-in a-great famine fell, and he poor became. And that*  
dēstōrk mandānvārēṛknāl varun-iggā hañji-kun mandā lātur, bōr ōn  
*country-of inhabitants-from one-near having-gone to-live began, who him*  
paddīn mahtālō tanvā nēde rōhtur. Anī ōr āu jhilpan-sō bavēn  
*swine to-graze his-own into-field sent. And he those husks-with which*  
paddīn tindūn tanvā pīr nihtālō chāhē māndur. Anī bōrē hille  
*swine ate his-own belly to-fill wishing was. And anyone not*  
ōn batī sindur. Tab ōn umach vāt, anī ōr ittur, 'mā  
*him anything gave. Then to-him sense came, and he said, 'my*  
dāunōr bachālō chākark-un tindā parrōr, ah puttītā, anī nannā  
*father's how-many servants-to eat not-can, bread is-obtained, and I*  
karrūte sāitōnā. Nannā tēchhī-kun nāvōr dāun-iggā handākā anī  
*hunger-by am-dying. I having-arisen my father-near will-go and*  
ōn-sē indākā, "hō bābā, saragtā biruddh anī nīvā munne nannā  
*him-to will-say, "O father, heaven-of against and your before I*  
pāp kitōnā. Nannā id yōgy hilleṇand ki nīvōr marri  
*sin have-done. I this worthy not-is that your son*  
iñchihtān; nākun nīvōr chākarknāl undit lēkhā banē-kim." Tab  
*I-called-myself; me your servants-from one like make." Then*

ör tēchohi tanvōr dāhōrān-iggā handā-lātur. Par ör lakkē nattōr  
*he having-arisen his father-near to-go-began. But he distant was*  
 ki ōnōr dāhōrāl ōn hūrsi-kun kīvā kitur ani vichchi-kun ōnā  
*that his father him having-seen pity did and having-run his*  
 ghōngātun liptē-māsi ōnā chummā ētur. Marri ōn-sē ittur,  
*to-the-neck clinging-having-become his kiss took. The-son him-to said,*  
 'hē bābā, nannā saragtā biruddh ani nīvā munne pāp kītōnā ;  
 'O father, I heaven-of against and your before sin have-done ;  
 ani unde nīvōr marri iñchihtān yōgy hilleuānd.' Par dāhōrāl  
*and again your son I-should-call-myself proper not-is.' But the-father*  
 tanvōr chākarkun ittur, 'chōkōtk dikrīn taṇḍsi ōn  
*his-own servants-to said, 'excellent a-robe having-brought him*  
 karsihāt, ani ōnī kaide muddā ani kāde sarpuṅg karsihāt,  
*cause-to-put-on, and his on-hand a-ring and on-foot shoes put-on,*  
 ani mōṭō kurrā tachchi jōkkāt, ani aplō tindākāt ani  
*and a-fatted calf having-brought we-will-kill, and we will-eat and*  
 ānand kēkāt. Barī ki ör nāvōr marri sāsī mattōr,  
*rejoicing will-make. Because that this my son having-died was,*  
 unde pistōr ; khōē-māsi mattōr, unde puttōr.' Tab ōrk  
*again was-alive ; lost-having-become was, again was-found.' Then they*  
 ānand kiya lāturk.  
*rejoicing to-do began.*

Ōnōr sojjōr marri nēde mattōr. Ani jab ör vānākē  
*His elder son in-the-field was. And when he while-coming*  
 rōtā kachchul autur tab ör nēkinā ani ēndānā lēṅg kēñjtur.  
*house-of near arrived then he music-of and dancing-of sound heard.*  
 Ani ör tanvōr chākarknāl varrun tanvā kachchul kaisi-kun  
*And he his servants-from one-to his-own near having-called*  
 pūchhē-kitur, 'id bati ānd ?' Ōr ōn-sē ittur, 'nīvōr tammū  
*asked, 'this what is ?' He him-to said, 'your brother*  
 vātōr ani nīvōr dāhōrāl mōṭō kurrātun jōktōr, barī-kī ōn  
*has-come and your father a-fatted calf has-killed, because-that him*  
 bēśē-bēś pāc-mātōr.' Par , ör riss kitur ani roppō handālē  
*safe-and-sound he-received.' But he anger did and within to-go*  
 hille chāhē-māyōr. Idēn-lānē ōnōr dāhōrāl bāhrō vāsi-kun ōn  
*not wishing-was. Therefore his father out having-come him*  
 mānē-kiyā-lātur. Ōr dāhōrān uttar situr ki, 'hūrā, nannā  
*entreating-to-make-began. He to-the-father reply gave that, 'see, I*  
 ichchō varsānāl nīvā sēvā kiyātōnā, ani baskēnē nīvā  
*so-many years-from your service am-doing, and at-any-time your*  
 āgyātun hille urhiyōn ; ani immā bappōrē undi mēṇḍhāl-pilā  
*commandment not transgressed ; and thou ever one goat's-young-one*

tēri hille sēvi ki nannā nāvōr mītkun saṅgne ānand kēvēnā.  
*even not gavest that I my friends with rejoicing might-make.*  
 Par ēr nīvōr marri bōr kisbēhkun saṅgne nīvā sampattun  
*But this your son who harlots with your property*  
 tiñji vāttur jab vātur tab immā ōn-sāṭi mōṭō karrā  
*having-eaten wasted when came then thou him-for a-fatted calf*  
 jōktōnī.' Dāhōṛāl ōn-sē ittur, 'hē marri, immā sadā nā  
*hast-killed.' The-father him-to said, 'O son, thou always my*  
 sangte mandōnī, anī jō-bāṛāṅgē nāvā ānd ad sab nīvā ānd.  
*in-company art, and whatever mine is that all thine is.*  
 Par ānand kiyānā anī khuṣī āyana uchit matta. Bāṛi-kī,  
*But rejoicing to-do and happy to-become proper was. Because-that,*  
 ēr nīvōr tammū sāsī mattōr, unḍē pistōr ; khōē-māsī mattōr,  
*this thy brother dead was, again revived ; lost-having-become was,*  
 unḍē puttōr."  
*again was-found."*

[No. 58.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT SEONI.)

## SPECIMEN II.

Undī pulyāl badē dōngutē phasrē-māsī suñchī mattā. Ekā-ēk  
*One tiger a-certain in-jungle lying-down sleeping was. All-of-a-sudden*  
 vallēnē allīn tām kachchul aplō dhōdhuhknāl passī hattūn.  
*many mice him near their-own holes-from having-rushed-out went.*  
 Avēhknā ārōtāl pulyāl chamkē-māt anī tāmā pañjā undī allit  
*Their noise-from the-tiger startled-was and his paw one mouse*  
 parrō achānak arsi hatt. Riste vāsī-kun pulyāl ad  
*upon by-chance having-fallen went. Anger-in having-come the-tiger that*  
 allīn jōkkilē chāhē-māt. Allī ardz kīt ki, 'immā nī  
*mouse to-kill wishing-was. The-mouse entreaty made that, 'thou thee*  
 hikkē anī nā hikkē hūrā; nāvā jōktēn nīvā batī barāi  
*towards and me towards look; my killing-from your what greatness*  
 āyār?' Idēn kēñchi-kun pulyāl allitun chhutē-kit. Allī  
*will-be?' This having-heard the-tiger the-mouse-to released. The-mouse*  
 āsis sīsī itt, 'bade diyā nannā nīvā id dayātā palṭā  
*blessing giving said, 'some day I your this kindness-of return*  
 sēkā.' Idēn kēñchī pulyāl kaūt anī dōngut hikkē  
*will-give.' This having-heard the-tiger laughed and jungle towards*  
 chalsī-sit.  
*went-away.*

Kuchh diyānā pajjā ad dōngut-kachchul mandānvārērk phāndā  
*Some days-of after that jungle-near inhabitants net*  
 lāgsihchī pulyāltun phandē-kītur, baṛī-kī ad ōṛknā dhōṛkkun bahudhā  
*having-set the-tiger-to entrapped, because that their cattle-to frequently*  
 jōksī vātūnd. Pulyāl phāndātāl pasītān sāṭī vallē  
*having-killed used-to-destroy. The-tiger net-from getting-out for much*  
 chāhē-māt par hille pasītā parrō. Pajjārāl ad duhkhtāl  
*wishing-was but not get-out could. At-last he pain-from*  
 garjē-māyā-lāt. Adē allī badēn pulyāl chhutē-kīsī mattōr  
*roaring-to-be-began. That-very mouse which the-tiger having-released was*  
 ad garjē-māyānā kēñjt. Ad tanvōr upkār-kiyēvārēnā lēng  
*that roaring heard. It its obligation-doer-of voice*

chinhē-māt	anī	paṛksōre	aggā	vāsi	art	bagā	pulyāl
<i>recognized</i>	<i>and</i>	<i>searching</i>	<i>there</i>	<i>having-arrived</i>	<i>fell</i>	<i>where</i>	<i>the-tiger</i>
phandē-māsī		mattā.	Ad	tanvā	painā	palkne	phāndātun
<i>entrapped-having-become</i>		<i>was.</i>	<i>It</i>	<i>its</i>	<i>sharp</i>	<i>teeth-with</i>	<i>the-net</i>
katrē-kisī	pulyāltun	chhutē-kisīt.	Id	vēsōṛitāl	id	hāt	disītā
<i>having-cut</i>	<i>the-tiger</i>	<i>released.</i>	<i>This</i>	<i>story-from</i>	<i>this</i>	<i>thing</i>	<i>appears</i>
ki	chudḍur-sō	chudḍur	tērī	dhōriyāl	kām	artēn	tanvā-sō
<i>thai</i>	<i>small-from</i>	<i>small</i>	<i>even</i>	<i>animal</i>	<i>need</i>	<i>falling</i>	<i>itself-from</i>
		vallē					
		<i>much</i>					
jōrvārēnā	sahāytā	kiyā	partā.				
<i>strong-of</i>	<i>assistance</i>	<i>do</i>	<i>can.</i>				

### FREE TRANSLATION OF THE FOREGOING.

A tiger was sleeping in a jungle when suddenly many mice rushed out of their holes close to him. The tiger was awakened through the noise, and his paw happened to fall on one of the mice. He got angry and was just going to kill the mouse when it began to beseech him, 'look at yourself and at me. How much bigger will you get from killing me?' On hearing this the tiger released the mouse. The mouse thanked him and said, 'I shall return you this kindness some day.' On hearing that the tiger laughed and went away into the jungle.

Some days afterwards, the people of the neighbourhood set a net and caught the tiger, because it had often killed their cattle. The tiger tried in vain to get out of the net, and at last it began to roar from pain. Now the very mouse which the tiger had let off heard the roar and recognized the voice of its benefactor. It found its way to where the tiger was entrapped, cut the net with its sharp teeth, and set the tiger free.

It will be seen from this story that even the smallest animals can give assistance to such as are much stronger.

To the south-west of Balaghat is the State of Khairagarh. Gōṇḍī is spoken in the north-west, towards Balaghat. The number of speakers was estimated for this Survey at 21,690. This estimate is, however, far beyond the mark, and only 1,141 speakers were returned at the last Census of 1901.

The dialect is the same as that spoken in Bhandara, as will be seen from the beginning of the Parable of the Prodigal Son which follows.



[ No. 59.]

## DRAVIDIAN FAMILY.

## GŌṆḌĪ.

(KHAIRAGARH STATE.)

Bōrē mānvānōr raṇḍ pēkōṛ mattōr. Ā-pē chuḍḍar mattōr, ōr  
*Some man-of two sons were. Them-of the-younger was, he*  
 āplō bābōn-sē ittur kī, 'bābā, dhan mandā ā-paitō nāvā vātō  
*his father-to said that, 'father, property is that-from my share*  
 mattēkē, tō nākun sīm.' Ōr ōṛkun āplō dhan bātē-kīsitur.  
*may-be, that me-to give.' He them-to his property divide-did.*  
 Valē diyān āyōn kē chuḍḍar pēṛgāl sabtun vaisī-kun valē  
*Many days were-not when the-younger son all having-taken very*  
 lak hattur, unḍē agā luchpanē hañjī-kun ḍin khōyē-kītur.  
*far went, and there riotously having-gone days spend-did.*

Gōṇḍī is, to some extent, also spoken in the State of Nandgaon, especially in the extreme south of the district. Local estimates give 5,000 as the number of speakers, but only 1,413 were enumerated at the Census of 1901.

The specimens received from the district were so full of blunders and miswritings that I have only been able to restore a portion of one of them. It shows that the dialect is essentially the same as that spoken in neighbouring districts such as Balaghat.

Forms such as *ānār*, its; *ānān*, I am; *jiyātōn*, thou killest; *killī*, it roared; *kasūr hillam*, it is not my fault, are all curious, and would be very interesting, if they were correct. Owing to the unsatisfactory state of the materials, however, it would not be safe to do more than register them.

[ No. 60.]

## DRAVIDIAN FAMILY.

GONDĪ.

(STATE NANDGAON.)

Undi pahārte pulli. Maṅg khērātā jānvar pulli vaīyūnd.

*One mountain-in a-tiger. And wood-of animals the-tiger taking-away-was.*

Sal jānvar milē-māsī-kun salāh kītun. Pulli-tiryā hattu ki,  
*All animals joined-having-become council made. Tiger-near went that,*

‘mākun jiyātōn vārī? Tō pāri-pārīte undī jānvar sēkum.’  
*‘us killest why? Then successively one animal we-shall-give.’*

Pulli ittur ki, ‘bēs ānd.’ Bhārī jānvar ānd tō ad hand.  
*The-tiger said that, ‘good is.’ Old animal was then that went.*

Tā jānvartun pulli tind. Dusrō diyā bhaṭēlyānā pārivār hattur.  
*Those animals the-tiger ate. Another day hare-of turn went.*

Bhaṭēlyā ittu ki, ‘mākun jōkīsī vātār. Dhirē dhirē dākā,  
*The-hare said that, ‘me killing he-will-destroy. Slowly slowly will-go,*

khuśāmad kēkā, tari-nā hille pisākā.’ Tō pulli gussāte pūchhē-kīt  
*flattery will-make, if-not not shall-live.’ Then the-tiger anger-in ask-did*

ki, ‘ichur dirāṅg vārī-lāg sīsī? Nikun mālum hille ki nanā  
*that, ‘so-much delay what-for modest? Thee-to know not that I*

jāṅgaltā rājā ānān?’ Tō bhaṭēlyāl kar jōre-kīsī nittur vadē  
*jungle-of king am?’ Then the-hare hands joined-making stood and*

javāptā, ‘kasūr hillam. Niyā kaohūr baṛā muskilte vātōnā.  
*answered, ‘fault is-not. Thee near great difficulty-in I-came.*

Nī-lēkhātā undī pulli sarde nākun saprē māsī adū-nē  
*Thy-appearance-of one tiger way-in me-to meeting becoming that-indeed*

nākun ittu ki, “nanā jāṅgaltā rājā ānān.” Tō tān-sē phir  
*me-to said that, “I jungle-of king am.” Then him-from again*

karūr kīsī vātōnā. Nī-sē phir salāh kīsī-kun dākā.  
*oath making I-came. Thee-with again counsel having-made shall-go.*

Tān-sē krayā sīsī-kun niyā kaohūr vātōnā; niyā saṅg milē-  
*Him-with promise having-given thee near I-came; thee with joined-*

māsī-kun hantōnā.’ Pulli tān parōḍāl gussā bhārī āttur.  
*having-become I-go.’ The-tiger that on-from anger filled became.*

‘Niyā saṅg vāykā, undi pañjāte tān jēkā.’ Kuātātigē vōtu,  
*‘Thee with will-come, one paw-in him will-kill.’ Well-to brought,*

niyā varinā mārkatō kuāte luktā.’ Kuātā pāri parō tarktā  
*thy fear-of on-account well-in has-hidden.’ Well-of border on climbed*

āḍāl	mār-kitā,	tō	ānār	dhaṛmī	khālē	dist.	Khūb	gussāte
therefrom	look-did,	then	his	image	below	was-seen.	Great	anger-in
killi	anā	agā	kuāte	dēkt.				
roared	and	there	well-in	fell.				

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a tiger on a mountain, and it used to carry off the animals of the forest. All the animals then came together to consult. They went to the tiger and said, 'why do you kill us? we will give you one animal every day. Said the tiger, 'well.' Now all the old animals came forward in their turn, and the tiger ate them. One day the hare's turn came, and it thought, 'he will certainly kill me. I will go very slowly and try to flatter him. If I cannot do so, I am done for.' The tiger then got angry and asked, 'why hast thou delayed so long? Doest thou not know that I am the king of the jungle?' The hare joined his hands and answered, 'it is no fault of mine. It has been very difficult to come to you. On the way I met a tiger such as you, and he said to me that *he* was the king of the jungle. I had to swear before I went to you that I would come back when I had consulted you. I gave him my promise before I came to you, and I am now going after having seen you.' Thereupon the tiger got angry and said, 'I will come with thee and kill him with one blow.' The hare brought him to a well and said, 'he is hiding in the well for fear of you.' The tiger mounted the platform of the well and looked down, and his image appeared in the water below. He roared in great anger and fell into the well.

Gōṇḍī is also spoken in the south-west of the district of Raipur. The number of speakers was estimated for this Survey at 27,800, but only 7,784 were returned in 1901. The Gōṇḍ of Raipur have been dealt with in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 100 and ff, Part iii, pp. 1 and ff.

The Gōṇḍī of Raipur is essentially the same as that spoken in Balaghat and it will be quite sufficient to give the beginning of the Parable of the Prodigal Son as an illustration.

[ No. 61.]

## DRAVIDIAN FAMILY.

## GONDI.

(DISTRICT RAIPUR.)

Undi mānvān raṇḍ mark mattōr. Tān-rapō chidur marri  
*A-certain man-to two sons were. Them-in the-younger son*  
 āplō bābōrān ittur ki, 'bābā, nivā-kachūlē jō-kuchh sampat mandā  
*his-own father-to said that, 'father, of-you-near whatever property is*  
 had nākun vātō-kisim.' Pher hōr bābōrāl had sampat raṇḍ bhāilkun  
*that me-to divide.' Then that father that property two brothers-to*  
 vātē-kisitur. Vallē diyāṅg hannō tō chidur marri āplō  
*divided. Many days not-passed then the-younger son his-own*  
 paisā-kauri baisi-kun par-dēste chalsitur. Undē hagā  
*money having-collected foreign-country-into went-away. And there*  
 āplō paisā-kauri sab raṇḍibājte urē-kisitur. Tān-rapō had dēste  
*his-own money all harlotry-in squandered. That-in that country-in*  
 pharā dukāl arsi-batt. Pher hōn tindā-undānā vallē  
*great famine having-fallen-went. Then to-him eating-and-drinking-of great*  
 takliḥ āyā-lāt. Pher hōr bōrē bhalō mānvān-kachūl  
*distress to-become-began. Then he a-certain good man-near*  
 hañji-kun rahē-māyā-lātur. Hōr sōjōr mānvāl hōr ṭurān āplō  
*having-gone to-remain-began. That good man that boy-to his-own*  
 nēde padding mēhtālē rōhtur. Tō padding bhusān tindātā.  
*into-field swine to-graze sent. Then the-swine husks were-eating.*  
 Hōr samjē-mātur ki, 'ihunē nanā bhusān tindākā tō nāvā-bi  
*He thought that, 'in-like-manner I husks will-eat then my-also*  
 pīr nindār.' Aske bōrē mānvālōr hōn tindālē sēvōr. Aske  
*belly will-be-filled.' Then any man to-him to-eat not-gave. Then*  
 hōr āplō sudhte vāsi-kun indā-lātur ki, 'nāvōr bābōn-igā  
*he his-own senses-on having-come to-say-began that, 'my father-near*  
 vallē nōkar-chākark bachōlē sāṅg tintōr; an nanā hagā karrū  
*many servants much bread are-eating; and I here hungry*  
 sātōnā. Nanā tēohchī-kun handākā āplō bābōrān-kachūl undē  
*am-dying. I having-arisen will-go my-own father-near and*  
 hōn indākā ki, "ē bābō, nanā Bhagvānt-igā undē nivā-karūm  
*to-him will-say that, "O father, I God-against and of-you-near*  
 pāp kitōnā, nanā nivōr marri indālē jōg hille. Nanā nivā-igā  
*sin did, I your son to-be-called fit am-not. I of-you-near*

nōkar	sarikō	mandākā." "	Pher	hag'dāl	tēchchikun	āplō
a-servant	like	will-remain." "	Then	from-there	having-arisen	{his-own
bāhōrān-hikē	hōr	hattōr.				
father-at	he	went.				

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A few speakers are also found in the State of Sarangarh. Local estimates give 963 as the number of speakers ; 855 were returned in 1901.

The dialect of Sarangarh does not much differ from that spoken in Raipur, as will be seen from the short specimen which follows.

Note forms such as *talli*, to bring ; *māsi*, was, became ; *mañjī*, it was, etc.

[ No. 62.]

## DRAVIDIAN FAMILY.

### GONDI.

(SARANGARH STATE.)

Undi	sērā	ādmīnā	vallē	mark	mattōrk.	Vōrk	āpaste	sab
One	old	man-of	several	sons	were.	They	with-each-other	all
diāng	larbāi	āndurk.	Ōnōrk	bābal	vallē	ōrkun	samjhē-kitur	
days	quarrelling	were.	Their	father	much	them-to	persuade-did	
phēr	batē	kām	vāyō.	Ant-kālte	ōr	tanvā	mark-kun	kaṭiyānā
but	any	result	was-not.	Death-time-at	he	his-own	sons-to	sticks-of
undi	bīrā	tanvā	munne	tatli	hukum	situr.	Undē	tab
one	bundle	his-own	before	to-bring	order	gave.	And	then
ballē	jōrte	tēn	urihtālē	hukum	situr.	Sabtun	urihchi	
great	force-with	it (bundle)	to-break	order	gave.	The-whole	to-break	
hurṭurk,	phēr	batē-kām-vāyō.	Bārīk	kaṭiyāng	kachul-gasē-kisi			
endeared,	but	any-result-was-not.	Because	the-sticks	closely-and-compactly			
undi	jāgā	bandhē-māsi ;	undē	undi	ād'minā	jōrte	adēn	urihtanā
one	place	tied-up-were ;	and	one	man-of	strength-by	that	to-break
muskil	mañjī.	Tēnā-pajjā	ōnōrk	bābal	bīrātun	chhuṭē-kiālē		
difficult	it-was.	That-after	their	father	the-bundle	separate-to-make		
hukum	situr ;	undē	undi	marrin	undi	undi	kaṭiyā	situr.
order	gave ;	and	one	one	son-to	one	one	stick
								gave.
adē	vakhatte	ōrkun	tēn	urihtālē	hukum	situr ;	ōkōhk	jhank
that	time-at	them-to	that	to-break	order	gave ;	each-one	men
kaṭiyātun	sahajte	urihturk.	Tab	ōnōrk	bābal	ittur,	'ē	nāvā
the-sticks	ease-with	broke.	Then	their	father	said,	'O	my
marrilk,	ikatthātā	jōr	hurāt ;	tēn-sāṭi	idērkam	baskēnē	imāt	
sons,	union-of	strength	see ;	this-for	in-like-manner	when	you	

mitānit-lēkhā	undē-jagā	mandākīṭ	bōrē	ādmī	mīkun	batiyē	duḥkh
<i>on-friendly-terms</i>	<i>together</i>	<i>will-live</i>	<i>any</i>	<i>man</i>	<i>you-to</i>	<i>any</i>	<i>unhappiness</i>
sīōrk.	Phēr	jab	larhāite	imāt	alag	āykīṭ	mīyā
<i>give-not.</i>	<i>But</i>	<i>when</i>	<i>quarrel-by</i>	<i>you</i>	<i>separate</i>	<i>will-remain</i>	<i>your</i>
bairilk	mīkun	tīnlānurk.					
<i>enemies</i>	<i>you</i>	<i>will-devour.</i>					

### FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. Their father often admonished them, but in vain. When he felt death to be near he asked his sons to bring a bundle of sticks before him and ordered them to break it. They all tried, but in vain, because all the sticks were tied together, and it was accordingly difficult for a man to break them. Then the father ordered them to unfasten the bundle and gave each son one stick and asked them to break them. Now they were all able to do so without difficulty. Then their father said, 'O my sons, see what strength there is in unity. Therefore so long as you live together on friendly terms nobody will be able to do you any harm. But if you quarrel your enemies will undo you.'

In the State of Patna Gōṇḍī is now practically extinct. Local estimates give 130, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gōṇḍī of Patna is rapidly giving way to Oṛiyā, and the influence of that language is seen in forms such as *bābar-mān*, fathers; *kākār*, of the uncle, etc., used in the Gōṇḍī dialect. The change of *r* to *b* in words such as *bāt*, it came, is also due to the same influence.

Note also the change of *a* to *ē* in *mēntōnā*, I am.

'I' is *anā*, and the numerals above 'two' are Aryan.

For further details the short specimen which follows should be consulted.

[No. 63.]

## DRAVIDIAN FAMILY.

## GONDI.

(STATE PATNA.)

Eṭi undī ēk kūralto ēyar ūtur. Echarchakā ēk brukāl sē  
*Goat one one rivulet-in water drank. Then one tiger that*  
 kūralto ēyar undā-bāt. Kūral-partē brukāl ēyar ūtur.  
*rivulet-to water to-drink-came. Rivulet-upper-part-in the-tiger water drank.*  
 Echarchakā eṭitun brukāl hurtur ār bēhatur 'bārkya ēyar gundāl  
*Then the-goat-to the-tiger saw and said, 'why water muddy*  
 kiya-lātōnī? Ni gundāl ēyar nā-hikē bāi-lātā.' Eṭi  
*to-make-beginnest? Thy muddy water me-near to-come-began.' The-goat*  
 bēhatur, 'hē brukāl, kūrul-dūnito mōntōnā. Bāhān-kishi hat gundā  
*said, 'O tiger, rivulet-lower-part-in I-am. What-making that muddy*  
 ēyar bāi-lātā?' Brukāl eṭitun bēhatur, 'bachharē ātanē  
*water to-come-began?' The-tiger the-goat-to said, 'year becoming*  
 nākun rāngil-ātōnī, anā kēnstānā.' Eṭi uttar sēt, 'hē prabō,  
*me abusing-cast, I have-heard.' The-goat reply gave, 'O Sir,*  
 anā-tō chha mās ātōnā. Nikun bāhān-kishi rāngtānā?' Brukāl  
*I-indeed six months am. Thee what-doing abused?' The-tiger*  
 bēhatur, 'imā hile rāngtēn itē ni bābar, hale itē ni dādar  
*said, 'thou not if-abusedest then thy father, not then thy grandfather*  
 rāngsi-mandānūr. Daṇḍ nikun sēkān, nikun tindākān.'  
*abusing-may-be. Punishment thee-to will-give, thee will-eat.'*

## FREE TRANSLATION OF THE FOREGOING.

A goat was once drinking water in a river, when a tiger came to the river to drink water. The tiger stood higher up in the river. It saw the goat and said, 'why doest thou make the water muddy? The muddy water is coming down from thee to me.' Said the goat, 'O tiger, I stand below you in the river. How can the water flow from me to thee?' Then the tiger said to the goat, 'I am told that thou didst abuse me a year ago.' Answered the goat, 'I am only six months old, how can I have abused thee?' Said the tiger, 'if thou didst not abuse me, then thy father did, or if not, then it must have been thy grandfather. I will punish thee and eat thee.'

Gōṇḍī is also spoken in the Kanker State, especially in the north-west. According to local estimates, the number of speakers is 46,631. The corresponding Census figures were 39,000 in 1891 and 37,399 in 1901.

The dialect spoken in Kanker in some characteristics agrees with the various forms of Gondī current in Bastar, Chanda, and the neighbourhood.

*R* becomes *l* in *lōn*, a house, and the initial *s* in the verb *sīyānā*, to give, is replaced by *h*; thus, *hīm*, give; *hēvōr*, he did not give.

The numeral for 'two' is *irur* before masculine nouns.

*Balē diyā āyvā matta*, many days did not pass, seems to contain a negative participle *āyvā*. Compare the so-called *Maṛiā* of Bastar. It is, however, also possible that *āyvā* is simply miswritten for *āyō*, the regular negative third person singular neuter of *āyānā*, to become. The specimen has not been well prepared, and several points remain doubtful. The beginning of the Parable of the Prodigal Son which follows will, however, show that the general character of the dialect is the same as in the neighbouring districts to the north and north-west.

[No. 64.]

## DRAVIDIAN FAMILY.

### GONDĪ.

(KANKER STATE.)

Bōrē mānēkun irur pēkōr mantōr. Un-garā huḍilōr bābō-  
*A-certain man-to two sons were. Them-from the-younger father-*  
 harān kattur, 'ai būbā, dhanto jō tūs nāvā hō nāhun hīm.  
*to said, 'Oh father, wealth-in what share my may-be me-to give.'*  
 Achōy-pahar dhantun tusitur. Balē diyā āyvā mattā,  
*That-very-moment wealth distributed. Many days passing-not were,*  
 huḍilōr pēkōr sabōy dhantun balēy bhūmtun ōtur ani agā  
*the-younger son all-even wealth another land-to took and there*  
 buri kāmte din bitē-kisōr dhantun māhchī-situr. Māldun  
*bad work-in days spending wealth having-squandered-gave. All-wealth*  
 māhchitur, aske ad dēste dukār artā, ani ōr garib ātur.  
*wasted, then that country-in famine fell, and he poor became.*  
 Ad-ē bhūmte bōrur mānēt-igā ōr huñjtur, jō ōnē paddi nēlīngnigā  
*That-very land-in one man-near he lived, who him swine fields-to*  
 rōhtur. Ōr mānē paṛktun badēn tijōr-mattā paddi, 'pōṭā pajihkā,'  
*sent. That man husks-to which eating-were swine, 'belly will-fill,'*  
 iñjī irādā kīs-mantōr.  
*saying intention making-was.*



In Chanda and Bastar the language of the Gōṇḍis begins to assume a somewhat different character. All the various forms which have been dealt with in the preceding pages are essentially identical, and the local variations are comparatively unimportant. In Chanda and Bastar, on the other hand, we begin to find several traces of the influence of the neighbouring Telugu. This influence goes on increasing as we pass into the Madras Presidency, and we here find dialects which can be characterized as links between the two languages.

The Gōṇḍi dialects of the districts in question are known under various names such as Gōṇḍi, Gaṭṭu, Mariā, and Kōi. Such names do not, however, connote various dialects. The so-called Kōi of the Madras Presidency is, for example, different from the Kōi of Bastar and Chanda. On the other hand, the Gōṇḍi of Chanda is essentially identical with the dialects known as Gaṭṭu, Kōi, and Mariā in the same district. It will, therefore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question have, however, some characteristic features in common, and it will prove convenient to point out some of them before proceeding to deal with the dialects in detail.

An *l* is substituted for the initial *r* in *lōn*, house, and some other words. We have already found the same state of affairs prevailing in Kanker. The same is the case with the initial *h* in *hīm*, Standard *sīm*, give.

Greater importance must be attached to the fact that there are separate forms for the dative and the accusative. The details will be found in what follows. In this place it will be sufficient to point out that the dialects in question in this respect differ from ordinary Gōṇḍi and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Gōṇḍi apparently only possesses the neuter forms. *Irul*, two, however, is used in Hoshangabad in addition to the neuter *raṇḍl*. Similar forms occur in the dialects now under consideration. Thus, *irul*, two, in the so-called Gōṇḍi of Chanda; *irur* in the so-called Mariā of Bastar; *iruvuru* in the so-called Gaṭṭu and in the Kōi of the Madras Presidency.

In the latter dialect we also find two different forms of the plural of the personal pronoun of the first person, *viz.*, *mannaḍa*, we, when the person addressed is included, and *mamma*, we, when the person addressed is excluded. *Manamu*, we, in the so-called Gaṭṭu and Kōi of Chanda seems to correspond to the latter form. My materials are not, however, sufficient for discussing the state of affairs in the other dialects in question.

*Miru*, you, the ordinary Telugu form, occurs in the so-called Gaṭṭu and Kōi of Chanda and in the Madras Presidency.

The neuter demonstrative pronoun assumes forms which correspond to those usual in Telugu. Thus I have noted *dānā* or *dānvā*, her, in Chanda and Bastar; *dāni*, her, in the Kōi of the Madras Presidency.

It will be remembered that the tenses of the ordinary Gōṇḍi verb were of two classes, differing in the formation of plural forms. Compare *kītōm*, we did; *kitōram*, we were doing. It has already been pointed out that *kitōram*, we were doing, is formed from a noun of agency *kītōr*, those who were doing, by adding a personal termination *am*. In the dialects now under consideration there is nothing corresponding to such forms.

The personal terminations of verbs are also, to some extent, different. We shall in this place only note that the second person singular usually ends in *in* or *ini*, and the

second person plural in *ir* or *iri*. Thus, *dāntin*, thou goest; *intir*, you say, in the Gōṇḍi of Bastar.

Further particulars must be reserved for the ensuing pages where the various dialects will be dealt with in geographical order.

Several languages are spoken in the Bastar State. The main Aryan language of the State is Hal'bi, which has, in this Survey, been dealt with in connexion with Marāṭhī. It is a very mixed form of speech, and there can be little doubt that the Hal'bas originally spoke a dialect of Gōṇḍī.

Of other Aryan languages we find Oriya with its dialect Bhatti, and Chhattisgarhī.

The rest of the population of Bastar speak Telugu and various forms of Gōṇḍī.

Telugu extends from the border of the Bijji and Sunkam Talukas on the Sabari, along the range of the Bila Dilas to the Indravati, and follows that river as far as its confluence with the Godavari.

The Māṛis or Mariās are the most numerous of the various Gōṇḍi tribes in Bastar. They inhabit the Chintalnar, Bhupalpatnam, and Kutru Talukas, with the greater part of Vijapur. In the west they are also known as Gottis. They inhabit the denser jungles, while Telugu is the language of the better and more civilized classes. Near Karikote their territory crosses the Indravati and takes a circuitous route through the so-called Ubuymard to Bhamragarh on the Indravati. In the north-west of the state the Mariās are found together with ordinary Gōṇḍis, and their territory extends into the neighbouring districts of Chanda. In the south the Mariās meet with the Kōis, who extend over the eastern frontier of the state into Vizagapatam.

The Gōṇḍis proper are found in the north-east, and, together with Mariās, in the north-west of the state.

The Parjīs will be separately dealt with below.

Specimens of all these dialects have been forwarded from the district and will be reproduced in what follows. They are all far from being satisfactory. The materials sent in for the use of the Survey are not the originals, but copies from them, and the copies have been made by people who did not know the dialect in question. They therefore abound in mistakes, and I have not been able to correct all of them.

The so-called Gōṇḍī of Bastar was reported for this Survey as spoken by 60,660 individuals. The corresponding figures in 1901 were 89,763.

The specimen forwarded from the district has been so carelessly prepared that I have only succeeded in restoring a small portion of it. The remarks which follow are based on it and on a list of words which was too corrupt to be reproduced.

Initial *l* is substituted for *r*, and *h* for *s*, in words such as *lōn*, house; *lōhtōk*, he sent; *hīmṭū*, give; *hānatōnā*, I die.

*Rk* seems to become *k* in plural forms; thus, *ōk*, Standard *ōrk*, they, he (honorific); *kītōr*, honorific *kītōk*, he did. It is, however, possible that *k* is only miswritten for *rk*.

The dative ends in *ki* or *ku*; thus, *marrinki*, to the son; *goḍḍuku*, to the cattle. It is often confounded with the accusative; thus, *vōrunu*, to them.

The ablative ends in *agāḍā* ; thus, *dhant-agāḍā*, from the property.

The plural seems to be formed as in ordinary Gōṇḍī. Thus, *paddāṅg*, swine ; *pēkur*, sons. The list of words gives forms such as *mankāl-manē*, men.

The following are the personal pronouns,—

<i>nannā</i> , I	<i>nimmā</i> , thou	<i>vōr</i> , he	<i>ad</i> , she, it.
<i>nāvā</i> , my	<i>nīvā</i> , thy	<i>vonvā</i> , his	<i>dānvā</i> , its.
<i>nāku</i> , to me	<i>nīku</i> , to thee	<i>vōnku</i> , to him	<i>tāku</i> , to it.

**Verbs.**—Forms such as *hāyetōnān*, I am dying, correspond to Standard *sāyitōnā*. The present tense of finite verbs is, however, slightly different. Thus, *dāntān*, I go ; *dāntin*, thou goest ; *dāntōr*, he goes ; *dāntā*, she goes ; *dāntir*, you go ; *dāntōk*, they go. The other plural forms do not occur in my materials.

The past tense is inflected in the same way. Thus, *kitān*, I did ; *kītōr*, he did ; *ārtu*, it fell. *Bārḍ*, it becomes, is probably miswritten for *bārtu*.

Future forms are *dākān*, I shall go ; *ketākān*, I shall say.

The imperative is formed as in ordinary Gōṇḍī. Thus, *karisāṭ*, cause ye to put on ; *kēmā*, do not do. Note *hīmḷū*, give.

Negative forms are *punnōn*, I do not know ; *sēvōr*, he did not give ; *hannōr*, he did not go. In *hēyātī*, thou didst not give, a past negative tense is formed in the same way as in Kui.

An infinitive is *mēhkā*, to feed. The conjunctive participle is regularly formed. Thus, *kīsī*, having done ; *tēdsī*, having arisen ; *hūḍsī*, having seen.

The dialect seems, on the whole, to agree with the so-called Maṛiā of Bastar, which will be dealt with below. It is not, however, possible to base any further conclusions on such imperfect materials as those at my disposal.

## DRAVIDIAN FAMILY.

## GONDI.

(STATE BASTAR.)

Bōnē kōitōnōr ranḍ pēkur mattur. Īrunāhi huḍilōk pēkāl bābōhārān  
*Some man-of two sons were. Both-of the-younger son the-father-to*  
 kettōr, 'hē bābō, dhant-agāḍā nāvā bachōnē bārḍ(bārtu?) tāku nāku  
*said, 'O father, property-from my what becomes that me-to*  
 himtū.' Agāhāhi vōru vōrunu āpnā dhan tusitur. Badē diyāh bhōātu  
*give.' Then he them-to his property divided. Some days after*  
 huḍilōk pēkāl jammā dhan ōrpāvē kīsī hēkēn pēsi  
*the-younger son all property together having-made away having-laken*  
 satur, phēr agāhāhi kisibinā-īhahiya kīsī dhan tuṛihsitōr.  
*went, and then harlots-of-company (?) having-made property wasted.*  
 Vōk annī tuṛihsitōr aske ad bumte mahag ārtu; vōr garīb  
*He all wasted then that country-in famine fell; he destitute*  
 ātōk. Vōr hajī bōnōn-agā mattōk. Vōru vōnu āpnā nēlte  
*became. He having-gone somebody-with stayed. He him his field-in*  
 paddīng mēhkā lōhtōk. Bōrē tānu bārāy hēvōr. Aske ōnu  
*swine to-feed sent. Anyone him-to anything gave-not. Then him-to*  
 ohēt ārttu, aske vōru kettōr, 'nāvā bābōn-agā bachōnē kōitōnā  
*sense fell, then he said, 'my father-with how-many men-of*  
 tidānālē bēd annō gāṭō; nannā karvā hāetōnān. Nannā  
*eating-after much food rice; I with-hunger die. I*  
 tēdsī bābōn-agā dākān, anī tān ketākān, "hē bābō,  
*having-arisen father-near will-go, and him-to will-say, "O father,*  
 nannā ispurānā hōgte nivā-y munne pāp kītān. Nannā āpnā pēkāl  
*I God-of before thy-also in-presence sin did. I your son*  
 āivānku ardvō ātān. Nāku kōitōnē-sē vōrunā varā-parō kisīm."'  
*being-for unworthy became. Me servants-from one-of likeness-on make."'*

It has already been mentioned that the so-called Maṛiā has been returned from the following districts :—

	Estimated number.	Census of 1901.
Central Provinces . . . . .	104,340	59,749
Chhindwara . . . . .	10,000	...
Chanda . . . . .	31,500	9,655
Bastar . . . . .	62,840	50,091
Raipur . . . . .	...	3
Assam . . . . .	...	127
TOTAL . . . . .	104,340	59,876

It has also been pointed out that the so-called *Mariā* of Ohhindwara is not, in any respect, different from the current *Gōṇḍī* of the district. The same is also the case in Bastar and Chanda.

The Revd. S. Hislop derives *Mariā* from *marā*, a tree, and remarks that the *Mariās* of Bastar are also called *Jharias* which would mean the same thing. In the west of Bastar they are also called *Goṭṭe*, which name is also used in Chanda. Compare below.

The *Mariās* are, so far as we can judge, simply the *Gōṇḍ*s living in the jungles, and there is no reason for distinguishing them as a separate tribe with a dialect of their own.

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[LYALL, SIR A. J.].—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1863. Part ii, p. 40; Vocabulary, Part iii, pp. 1 and ff.

The territory within which *Mariā* is spoken in the Bastar State has been defined on page 529 above. *Mariā* and *Gōṇḍī* are spoken beyond the frontier of the State in the north-east of Chanda.

The *Mariā* of Bastar seems to be almost identical with the ordinary *Gōṇḍī* of the district.

The pronunciation is the same; compare *lōn*, house; *lōhtōr*, he sent; *hīm!ū*, give.

The usual plural suffix is *ku*, thus, *marrī*, son; *marku*, sons; *pal-ku*, teeth. I have not found any instances of the use of the suffixes *ōr* and *ng*, but there is no reason for supposing that they are wanting.

The accusative ends in *n* and the dative in *ke* or *ku*, but the two cases are continually confounded. Thus, *bābōn*, to the father; *nāku*, me, to me.

Other cases are formed as in *Gōṇḍī*. Thus, *lōtā dhan-māl*, the property of the house; *rājte*, in the country. Note *muttēntōḍi*, with harlots, and compare *Tanil ōḍu*, with.

**Numerals.**—The first ten numerals are,—

- |                                      |                                 |
|--------------------------------------|---------------------------------|
| 1. <i>undī</i> .                     | 6. <i>āru</i> .                 |
| 2. <i>irur</i> , neut. <i>reṇḍ</i> . | 7. <i>sāt, yēḍu</i> .           |
| 3. <i>mūr</i> .                      | 8. <i>āṭh, yemmidī</i> .        |
| 4. <i>nāḍu, nālgu</i> .              | 9. <i>nava, ermu, tommidī</i> . |
| 5. <i>aindu</i> .                    | 10. <i>dasu, pad</i> .          |

*Aru*, six; *yēḍu*, seven; *yemmidī*, eight; *tommidī*, nine, and *pad*, ten, are the usual forms in Telugu, and are probably borrowed from that language. *Ermu*, nine, seems to correspond to Kanarese *ombhattu*, Tulu *ormba*.

**Pronouns.**—The personal pronouns are the same as in the *Gōṇḍī* dialect of Bastar. We do not, however, find forms such as *vōk*, they, *vōr* or *ōr* being used instead. 'We' is *mayō* and *mama*, and 'our' is *māvā*. The corresponding forms of the second person are *miraḍ*, you; *mīvā*, your.

Other pronouns are *vēr*, this, neuter *id*; *bōr*, who? *bēd* and *bātā*, what?

**Verbs.**—The personal terminations are :—

Sing. 1. <i>n</i>	Plur. 1. <i>ōm</i> .
2. <i>ī(n)</i>	2. <i>īr</i> .
3. m. <i>ēr, ōr</i>	3. m. <i>ōr</i> .
3. f. and n. <i>ā, u</i>	

Thus, *mendēn*, I am ; *mendī*, thou art ; *mendēr*, he is ; *mende*, it is ; *mattān*, I was ; *aṭṭī*, thou cookedest ; *mattīn*, thou wast ; *kettōr*, he said, they said ; *ārttā*, it arose ; *yēsītōm*, we threw ; *hoklīr*, you killed. Note *vāsī*, he came.

Future forms are *rehtākān*, I shall strike ; *rehtākīn*, thou wilt strike ; *rehtānōr*, he will strike. *Dālān*, I will go ; *kettlītān*, I will say, are forms of the present, and *mendēbān*, I might be, is half Oriyā.

The negative verb is regular. Thus, *kīgōn*, I did not ; *īvīm*, thou gavest not ; *kēvōr*, he did not ; *āyō*, it came not ; *vīt-m*, don't run ; *uḁ-ma*, don't sit.

There are, however, also a negative infinitive and a negative participle. Thus, *ivā-mattōr*, to-give-not-was, he did not give ; *māycā-ōre*, not being. Compare Kui.

The conjunctive participle is regularly formed. Instead of the final *i* we, however, also find *u*. Thus, *hañji-mañji* and *hañju-mañju*, having-gone-having-become, having gone.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

[No. 66.]

## DRAVIDIAN FAMILY.

## GONDĪ.

SO-CALLED MARĪĀ DIALECT.

(STATE BASTAR.)

Bōna-i irur marku mattōr. Tān huḍilā marri tān bābōn  
*Some-one-of two sons were. His younger son his father-to*  
 kettōr, 'ō bābō, bechōr mende nā mālmattā tūsi hīmṭū.  
*said, 'O father, what is my property dividing give.'*  
 Agāṭinā vōnke ōr tūsi hitōr. Jēl āyō-ē huḍilā marri  
*Thereafter him-to he dividing gave. Long not-was the-young son*  
 lōtā dhan-māl poisi lakk bhūmi vittōr, aur aggā muttōntōḍi  
*house-of property taking far country went, and there women-with*  
 narsī māl-mattā gavāh-kitōr. Ōrē sab māl-mattā gavah-kisi  
*living property squandered. He all property squandering*  
 pohchī hitōr, ad rājte karuv ārttā, aur doṇḍāl ātōr.  
*having-spent gave, that country-in famine arose, and poor became.*  
 Ōr hañju mañju adē rājte varrōn-aggā mendēr.  
*He having-gone having-become that-very country-in one-near stayed.*  
 Or ōnku tān vēḍāte paddi mēhtā lōhtōr. Or nēlāṭ ohārā paddi tintā  
*He him his field-in swine to-feed sent. He good husks swine ate*  
 agā hañjōr tān pōṭā paji tintōr. Aur tān bēnōr ivā-mattōr.  
*there going his belly having-filled ate. And him anyone gave-not.*  
 Achun-madde surtā artu. Venḍ-ōr kettōr, 'nā bābōn-aggā bachōr  
*That-after sense fell. Then-he said, 'my father-near how-many*  
 mānētā tindān-agāḍā āgar ātā, aur mayō karne ḍolātōm.  
*men-of eating-after remaining is, and we hunger-with die.*  
 Nannā tendī nā bābōn-aggā dātān aur vōnku hañj-mañj kettitān,  
*I arising my father-near will-go and him-to having-gone will-say,*  
 "ō bābō, nannā bhagvāntun mānē-māiōn, aur nī-munc pāp kitān.  
*"O father, I God obeying-was-not, and thee-before sin did.*  
 Nannā nī marri kettān-lē āiōn. Nī naukari-lē nāku kim."  
*I thy son saying-for am-not. Thy service-to me make."*  
 Agāṭinā tān bābōn-agā attōr. Vōr jēk mattōr, tama bābō  
*Thereafter his father-near went. He far was, his father*  
 ūri-mañji jivā kitōr, aur mirtī vāsi gudugātun uruṅgi  
*having-seen compassion made, and running coming neck-to falling*  
 burtōr. Tān marri kettōr, 'ō bābō, nannā bhagvāntun mānē-māyväōre  
*kissed. His son said, 'O father, I God obeying-not-being*

nī-mune pāp kitān. Naunā nī marri kettān-lē ālōn.' Venḍe vōr  
*thee-before sin did. I thy son saying-for am-not.' Again that*  
 bābō tan naukarin kettōr, 'sable nēlōṭ gisīr vōn kerpahā,  
*father his servant-to said, 'all-in good cloth him cause-to-put-on,*  
 aur kaide muddā aur kālde erpung kerpahā. Tīñji-mañji bērkāte  
*and hand-on ring and foot-on shoes put. Having-eaten merriment-in*  
 mantān. Nā marri ḍoli-mañji, badaktōr; māi-mattōr, venḍe doroktōr.'  
*will-be. My son having-died, lived; lost-was, again was-found.'*  
 Venḍe ōr bērkā attōr.  
*Then they merry became.*

Vōn biriyā marri vēḍāte maitōr. Lōn hērē yēvtōr ḍolkanēkānā  
*His big son field-in was. House near came music*  
 ēndānā kēñjtōr. Aur tān lōtōr naukarin varenī kariñgi puchhē-  
*dancing heard. And his house-of servant one calling ask-*  
 kītōr, 'id bātā?' Vōr kettōr, 'nī tamur vātōr, nī bābō nēlā  
*did, 'this what?' He said, 'thy brother came, thy father well*  
 attōr, nēlōṭā dorki hattōr.' Venḍ-ōr alā-māsi lōn  
*cooked, good being-found went.' Then-he angry-becoming house*  
 ōḍitōnān(?) man kēvōr. Achan-mēnde tan bābō mānāh-kis  
*to-enter(?) mind did-not. That-after his father entreaty-making*  
 urtōr. Venḍe tan bābōn kettōr, 'hurā, ichōr varsā nannā  
*came-out. Then his father-to he-said, 'lo, these-many years I*  
 nīku sēvā kitān. Bechuṭē-nē nī māṭātun pelā-kivōn. Aur  
*thee-to service did. Ever-even thy word break-did-not. And*  
 tanāke nāku bechuṭē-nē menḍā ivin, nannā mittōḍe astirte  
*still me-to ever-even goat gavest-not, I friends-with merry*  
 mendobān. Venḍe nī marri miṛkilōtān-tōḍsi nī dhantun titōr, bechuṭe  
*might-be. Again thy son harlots-joining thy property ate, when*  
 vāsi achuṭē-nē nēlōṭādi attī.' Bābō kettōr, 'ō marri,  
*came then-indeed good-thing cookedest.' The-father said, 'O son,*  
 nimmā nā-tōḍe dinnāl mendi. Bēd nāvā ad nīvā. Vande  
*thou me-with always art. What mine that thine. But*  
 bōrkāte mandānā nēlōṭā, bārkīā vēr nī tamur ḍoli-mañji, venḍe  
*merry to-be good, because this thy brother dead-having-been, again*  
 badaktōr; māi-mattōr, doroktōr.'  
*lived; lost-was, was-found.'*

Proceeding from Bastar towards the west we find Mariā and Gōṇḍi spoken in Chanda.

At the Census of 1901 Gōṇḍi was returned as spoken by 75,146 individuals. Local estimates give 100,000, and in the Rough List the number was approximately put down as 96,500.



Speakers are found in every town and village in the district, but are most numerous east of the Wainganga, especially in the north. The Gōṇḍs speak Gōṇḍī among themselves, Telugu, Marāṭhī, or Hindi, with strangers. Telugu is the local language in the south, and the Gōṇḍs are there known as Kōis and Gaṭṭus.

The Gōṇḍs of Chanda have been described in the *Report of the Ethnological Committee*. Nagpore, 1868. Part ii, pp. 8 and ff.; Part iii, pp. 1 and ff. (vocabulary).

The specimen printed below is to some extent mixed up with Aryan words and forms. The nature of the dialect is, however, quite clear and in most particulars, agrees with the Gōṇḍī of Bastar.

**Pronunciation.**—We find *l* corresponding to Standard Gōṇḍī *r* in *lōt-lopō*, Standard *rōt-rapō*, into the house. 'Give,' on the other hand, is *sim* and not *hīm* as in Bastar.

Final *r* is often dropped: thus, *mattō* and *mattōr*, he was.

**Nouns.**—The two genders are sometimes confounded. Thus, *idu marī—ōn*, this son (neuter)—to-him (masculine); *ōnā bābō*, instead of *ōnōr bābō*, his father; *badu rāṭō vātōr*, which share (neuter) comes (masculine).

There are separate forms for the dative and the accusative. Thus, *bābōn*, the father (acc.); *bābōn-ku* and *bābōneke*, to the father. The two cases are, however, often used promiscuously. We also find forms such as *mankyāl*, instead of *mankyān*, to the men. Compare the dative suffix *lā*, *lē*, *l* in Marāṭhī.

I have noted the following numerals, *rarol* and *mulī*, one; *ivur* and *reṇḍ*, two; *nālu*, four.

**Pronouns.**—The following personal pronouns occur in the texts:—

<i>nan(ā)</i> , I	<i>nīmē</i> , thou	<i>ōr</i> , he	<i>ad(u)</i> , she.
<i>nākūn</i> , me	...	<i>ōnu</i> , <i>ōnkun</i> , him	...
<i>nāku</i> , to me	...	<i>ōnku</i> , to him	<i>dānku</i> , to her.
<i>nā(rōr)</i> , <i>nāvā</i> , my	<i>nī(cā)</i> , thy	<i>ōnā</i> , his	<i>dāmā</i> , her.
<i>nomōl</i> , we	<i>nīmēl</i> , you	<i>ōr</i> , they	...

Other pronouns are *idu*, this; *tancā*, own; *badu*, what? *Inē*, by him, occurs in one place, and is probably due to Aryan influence.

**Verbs.**—The personal terminations are the same as in the so-called Marīā of Bastar. There are, however, no instances of the second person plural. Thus, *sāntān*, I die; *dākān*, I shall go; *manṭī*, thou art; *ittōr* and *ittur*, he gave; *mattā*, it was; *kikōm*, we shall make; *mattōr*, they were. Irregular are *kintā*, I was doing; *kitōr-mattā*, has made, without change for person. Note also *kiyōnā*, I might make; *māsī*, he was.

Verbal nouns are *kēp-lē*, in order to keep; *inalā*, to say; *kharchi-kitā-pajjā*, after spending.

Note *tētōr*, arising; *tijōn matō*, (the swine) were eating, etc.

The negative verb is formed by adding *hile* to a verbal noun ending in *ā* and adding the personal terminations. Thus, *teṇḍā-hilēn*, I did not break; *iyā-hilēl*, thou didst not give; *iyā-hile*, he did not give.

The Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[ No. 67.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT CHANDA.)

Bōr undī mankyān ivur pēkūr mattōr. Ōn-āgā chuḍur  
*Some one man-to two sons were. Them-among the-younger*  
 bāhōn ittōr, 'hā, hadu mālē vātō nāku vātōr adu  
*the-father-to said, 'father, what property share me-to comes that*  
*sim.'* Maṅg ōr ōn-āgā khub mālmatā vātō-kisī ittōr. Maṅg  
*give.' Then he him-with all property parts-making gave. Then*  
 tīr etkā chuḍur marī sarva jamā-kisī vali lak hottōr, ō  
*few days the-younger son all together-making very far went, and*  
 āgā bhu uḍi-kitōr, tanvā bhāgya kharch-kitōr. Maṅg ānē sandur  
*there much spend-did, his share wasted. Then by-him all*  
 kharchi-kitā-pajjā ad mulkin phērsō māhāg artā. Māhāgan-pāi ōnkū  
*spent-made-after that country-to heavy famine fell. Famine-on-account-of him-to*  
 aḍohan artā. Aske ōr ad nāṭenāl varol bhalē mankyān kachul  
*difficully fell. Then he that village-from one good man near*  
 hoñji mattōr. Ōr ōrkun ōnā padī kēplē tanvā vāvūṭe lōhattōr.  
*having-gone stayed. He him his sicine to-keep his field-in sent.*  
 Aske padī tōkrēñ tijōn matō tīn pajjā ōr pīr nīhitōr, ihin ōnkū  
*Then swine husks eating were that on he belly filled, so him-to*  
 vāṭṭā, ājhuk hōr ōnkū batāl iyā-hile. Maṅg ōru suddhin  
*it-appeared, but anyone him-to anything gave-not. Then he sense*  
 porā vāsi ittōr, 'nā bābōnā lōt-lopō bachuk mankyāl sārī  
*on having-come said, 'my father's house-in how-many men-to bread*  
 mantā, ānik nan karvasī sāntān. Nan tētōr āplē bābōneke dākān  
*is, and I hunger-with die. I arising my father-to will-go*  
 ānik inkō intān, "ō bābō, nan pēndā virudh vō nivā mune pāp  
*and him-to say, "O father, I God-of against and thee before sin*  
 kitōr-matā. Indikēḷāl nī marī inala nanā sarē-hille. Tanōr undī  
*done-have. Henceforth thy son to-say I worthy-not. Your-own one*  
 chākarin dhāt nākūn irā." ' Maṅg ōr uchchī tan bābōneke hottōr.  
*servant like me keep." ' Then he having-arisen his father-to went.*  
 Maṅg ōr laṅg mattōr ichōṭ-lopō ōnā bābō ōnō huḍsi pīt-lopō  
*Then he far was that-in his father him having-seen belly-in*  
 dayā vātā vō ōr-ē vittōr ōnā guṇḍgāt dzōmb-mattōr vō ōnā  
*compassion came and he-indeed ran his neck-on fell and his*

tōḍi burtōr. Maṅg marī ōnkū ittōr, 'bābō, pēndā virudh ō nivā  
 mouth kissed. Then the-son him-to said, 'father, God-of against and thee  
 mune nanā pāp kitōr-matā, vō inkēṭāl nī marī inala nanā sarē  
 before I sin done-have, and henceforth thy son to-say I worthy  
 hile.' Par bābō āplō mankyāl vēhtōr, 'ohōkōṭnā āṅgaḍē tatan-kēi,  
 not.' But the-father his men-to said, 'good cloth bring-put-on,  
 ō ōnā kaide muddā dossā ō kālknē jōḍā dossā. Maṅg nomōṭ  
 and his hand-on ring put and feet-on, shoes put. Then we  
 tiñji khusi kikōm. Bat-kā-bāḍ idu nāvā marī sās-hottā,  
 having-eaten merry will-make. Because this my child dead-was,  
 ōn malsi jivā ātā; ō dāvdē-māsī mattōr, ōr sāpdē-māsī.'  
 him-to again life came; and lost-having-become he-was, he found-was.'  
 Aske ōr khusi-kitūr.  
 Then they merry-made.

Adu ghaṭkāto ōnōr pharsar marī vāvutō mattōr. Maṅg ōr vāsī  
 That time-at his older son field-in was. Then he having-come  
 lōt-karum vātōr, ōr vājā ō yēndmāḍ kēistōr. Aske mankyāl-loṭṭō  
 house-near came, he music and dancing heard. Then men-among  
 varun kēitōr, ōn pus-kitūr, 'idu batal mantā?' Ōr ōnku vēhtōr  
 one called, him ask-did, 'this what is?' He him-to said  
 kī, 'nivōr tamūr vāsī mattō, vō ōr nivā bābōnkū  
 that, 'thy younger-brother having-come was, and he thy father-to  
 sukhne bhēṭō mattōr, in-kartā ōrē phērā jēvan kisi-mattā.' Aske  
 safely met was, that-reason-for he big feast having-done-is.' Then  
 ōr sāṅg-āsī lopō hondā-hile. Ādelōttōr ōnōr bābō palāto  
 he angry-becoming inside went-not. Therefore his father outside  
 vāsī ōnū samji-kitōr. Par ōr bābōtōḍō uttar baḍkatōr,  
 having-come him entreat-did. But he the-father-to answer said,  
 'huḍā, nanā ichuṅg varsā nivā chākri kintā, nivā pōlō nanā  
 'lo, I so-many years thy service did, thy order I  
 baskē-hī tēṇḍā-hilēn. Par nanā nāvā saṅgin barābar khusi-kiyōnā  
 ever broke-not. But I my friends with merry-might-make  
 iji nimē nākun baskē-nē chuḍu sātri iyā-hilvī. Vō ōr nivā sampat  
 saying thou me-to ever young goat garest-not. And he thy wealth  
 rāṇḍēs barābar buḍi-kitōr, ōr ir nivā marī vātōr, aske nimē  
 harlots with spend-did, that this thy son came, then thou  
 ōn-sāṭhī phēr-ā jēvan kitōr-matā.' Aske ōr ōnkun ittōr, 'marī, nimē  
 him-for big feast made-hast.' Then he him-to said, 'son, thou  
 baskē-hī nāvā barābar mantī, vō nāvā sarāḍō sampat nivā-y mantā.  
 always me with art, and my all property thine-only is.  
 Par ānand vō khusi kiyānā id chāṅglō mattī. Id kāran, ir nī  
 But joy and merry to-make this good was. This reason, this thy

tamūr	sāsi-mattōr,	ōr	maḷī	jītā-ātōr-mattā;	vō	davḍē-māsi
<i>younger-brother</i>	<i>dead-was,</i>	<i>he</i>	<i>again</i>	<i>alive-become-has;</i>	<i>and</i>	<i>lost-become</i>
mattōr,	ōr	sāpdē-māsi	mattōr.'			
<i>was,</i>	<i>he</i>	<i>found-become</i>	<i>was.'</i>			

The so-called *Mariās* in Chanda are found in the same localities as the *Gōṇḍ*s proper, and their dialects are almost identical. The number of speakers was estimated for the purposes of this Survey at 31,500. This estimate is probably above the mark, only 9,655 speakers having been returned at the Census of 1901.

**Pronunciation.**—The pronunciation is the same as in the *Mariā* of Bastar. Compare *lōn*, house; *hm*, give.

**Nouns.**—The inflexion of nouns is the same as in the *Gōṇḍī* dialect of the district. There are several instances of plural forms. Thus, *pēksaku*, children; *ask*, women; *murrān*, cows.

**Pronouns.**—The pronouns are apparently the same as in the so-called *Gōṇḍī*. Note, however, *mammāḷ*, we; *mammāḷku*, to us; *vīmmaḷ*, you.

**Verbs.**—The conjugation of verbs is the same as in the *Mariā* of Bastar, and the *Gōṇḍī* of Chanda. Compare *hāntōn*, I die; *matton*, I was; *rhondkān*, I shall go; *mantin*, thou art; *matte*, thou wast; *mattā*, it was; *kikōm*, we shall do; *mattōr*, fem. and neut. *mattān*, they were; *kim*, do; *kimā*, don't do.

The negative particle *hille* is not inflected. Thus, *hiyyā-hille*, gave not, for all persons.

Note forms such as *mat-aske*, when being; *kharchattā-pajjā*, after spending; *tinjēk mattā*, was eating; *karsēk mattōr*, they were playing; *hille-y-ā*, is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the *Gōṇḍī* of Chanda.

[ No. 68.]

## DRAVIDIAN FAMILY.

## GONDI.

SO-CALLED MARĪĀ DIALECT.

(DISTRICT OHANDA.)

Undi mankēnku reṇḍ vhuḍlā pēksaku mattōr, undi pēḍal vōsō undi  
*One man-to two small children were, one boy and one*  
 pēḍi. Pēḍal mandōr vōr mendulte nekkā nēhanā mattōr, pēḍi  
*girl. Boy was he body-in very good was, the-girl*  
 vhuḍul nēhanā mattā. Undi dinā avvu reṇḍāsi pēksaku addamu  
*little good was. One day those both children mirror*  
 moṭras karsēk-mat-aske pekkal pēkin ittōr, 'rīn idu addamate mammat  
*near playing-being-then boy girl-to said, 'O this glass-in we*  
 huḍkōm nēhanā bēs bōr disintōr.' Addu pēkin ku addu lāgō ātā,  
*we-shall-see good well who seems.' That girl-to that bad was,*  
 dānku tēḍi-ittā ki, 'vīr iddu mammatku siggutku ittōr.'  
*her-to being-known-thought that, 'this this me to-lower said.'*  
 Aske addu tappe moṭras hoṇji tādanā kuddi vhehattā. Addu ittā,  
*Then she father near going brother-of complaint told. She said,*  
 'tappe, addam-anto mendul vhuḍsi samajā āmanā iddu āskunā kabad  
*'father, glass-in body seeing satisfaction to-become this women's business*  
 mattā. Avate mankēnku mansu dōshā lāgō.' Tappe irurku pīr-sī  
*is. That-on a-man-to mind to-put is-bad.' The-father both belly-to*  
 pīsī vōnā samajā kittōr. Vōr ittōr, 'pēksaku, mimmat vahāchad  
*clasping their satisfaction made. He said, 'children, you quarrel*  
 kimā.'  
*do-not-make.'*

Pēḍi ittā, 'tappe, Sōmā gollāl, pāl pīsī vāttōr. Vōr ittōr,  
*The-girl said, 'father, Sōmā milkman, milk bringing came. He said,*  
 "bachuk pāl vāṭkān?"' Tappe ittōr, 'pēḍi, vōnku vhayā ki,  
*"how-much milk shall-I-give?"' The-father said, 'girl, him-to say that,*  
 "nēḍ goṭṭā-mēṇḍ pāl āntā, hakkēr reṇḍ goṭṭā pīsī vā." Pēḍi  
*"to-day seer-a milk is, to-morrow two seer bringing come." The-girl*  
 ittā, 'tappe, gollāl pāl baḡṭāl tattāntōr?' Tappe ittōr,  
*said, 'father, the-milkman milk wherefrom brings?' The-father said,*  
 'niku tēḍiyā-hilleṇā? Vōnā lōn murrān mantān, barhēn  
*'thee-to known-not? His house-in cows are, she-buffaloes*  
 mantān. Dānā pāl pīsī vōr tattāntōr.' Pēḍi ittā, 'tappe,  
*are. Their milk extracting he brings.' The-girl said, 'father,*

murrān    bachuk    pāl    hintā,    vōsō    barhēn    bachuk    pāl    hintā ?  
*cows    how-much    milk    give,    and    buffaloes    how-much    milk    give ?*  
 'Tappe    ittōr, 'undi undi murrā    reṇḍ    reṇḍ    goṭṭā    pāl    hintā, vōsō barhēn  
*The-father    said, 'one one cow two two seers milk gives, and buffaloes*  
*nālu nālu hintā.'*  
*four four give.'*

### FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a son and a daughter. The boy was very handsome, the girl was not very pretty. One day the children were playing near a looking-glass, and the boy said to the girl, 'let us look into the glass and see who is the prettier.' The girl did not like the proposal, thinking that he only wished to humiliate her. She went to her father and complained of the brother. Said she, 'it is the business of women to be pleased at looking into the glass. It is not proper that men should set their mind on it.' The father embraced them both, satisfied them, and said, 'do not quarrel.'

Said the daughter, 'father, Sōmā, the milkman, has brought milk, and asks how much we want.' The father answered, 'tell him, my daughter, that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, where does the milkman get the milk ?'

The father answered, 'do you not know that he has cows and buffaloes in his house and milks them ?'

Said the daughter, 'how much milk do the cows give, and how much the buffaloes ?'

The father answered, 'each cow gives two seers, and each buffalo four.'

In the south of Chanda Telugu is the principal native language. There is, however, also a Gōṇḍ population. The Gōṇḍs call themselves Kōi as in other districts, and this name has often been adopted to denote them. The Kōis or Gōṇḍs of the hills, especially in Sironcha, are known as Gaṭṭu or Goṭṭe Kōis.

Kōi or Kōyā and Gaṭṭu have been returned as separate dialects from Chanda. The estimated number of speakers is as follows :—

Kōi or Kōyā	.	.	.	.	.	.	.	.	.	.	.	.	10,455
Gaṭṭu	.	.	.	.	.	.	.	.	.	.	.	.	1,680
TOTAL												.	12,135

The corresponding figures at the Census of 1901 were 8,144 for Kōi and 5,483 for Gaṭṭu.

Specimens have been forwarded both of the so-called Kōi and of the so-called Gaṭṭu. Both represent the same dialect, which can be characterized as a link between the forms of Gōṇḍi spoken in the north-east of Chanda and the adjoining districts in the Bastar State on one side, and the Gōṇḍi dialects of Hyderabad and the Madras Presidency on the other.

**Pronunciation.**—As in other Gōṇḍ dialects of the district we find *l* and *h* corresponding to Standard Gōṇḍī *r* and *s*, respectively, in words such as *lōn*, house; *lōhuttōr*, has sent; *hāsi*, having died, etc.

**Nouns.**—The dative and the accusative are distinguished; thus, *pēkur-ku*, to the sons; *mōpu*, a bundle, accusative *mōptunu*.—The ablative ends in *elli*; thus, *polāntakelli*, from the fields. Note the use of the common Telugu postpositions *lō*, among; *tō*, with.

With regard to numerals I have noted *oru*, one, neuter *undi*; *iruvuru* and *iur*, two; *muṣuru*, three; *nāluru*, four.

**Pronouns.**—The following are the personal pronouns:—

<i>nannā</i> , I	<i>nīmu</i> , thou	<i>ōr(u)</i> , he; <i>adu</i> , it.
<i>nannu</i> , me		<i>ōn</i> , <i>ōrnu</i> , <i>ōrni</i> , him.
<i>nāku</i> , to me		<i>ōrku</i> , to him.
<i>nāra</i> , my	<i>nīva</i> , thy	<i>ōna</i> , his.
<i>manamu</i> , <i>mamnu</i> , <i>mammāṭu</i> , we	<i>mīru</i> , you	<i>ōr(u)</i> , they.

**Verbs.**—The inflexion of verbs is the same as in the other Gōṇḍ dialects of the district. Thus, *kītān*, I did; *mantōru*, he is; *itur*, he gave; *mante*, it is; *artā*, it fell; *paḍkam*, we shall become; *matlōru*, they were. Note forms such as *kītini*, thou didst.

The negative verb is regularly formed. Thus, *thendōn*, I did not break; *hiyyōnu*, I do not give; *pagōr*, he could not; *āyō*, it did not become; *iygā hile*, thou didst not give, he did not give; *pagriri*, you could not. Note *hileakē*, if not; *ilnadu*, without; *inkōn-mā*, do not say; *rehavatu*, do not say.

Participles are formed as in other Gōṇḍī dialects. Thus, *hāsōr*, dying; *īsōr*, giving; *tūsi*, having divided; *kīsī*, having done; *rāsēk*, coming; *hāsēkā mntān*, I am dying.

Relative participles end in *a*; thus, *tūsi-hotta marri*, lost-gone son, the son who had been lost.

The conditional ends in *ē* as in Telugu; thus, *ittē*, if you say; *vātē*, if he came.

Verbal nouns end in *a*; thus, *paḍa-lāsi*, in order to become; *āta-payya*, after becoming; *mat-aske*, being when.

Note finally causative forms such as *paḍisōr*, preparing, making. Compare Kanarese.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son in the so-called Gaṭṭu dialect, the second is a popular tale in the so-called Kōi.

[ No. 69.]

## DRAVIDIAN FAMILY.

## GÖNDI.

SO-CALLED GAṬṬU OR GOTṬE DIALECT.

(DISTRICT CHANDA.)

Oruvīṅku iruvuru pēkuru mattōru. Ōru-lō vudlōru vehattur,  
*One-to two sons were. Them-among the-younger said,*  
 ‘tappe, nīva sampādistaḍu nāva tūs nāk-īm.’ Ōr tappe iruvuru  
*‘father, thy property-from my share me-to-give.’ That father two*  
 pēkurku āsti tūsī itōr. Konni nendō āta-payya vudlōru  
*sons-to property dividing gave. Some days becoming-after the-younger*  
 tana tūsi poyisi lakku payinam-āsi hottōru. Haggē hotta-payya  
*his share gathering far-to journey-becoming went. There going-after*  
 tana tūsi padu-kīsī hedisottōr. Ōr tūs-anta bottigā hotta-payya  
*his share spend-doing wasted. He share-all spending going-after*  
 ā nātine beria karuvu arta, aske ōru kashṭa-paḍtōr. Ōru aske  
*that country-in big famine fell, then he wretched-became. He then*  
 ā nātine oruvīm lōn hottōr. Ā mankalu ōru polāntagge padi  
*that country-in one-of house went. That man him field-to swine*  
 mēhatta-lāy lōhuttōr. Padi tinnaṅga mayittadu pollutu ōr piṭku fittōru.  
*feeding-for sent. Swine eaten left-that husks he belly-for ate.*  
 Asko ōrku bōru iyya-hille. Aske ōr ittōr gadā, ‘nāva tappe velle  
*Then him-to anyone gave-not. Then he said that (?), ‘my father many*  
 būtinōrku isōr manturu; nannā ghāṭadku hāsōr mantān. Nannā malsi  
*servants-to giving is; I food-without dying am. I again*  
 nāva tappēnagga dāyintān vehintān gadā, “tappe, nannā dēvun-aggē  
*my father-near will-go will-say that, “father, I God-before-indeed*  
 nīnaggē pāpam kitān. Igā-munne nannu nī marri an  
*thee-before-indred sin did. Henceforward me thy son so*  
 vehavatu. Nannu nī būtinōr-tō kalpa.”’ Ilā iṅji tappēnagga hottōr.  
*say-not. Me thy servants-with consider.”’ So saying father-near went.*  
 Asko vōn mahā-jēku vūḍisi ōr tappe ōrtagga vitatōr ōru gudugat-porru  
*Then him very-far seeing that father him-near ran his neck-on*  
 kayyi vādsi toḍḍi burtōr. Marri ittōr gadā, ‘tappe, nannā dēvunaggē  
*hands clasping mouth kissed. The-son said that, ‘father, I God before*  
 nīnaggē pāpam kitān. Igā-munne nī marri ani vehavatu.’ Aske  
*thee-before sin did. Henceforward thy son so say-not.’ Then*  
 tappe būtinōr-tō ittōr gadā, ‘kapidi tatchi kaiku muddā keraṣu  
*the-father servants-with said that, ‘cloth bringing hand-on ring put*



helpu kâlkunku kerasu. Manamu ghât tiñji sambra paḍkam. Bārānku-  
*shoe feet-to put. We rice eating merry will-become. Why-on-*  
 ittē, nāva marri hāsi, pistōr ; tappisoñji, vendi dorkutōr.' Aske ōru  
*saying, my son having-died, lived ; being-lost, again was-found.' Then they*  
 sambra-paḍisōr mantur.  
*merry-making were.*

Ōn pedda marri polāntagge mattōru. Polāntakelli lōn vāsōr mantur,  
*His big son field-in was. Field-from house coming was,*  
 aske sonāyihājā ātahudisi kēñchi ōru būtinōr-lō orni kēyittur ōrni,  
*then music dancing hearing he servants-among one called him,*  
 'bātal rō?' ani iñji talptōr. Būtinōru ittur, 'nī tamuru  
*'what O?' so saying asked. The-servant said, 'thy younger-brother*  
 malsi nchina vattōru ; nīva tappe ghāṭu tāstur.' Vōrku hoṅgu vāsi  
*again safe came ; thy father rice prepared.' Him-to anger coming*  
 lōn honda-ille. Ōn tappe palāte vāsi ōn batimi-lāḍtōr. Aske  
*house went-not. His father out coming his entreaty-applied. Then*  
 pedda marri ittur, 'ichum varshan mī-aggē mattān. Mīva pollō  
*big son said, 'so-many years you-near I-was. Your command*  
 beskanēnu tendōn. Mīru nāku nā dostitōni sambra-paḍalāsi beska  
*any-time not-broke. You me-to my friends-with merry-to-become ever*  
 yēṭa-pōri iyya-hille. Lañjaboddihīnku somm-anta tāsi-hotta marri  
*a-kid gavest-not. Harlots-to property-all having-thrown-going son*  
 vāta-payya vindu kītinī.' Ōr ittur, 'nā-tōni nīmu mantinī-gāka nā  
*coming-after feast madest.' He said, 'me-with thou art-because my*  
 somm-anta nīvadē. Nī tamuru hāsi, marlā vattōru ;  
*property-all thine-indeed. Thy brother having-died, alicc came ;*  
 tappisoñji, dorkutur, sambra-paḍkam.'  
*having-been-lost, was-found, merry-we-shall-become.'*

[ No. 70.]

## DRAVIDIAN FAMILY.

## GÖNDI.

SO-CALLED KÖI DIALECT.

(DISTRICT CHANDA.)

Nāluru	markalōru	kūdisi	painam-oñjēk	mattōr.	Sommu-tōn
<i>Four</i>	<i>men</i>	<i>joining</i>	<i>journey-having-gone</i>	<i>were.</i>	<i>Money-with</i>

mattā sañchi undi dorkutā. Tūsālāsi kayyan paḍṭā. Chālā sēpū  
*being bag one was-found. Dividing-for dispute arose. Long time*  
 āta thirā-ille. Nār-nuñchi undi kōmṭi ōrku-mattasu vāsēk-mantōr,  
*became subsided-not. Village-from one merchant them-towards coming-was,*  
 ūdsi nāluru ōr-tō ilā ittōr-gadā, 'kōmṭi, charu-kaṭṭat-parru manimu  
*seeing four him-with so said-that, 'merchant, tank-embankment-on we*  
 gāṭā tiñji malisi vāintam. Mammāṭu nāluru vāsi talpit-aske  
*rice having-eaten again come. We four coming asking-when*  
 adi himō,' vehchi sañchi ōrt-agge tāsi cherunaku hottōr. Yēr-tuṅsi  
*that give,' saying bag him-near putting tank-to went. Having-bathed*  
 gāṭā titi-payyō ōru māḍānīdatē udutur. Ā-sañchitāḍu vīsam tendsi  
*rice eating-after they tree-under sat. That-bag-from anna taking*  
 adutku paggu tara-lāsi ōr-lō ondi kōmṭit-agge lōhattōr. Ōru,  
*that-for tobacco buy-to them-among one merchant-to sent. He,*  
 'mañchid,' ani kōmṭit-agge hoñji, 'sañchi hīm,' iñji talaptōr. Kōmṭi  
*'well,' so merchant-to going, 'bag give,' saying asked. Merchant*  
 ittōr-gadā, 'kadama muvuru vātē intini ilvakē hiyyōnu.' Aske  
*said-that, 'other three if-come I-shall-give if-not I-give-not.' Then*  
 ōru māḍātidā-mattā muvurūyekā tiriyetōr ittōr-gadā, 'mī pollō ilvadu  
*he tree-under-being three-to returned said-that, 'your order without*  
 kōmṭi, "iyyōn," ittōr,' ani ittōr. 'Imu, imu,' ōru kikā-vāḍtōr.  
*the-merchant, "I-give-not," said,' so said. 'Give, give,' they shouted.*  
 Kōmṭi sañchi tendsi ā mankanku itōr. Ōru adi pīsi  
*The-merchant the-bag taking that man-to gave. He that seizing*  
 ottōr.  
*ran.*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time four men were undertaking a journey together. They found a bag full of money and began to quarrel about the division. After some time, while they were still quarrelling, they saw a merchant coming from the village and said to him, 'we will go to the tank and eat, let us have this if we all come and ask for it,' and so they deposited the bag with him and went to the tank. After having bathed and eaten they

sat down in the shade of a tree. Then one of them was sent to take an anna from the bag and buy some tobacco. He said, 'all right,' and went to the merchant and asked for the bag. Said the merchant, 'I shall restore the bag if the other three come and ask for it. If not, I will not give it you.' He then returned to the three, sitting under the tree and said, 'the merchant declines to give me the bag without order from you.' They then all cried out, 'let him have it, let him have it.' The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Chanda we reach the territories of His Highness the Nizam. Gōṇḍī is there spoken together with Telugu in the north-east. The Gōṇḍs are known as Kōis or Kōyās in Kamamot and are called Gaṭṭu or Goṭṭe in the hills. The number of speakers at the Census of 1891 was 36,157. The corresponding figures at the last Census of 1901 were 15,895, of whom 15,386 were returned from Warangal, for Kōyā, while 59,669 entered their language under the head of Gōṇḍī. 50,727 of the latter were returned from Sirpur Tandur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Gōṇḍī dialects are also, to some extent, spoken in the Madras Presidency. The following figures have been taken from the reports of the Censuses of 1891 and 1901 :—

		Census of 1891.	Census of 1901.
Gōṇḍī	. . . . .	6,634	4,240
Kōi	. . . . .	36,503	46,803
Gaṭṭu	. . . . .	353	11
	TOTAL .	<u>43,550</u>	<u>51,054</u>

The Gōṇḍs are chiefly found in the Vizagapatam and Godavari Agencies.

The Madras Presidency lies outside the territory included in the Linguistic Survey and no materials have been forwarded from the district. We are, however, well informed about the so-called Kōi dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

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 „ *The Kōi, a Southern tribe of the Gond. Journal of the Royal Asiatic Society. New Series*, Vol. xiii, 1881, pp. 410 and ff.  
*The Gospel of Luke. Lūkārāste Kuṭāṭte Kaburu. Madras Auxiliary Bible Society, 1889 (first edition London, 1882).*

The specimen printed below has been transliterated from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1889. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the palatals are pronounced as in Telugu.

**Nouns.**—The suffixes of the plural are *ru*, *ku* (*sku*), and *ngu* ; thus, *tappe*, father ; *tappēru*, fathers ; *kalu*, foot ; *kālku*, feet : *nela*, month ; *nelsku*, months : *lōnu*, house ; *lōhaku* or *lōnku*, houses : *māra*, a tree ; *māraku* or *māraṅgu*, trees. Note *ālādi*, younger sister, plural *ālāsku* ; *mayyādi*, a daughter. plural *mayyāsku*, etc.

The regular inflexion of nouns will be seen from the table which follows :—

	Singular.	Plural.	Singular.	Plural.
Nom.	<i>tappe</i> , a father.	<i>tappēru</i> .	<i>māra</i> , a tree.	<i>mārāku</i> .
Acc.	<i>tappēni</i> .	<i>tappēreni</i> .	<i>māranu</i> .	<i>mārākini</i> .
Dat.	<i>tappēniki</i> .	<i>tappēriki</i> .	<i>māralki</i> .	<i>mārākiniki</i> .
Abl.	<i>tappēnaggaḍa</i> .	<i>tappērenaggaḍa</i> .	<i>māralinuūchi</i> .	<i>mārākini-nuūchi</i> .
Gen.	<i>tappēni</i> .	<i>tappēreni</i> .	<i>mārati</i> .	<i>mārākini</i> .
Loc.	<i>tappēnagga</i> .	<i>tappērenagga</i> .	<i>mārato</i> .	<i>mārākini-lo</i> .

Other postpositions are *lō*, in, among ; *tō*, with, etc.

The numerals are borrowed from Telugu. The masculine form for 'two' is, however, *iruvuru*.

**Pronouns.**—There are two forms of the plural of the personal pronoun of the first person, *manaḍa* and *mamma*. The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows :—

	I.	We (inclusivo).	We (exclusive).	Thou.	You.
Nom.	<i>nanna</i> .	<i>manaḍa</i> .	<i>mamma</i> .	<i>ninna</i> .	<i>mīru</i> .
Acc.	<i>nanna</i> .	<i>mana</i> .	<i>mamma</i> .	<i>ninna</i> .	<i>mimminu</i> .
Dat.	<i>nāki</i> .	<i>manaki</i> .	<i>māki</i> .	<i>niki</i> .	<i>miki</i> .
Gen.	<i>nā</i> .	<i>mana</i> .	<i>mā</i> .	<i>nī</i> .	<i>mī</i> .

Other forms are also occasionally used ; thus, *māmini*, us (exclusive) ; *nīnini*, thee, etc.

The demonstrative pronoun *ōṇḍu*, that, is inflected as follows :—

	Masculine.		Feminine and neuter.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>ōṇḍu</i> .	<i>ōru</i> .	<i>aḍḍu</i> .	<i>avu</i> .
Acc.	<i>ōni(ni)</i> .	<i>ōrini</i> .	<i>dānini</i> .	<i>vāṣṇi</i> .
Dat.	<i>ōniki</i> .	<i>ōriki</i> .	<i>dāniki</i> .	<i>vāṣṇiki</i> .
Gen.	<i>ōni</i> .	<i>ōri</i> .	<i>dāni</i> .	<i>vāṣṇi</i> .

The masculine plural is sometimes also used to denote women. This fact is due to the influence of Telugu.

It will be seen that *ōṇḍu* is identical with Telugu *vāḍu* for which the literary dialect has *వఱడు* *vāḍu*. The other forms of the pronoun are likewise the same as in Telugu.

Similarly are inflected *vinḍu*, this, gen. *vinī*; *iddu*, this woman or thing, gen. *dīnī*, etc. 'Who?' is *bēnōṇḍu*, and 'what?' is *bāta*.

**Verbs.**—The present tense of the verb substantive is conjugated as follows:—

Sing.	1. <i>minnāna</i> .	Plur.	1. <i>minnāmu</i> .
	2. <i>minnīni</i> .		2. <i>minnīri</i> .
	3. m. <i>minnōṇḍu</i> .		3. m. <i>minnōru</i> .
	3. f. and n. <i>minne</i> .		3. f. and n. <i>minnāngu</i> .

The same personal terminations are used throughout; thus, *mattīni*, thou wast; *mantōṇḍu*, he may be, he will be; *mandakōna*, I shall be; *mandakīri*, you will be.

The finite verb has three regular tenses, an indefinito which is used as a present and a future; a past tense, and a future. Thus, *tuṅgitāna*, I do, or shall do; *kettōṇḍu*, he said; *tuṅgtōru*, they did; *uṇḍukōna*, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gōṇḍī. Note, however, forms such as *mandakōṇḍu*, he will be; *mandakōru*, they will be.

Verbal nouns and verbal participles are formed as in other Gōṇḍ dialects. Thus, *mehta-nīki*, in order to tend; *tuṅgan-aske* and *tuṅgat-aske*, if he does; *vatt-aske*, when he came; *atta-payya*, going after; *vāsōre*, coming; *tuṅgōre*, doing, etc.

The conjunctive participle ends in *i*; thus, *tēdi*, having arisen; *iṅgi*, having said; *vāsi*, having come.

Relative participles are used instead of relative pronouns. The usual termination is *e*; thus, *ōṇḍu tungte paṇi*, he doing work, the work he did; *koḍuvte lēṅgatīni*, the fatted calf. Another form ends in *āni*. Thus, *nāki vādāni pālu*, me-to coming share; *paddi tinnāni pollēte*, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, *tuṅgōna*, I do not do; *tuṅgōni*, thou didst not do; *illōṇḍu*, he is not; *ayyō*, it came not; *ivīri*, you gave not; *ayyōru*, they are not; *id-ille*, gave not; *kolp-ille*, made not; *rem-ma*, don't fear. There are apparently also negative participles and verbal nouns. I have noted *punvadāni minnāna*, not knowing I am, I do not know.

The interrogative particle is *ā*; thus, *ivir-ā*, do you not give? *puttīn-ā*, dost thou know?

For further details the student is referred to the specimen which follows.

[ No. 71.]

## DRAVIDIAN FAMILY.

## GONDI.

KŌI DIALECT.

*(Madras Auxiliary Bible Society, 1889.)*

Oro manushūniki iruvuru marku mattōru. Ōravuṭe tsūdōṇḍu,  
 One man-to two sons were. Them-among the-younger,  
 ‘tappēnī, nī ādāte nāki vādāni pālu imu,’ iñji tappēni-tōṭe  
 ‘father-O, thy property-in me-to coming share give,’ saying father-with  
 kettōṇḍu. Aske ōṇḍu ōni ādātini tūsi ittōṇḍu. Sagamu rōzku  
 said. Then he his property dividing gave. Few days  
 atta-payya tsūdōṇḍu ōni ādā anta kaide peyisi dūra  
 going-after the-younger his property all hand-in taking far  
 dēsētiki painamu añji ōni ādātini mēlo paṇiṅine āgamu-tuṅtōṇḍu.  
 country-to journey going his property bad deeds-in expenditure-did.  
 Addu kartsu atta-payya ā dēsēte lāvu karuvu vatto  
 That expended becoming-after that country-in big famine came  
 aske ōṇḍu tippa artōṇḍu. Ōṇḍu añji ā dēsēte orrōniki  
 then he misery fell. He having-gone that country-in one-to  
 lōṅgi mattōṇḍu. Ōṇḍu padī mēḥtaniki ōnini ēnikiṅki rōḥtōṇḍu.  
 joining was. He swine to-feed him fields-to sent.  
 Ōṇḍu padī tinnāni pollēto ōni ḍokka niḥtaniki āśa partōṇḍu,  
 He swine eaten husks-with his belly filling-for wish became,  
 gōni bēnōṇḍu ōniki idille. Āla manan-aske ōniki buddhi vāsi  
 but any-one him-to gave-not. So being-then him-to sense having-come  
 ōṇḍu, ‘nā tappēn-agga betstsō-mandi kūligāḥkiṅki dōḍa dibo  
 he, ‘my father-of-near how-many-persons servants-to food much  
 minde gōni nanna karuvīni ḍollōre minnāna. Nanna nā tappēn-agga  
 is but I hunger-with dying am. I my father-of-near  
 añji, “ō yayyā, nanna dēvuni munne nī munne pāpamu  
 having-gone, “O father, I God-of before thy before sin  
 tuṅgi minnāna. Inḡāṭi-kāsi nī marrini iñji kechchi  
 having-done am. Now-from thy son having-said having-uttered  
 mananiki nanna harrīni ayyōna. Nanna nī kūldōr-avuṭe  
 being-for I worthy am-not. Me thy hirclings-among  
 orōn-āla ērpa,” iñji ōni-tōṭe keyitāna,’ iñji tēdi ōni  
 one-of-so keep,” saying him-with will-say,’ saying arising his  
 tappēn-agga attōṇḍu. Gōni ōṇḍu iṅka dūrāte manan-aske  
 father-near went. But he still distance-at being-then

ōni tappe ōnini ūdi sukuru vāsi, mirri, ōni vedēte  
*his father him having-seen compassion coming, running, his neck*  
 porro arsi ōnini burtōṇḍu. Aske ā marri, 'ō yāyā, nanna  
*on falling him kissed. Then that son, 'O father, I*  
 dēvuni munne nī munne pāpamu tūngi minnāna. Inḡatikāsi  
*God-of before thy before sin having-done am. Henceforward*  
 nī marrini iṅji kechchi mananiki harrini ayyōna,' iṅji  
*thy son having-said having-said being-for worthy I-am-not,' saying*  
 ōniki kettōṇḍu. Gōni tappe, 'sannāti guḍḍa tachchi ōniki  
*him-to said. But the-father, 'good cloth having-brought him-to*  
 kerpissi ōni vaṇijinki uṅgaramu vāti kālkiniki erpūku  
*having-put his fingers-on ring having-put feet-on shoes*  
 kerpissāti. Koḍuvte lēṅgatini tachchi kōyimūti, manāḍa tiṅji  
*put. Fatted calf having-brought slaughter, we having-eaten*  
 kuṣēli pardakāḍa Bāritku, iṇḍu nā marri ḍolli, mālsī  
*merry let-us-become. Why, this my son having-died, again*  
 batakatōṇḍu; māyi, doruktōṇḍu,' iṅji ōni jitaḡāḡkintōte  
*lived; having-been-lost, was-found,' saying his servants-with*  
 kettōṇḍu. Aske ōru kuṣēli pardaniki modalo peyittōru.  
*said. Then they happy becoming-for preparation took.*  
 Īla mannāṅga ōni pedda marri ēnde mattōṇḍu. Ōṇḍu  
*So being-on his big son field-in was. He*  
 vāsōre lōtt-agga vatt-aske vēmsa-nadu ēndanadu kēṅjītōṇḍu. Aske  
*coming house-near coming-then music dancing heard. Then*  
 navukārini ortini kariṅgi, 'ivu bāta?' iṅji talptōṇḍu.  
*servant one having-called, 'these-things what?' saying asked.*  
 Ā navukāri ōni-tōte, 'nī tammunḍu vattōṇḍu, ōṇḍu  
*That servant him-with, 'thy younger-brother came, he*  
 ōn-agga tsakkāne ērtā-kāḍe nī tappe koḍuvte lēṅgatini  
*him-near well coming-because thy father fatted calf*  
 kōyissi minnōṇḍ-'iṅji kettōṇḍu. Ket-kāḍe ōṇḍu rōṣemu  
*having-slaughtered is'-saying said. Saying-because he anger*  
 tachchi lāpā vādaniki mati kolp-ille. Aske ōni tappe baḍidiki  
*having-brought inside coming-for mind arranged-not. Then his father outside*  
 vāsi ōnini baṣima-lāḍtōṇḍu. Aske ōṇḍu, 'idō, ittsak ēṇḍkini-kāsi  
*having-come him to-entreat-began. Then he, 'lo, so-many years-from*  
 nanna nīnini sēva-tuṅḡōre minnāna. Nī māṭa nanna beskēṭik  
*I thee service-doing am. Thy word I ever*  
 tappillāna. Attakanna nanna nā bōkatōri-tōte kuṣēli pardaniki nāki  
*transgressed-not. Being-even I my friends-with merry becoming-for me-to*  
 beppōḍanna oro mēka-pilla-nna nimma id-ille. Gōni nī āḍātini  
*ever-even one goat-young-even thou gavest-not. But thy property*

palvatānāte    kartsu    tuṅgte    i    nī    marri    vatt-askō-nē    ini  
*debauchery-in    spent    making    this    thy    son    coming-then-indeed    his*  
 kōsūtki    koḍvte    lēngatini    kōyissī    vāttini,'    iñji    ōni    tappōniki  
*sake-for    fatted    calf    slaughtering    threest,'    saying    his    father-to*  
 malśi    kettōṇḍu.    Aske    ōṇḍu,    'pēkā,    nīmma    heppōṭiki    nā    agga    minnīni.  
*again    said.    Then    he,    'son,    thou    always    me    near    art.*  
 Nāva    anta    nīvadu    āśi    minnāngu.    Manaḍu    kuśēli    parśi  
*My    all    thine    having-become    is.    We    merry    having-become*  
 ēntaḍu    sare,    bāritku,    nī    tammunḍu    iṇḍu    ḍolli,    malśi  
*to-stay    good,    why,    thy    younger-brother    this    having-died,    again*  
 battakutōṇḍu ;    māyi,    dorukutōṇḍu,'    iñji    ōniki    kettōṇḍu.  
*lived ;    having-been-lost,    was-found,'    saying    him-to    said.*

A similar dialect is also spoken in Bastar, on the banks of the Saberi. The number of speakers of Kōi has been estimated for the purposes of this Survey at 4,169. No speakers were returned at the Census of 1901.

The short specimen which follows in most particulars agrees with the so-called Kōi of the Madras Presidency. Note only *ōḍu*, he ; and *mennōḍ*, he is. The third person singular of verbs also ends in *ōn* ; thus, *kettōn*, he said.

*Tantōṇḍu*, thou struckest, is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in *a* and not in *e* ; thus, *tagatta*, it hit ; but also *matte*, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.



[No. 72.]

## DRAVIDIAN FAMILY.

## GONDI.

SO-CALLED KŌI DIALECT.

(STATE BASTAR.).

Savāl.—Gudḍi-Lakshāni nimma puttīn-ā?

Question.—*Gudḍi-Laksha thou knowest?*

Javāpu.—Nijam. Bēnōdo kachēri mennōd.

Answer.—*Certainly. He-who in-court is.*

Savāl.—Nimma kachēri matta gadḍapārāte Gudḍi-Lakshāni tantōṇḍu?

Question.—*Thou in-court being axe-with Gudḍi-Laksha struckest?*

Javāpu.—Nijam.

Answer.—*Yes.*

Savāl.—Bechki debbā tantini?

Question.—*How-many blows struckest?*

Javāpu.—Reṇḍu debbā tantāna. Roḍḍa gālute tagatta.

Answer.—*Two blows I-struck. Left thigh-in it-hit.*

Savāl.—Bār tantini?

Question.—*Why struckest?*

Javāpu.—Debbālu-dinam nanna kallu uṭṭāno, Empuram vattāna,

Answer.—*Quarrel-day I liquor drank, Empura went,*

Kāram Pāpayyadi mutte paruukunṭa matte. Lakshālu kai

Kāram Pāpayya's wife ill was. Laksha hand

yūdōr mattō, aggā nanna aṇṇa kudatāna. Lakshālu nanna

seeing was, there I having-gone sat. Laksha me

nūki-ittō; dāni-guriṇchi nāku rōsam vatte. Gadḍapārā

pushing-gave; that-of-on-account me-to anger came. The-axe

gonte matte. Dāni nanna peḥakatāna. Duḍḍi iṇṇōre

veranda-in was. That I lifted-up. Stick saying

Lakshāni reṇḍu debbā tantana.

Laksha two blows struck.

Savāl.—Kāram Rāmālu Kāram Gujjālu niu karaṅgatiṇ-ā?

Question.—*Kāram Rāma Kāram Gujjā thou calledest?*

Javāpu.—Nijam. Gudḍi-Lakshālu nāni tannitō iṇṇōre nanna kēkatāna.

Answer.—*Yes. Gudḍi-Laksha me will-strike saying I called.*

Savāl.—Niki Gudḍi-Lakshānu munne beppuḍainā virodam

Question.—*Thee-to Gudḍi-Laksha-of formerly ever enmity*

mende-yā?

was?

Javāpu.—Ille.

Answer.—*No.*

## FREE TRANSLATION OF THE FOREGOING.

Do you know Guḍḍi Laksha ?

Yes. He who is here in court.

Did you strike Guḍḍi Laksha with the axe which has been produced in the court ?

Yes.

How many blows ?

Two. And I hit him in the left thigh.

Why did you strike him ?

On the day of the quarrel I was drunk. I went to Ēmpura. At that time Kāram Pāpayya's wife was ill, and Laksha was feeling her pulse. I came there and sat down, and Laksha pushed me off. Therefore I got angry and seized the axe which I found in the veranda. I thought it to be a stick and dealt him two blows.

You called in Kāram Rāma and Kāram Gujjā.

Yes, because I thought that Guḍḍi Laksha would beat me.

Have you ever had any quarrel with Guḍḍi Laksha before ?

No.

## PARJĪ.

The Parjas are an aboriginal tribe in the Bastar State. They are found round Jagdalpur and towards the south and south-east. The number of speakers was estimated for this Survey at 17,387. At the last Census of 1901, 8,933 speakers were returned.

Parjī has hitherto been considered as identical with Bhatrī. See Vol. v, Part ii, pp. 434 and ff., where the various authorities dealing with the tribe have been mentioned.

Bhatrī has now become a form of Oṛiyā. Parjī, on the other hand, is still a dialect of Gōṇḍī.

Two specimens and a list of Standard Words and Phrases have been received from Bastar. The first specimen is a version of the Parable of the Prodigal Son. It is so corrupt that I have been unable to print more than the beginning, and almost every form occurring in it must be used with caution. The second specimen, a Parjī translation of the statement of an accused person, is much better. It was, however, only forwarded in Dēvanāgarī, and the reading is not always certain. The list has not been reproduced.

Under such circumstances it is impossible to give a full grammatical sketch of the dialect. I can only make a few remarks, and even those are given with the utmost reserve.

**Pronunciation.**—Final *d* is interchangeable with *t*; *n* is sometimes replaced by *l*; etc. Thus, *chēndēt* and *chēndēd*, went; the suffix of the accusative is *l* or *n*; thus, *mālin*, the son; *Māṭāl*, *Māṭā*, both in the accusative case.

**Nouns.**—The suffixes of the plural are *ēr*, *l*, and *kul*; thus, *sākhītēr*, witnesses; *chiṇḍu-l*, sons; *pēn-kul*, swine.

The case-suffixes are almost the same as in Gōṇḍī. Thus, *tātēn*, to the father; *Māṭālu*, to Māṭā; *mānī-nō*, of a man; *ṭaṅgiyā-l*, of an axe; *palūptī*, in the village; *tēlti*, on the head, etc.

**Numerals.**—*Ōkuri*, neuter *ōkatī*, one; *irul*, two; *mūir* or *mundū*, three; *nīlir*, four; *sērir*, five; *sējēn*, six; *kulēk*, twenty. The numerals above six are borrowed from the Aryan neighbours.

**Pronouns.**—The following are the personal pronouns:—

<i>ān</i> , I.	<i>in</i> , thou.	<i>ōd</i> , he.
<i>ānē</i> , <i>anuṅg</i> , me.	<i>ini</i> , thee.	<i>ōnuṅg</i> , <i>ōni(n)</i> , him.
<i>an</i> , my.	<i>in</i> , thy.	<i>ōn</i> , his.
<i>am</i> , we.	<i>im</i> , you.	
<i>am</i> , our.	<i>im</i> , your.	

*Ōd*, he, should probably be written *ōḍ*, and, in the same way, *ḍ* and not *d* is probably the correct termination of the third person singular of verbal forms. Compare *Kōi*.

Other pronouns are *ad*, that thing, *ādan*, *ānin*, its; *inātī*, in this; *i* and *hā*, this (used as adjectives); *ēdā*, who? *nā*, what? and so forth.

**Verbs.**—It is impossible to sketch the Parjī conjugation from the materials available.

The suffix of the past tense is *d* or *t*, and in the future we sometimes find a suffix *r*. Thus, *tāpētēn*, I struck; *tāprān*, I shall strike. The list of words, which has not been reproduced, gives these forms for all persons and numbers. The corresponding present tense is given as *tāpēn*, I strike, etc. Another present is formed by adding *m* to the base; thus, *yēr-mēd*, he comes; *pōkē-mēr*, they say.

The forms just quoted from the list of words give the impression that verbs do not differ for person or number. This is not, however, the case.

The following forms of the present tense of the verb substantive occur in the texts, *mēdān* or *mēndān*, I am; *mēdād*, thou art, he is; *mēdā*, it is. In the past tense we find *mēttēn*, *mēttē*, and *mēttān*, I was; *mēttēd* and *mēttēt*, he was; *mēttā*, it was; *mēttēr*, they were. Compare imperatives such as *chi-ur*, give; *pēnd-ir*, take. The regular personal terminations can accordingly be given as follows:—

Sing.	1.	.	.	.	.	<i>n</i>	Plur.	1.	.	.	.	.	<i>m</i>
	2.	.	.	.	.	<i>t</i> or <i>d</i>		2.	.	.	.	.	<i>r</i>
	3. masc.	.	.	.	.	<i>t</i> or <i>d</i>		3. masc.	.	.	.	.	<i>r</i>
	3. neut.	.	.	.	.	<i>ā</i>							

The suffix of the first person plural seems to occur in forms such as *am chāmam*, I am dying, *lit.* we die; *uṇḍōm*, I used to drink. Such forms can, however, also be explained as containing the present suffix *m*. Compare *uṇḍōm*, you drank.

The personal suffixes are sometimes omitted, and sometimes also confounded. Thus, *mēttē*, I was; *mēdāy*, they are; *pōkkēd*, I will say (*sic*). Most of these cases are probably simple mistakes.

In the third person singular we sometimes find *j* instead of *d*, *t*; thus, *ēñjēj*, he became; *chājēj*, he made.

The characteristic suffix of the negative verb seems to be *ā*. Compare *pun-ā(n)*, I know not; *tāpān-ā*, I did not strike; *chiyō-ā*, I did not do; *chēnēn-ā*, I did not go; *chivv-ā*, you gave-not; *chājēd-ā*, he did not; *chēnād-ā*, he did not go; *chiyār-ā-ēri*, gave-not. Note also *chillē*, he is not; *chillā*, it is not; *chājē-mēn*, don't do.

The conjunctive participle ends in *i*; thus, *chēni*, having gone; *pōki mēttēn*, I had said; *chāi-chēndēt*, he had died, etc.

For further details the specimens should be consulted. The first specimen is, however, so corrupt that it must be used with the greatest caution.

[No 73.]

## DRAVIDIAN FAMILY.

GONDĪ.

PARJĪ DIALECT.

(STATE BASTAR.)

## SPECIMEN I.

Okurā <i>One</i>	mānīnō <i>man-of</i>	irul <i>two</i>	chiṇḍul <i>sons</i>	mēttēr. <i>were.</i>	Ā-vitaratē <i>Them-among</i>	piti <i>the-younger</i>		
chiṇḍu <i>son</i>	tātēn <i>father-to</i>	pōkkēd, <i>said,</i>	‘ō <i>O</i>	tātā, <i>father,</i>	an <i>my</i>	bātū <i>share</i>	chiur.’ <i>give.’</i>	Dhan-māl <i>Property</i>
mēttā, <i>was,</i>	pāichi <i>dividing</i>	chiñjir. <i>gave.</i>	Piti <i>Younger</i>	chiṇḍu <i>son</i>	ōktikan <i>together</i>	idi-mēttēt, <i>putting-was,</i>		
khubē <i>far</i>	dēs <i>country</i>	chēni-mēttēt, <i>going-was,</i>	phaṭkvārī <i>riotous</i>	butati <i>living-in</i>	dhan-māl <i>property</i>	mēttā <i>was</i>		
gavāyētēt. <i>spent.</i>	Od <i>He</i>	jammā <i>all</i>	dhan <i>property</i>	pōhlēt, <i>squandered,</i>	ā <i>that</i>	dēs <i>country</i>	barē <i>big</i>	
chākul <i>famine</i>	paṭṭā. <i>arose.</i>	Chākul <i>Famine</i>	paṭṭā, <i>arose,</i>	garīb <i>poor</i>	ēñjēj. <i>he-became.</i>	Chākul <i>Famine</i>	paṭṭā <i>arose</i>	
ār <i>and</i>	mēñjēj <i>went(?)</i>	tēhī <i>there</i>	mēttēt. <i>lived.</i>	Oglēn <i>That(?)</i>	aman <i>man(?)</i>	pēnkul <i>swine</i>	mēkkuk <i>to-feed</i>	
vāyā <i>field-in</i>	chōttēt. <i>sent.</i>	Pēn <i>Swine</i>	tindan <i>eaten</i>	chārā <i>husks</i>	yēndu <i>that(?)</i>	tindōtān <i>to-eat</i>	mēn <i>mind</i>	
chājēj. <i>made.</i>	Ār <i>And</i>	yēhi-bāti <i>anybody(?)</i>	chiyārā-ēri. <i>gave-not.</i>	Chirākānu <i>At-last</i>	chēt <i>sense</i>	chōttā, <i>came(?),</i>		
adin <i>then(?)</i>	pōkkēd, <i>said,</i>	‘am <i>our</i>	tātā <i>father’s</i>	bhūti-lōg <i>servants</i>	tini-guliveitu, <i>to-eat-have-enough(?),</i>	am <i>we</i>		
chākul <i>with-hunger</i>	chāmam. <i>die.</i>	Abē <i>Now</i>	churkī <i>arising</i>	tātēn-kā <i>father-near</i>	chēndēn, <i>will-go,</i>	chēndēn <i>will-go</i>		
tātēn <i>father-to</i>	pōkkēd ( <i>sic.</i> ), <i>will-say,</i>	“ō <i>O</i>	tātā, <i>father,</i>	bhagvān <i>God’s</i>	hukum <i>command</i>	ohiyōā, <i>I-did-not,</i>		
tātēn <i>father</i>	mandēd <i>before</i>	pāpañyā. <i>sinned.</i>	Pein <i>Again</i>	tātā <i>father</i>	abē <i>now</i>	in <i>thy</i>	chiṇḍ <i>son</i>	ērā <i>to-be</i>
nāiyēt. <i>not-proper.</i>	Abē <i>Now</i>	bhuti-lōg <i>servants</i>	yētē <i>us</i>	mēndā <i>are</i>	ētri <i>so</i>	mēdān.”’ <i>shall-be.”’</i>	Tabē <i>Then</i>	
ānāti <i>there</i>	churchī <i>arising</i>	chēndēd, <i>went,</i>	tātēn <i>father</i>	lagē <i>near</i>	chēndēd. . . <i>went. . .</i>	Tātā <i>The-father</i>		
kamiyālari <i>servants-to</i>	pōkkēd, <i>said,</i>	‘ēdō <i>good</i>	gāṇḍā <i>cloth</i>	un <i>?</i>	nūḍēd <i>take (?)</i>	nūḍ-pittēd; <i>take-put-on(?);</i>	keiti <i>hand-on</i>	

vātkul <i>ring</i>	kēlulkē <i>feet-on</i>	panahī <i>shoes</i>	tundum. <i>put(?)</i>	Am <i>We</i>	tinnī-kulī <i>feasting</i>	bēḍkā <i>merry</i>	chārjrun(!). <i>will-make.</i>
Tabē <i>Because</i>	am <i>my</i>	[chind] [ <i>son</i> ]	chāī <i>having-died</i>	mēttēd, <i>was,</i>	jīum <i>to-life</i>	pāttēd; <i>became ;</i>	bhulkēd <i>lost</i>
mēttēd, <i>was,</i>	phēr <i>again</i>	milēd.' <i>was-found.'</i>	Tabē <i>Then</i>	bēḍkā <i>merry</i>	ērid. <i>became.</i>		

[ No. 74.]

## DRAVIDIAN FAMILY.

GONDI.

PARJI DIALECT.

(STATE BASTAR.)

## SPECIMEN II.

## STATEMENT OF AN ACCUSED PERSON.

Savāl.— Im palūpti Mātā pidir gōṇḍ mēdād ?  
 Question.—Your village-in Mātā name Gōṇḍ is ?

Jabāb.— Hōy, mēttēd. Ēbē chillē.  
 Answer.—Yes, he-was. Now is-not.

Savāl.— Mātā ēbē ā chēndēt ?  
 Question.—Mātā now where went ?

Jabāb.— Āti chēnādā. Chāi chēndē.  
 Answer.—Anywhere went-not. Having-died went.

Savāl.— Nātā nōmrīti chāīyēt, yēdā-āṇḍakī tēḍ ?  
 Question.—Any disease died, anybody killed ?

Jabāb.— Ōnuk nātūngī nōmrīti chillā. Āṇḍakī tēḍ.  
 Answer.—Him-to any disease was-not. Somebody killed.

Tabē vōd chāīyēt.  
 Then he died.

Savāl.— Ōnin ēdāṇḍakī tēḍ ?  
 Question.—Him who killed ?

Jabāb.— Ān punān.  
 Answer.—I know-not.

Savāl.— Sākhītēr pōkēmēr, Mātāli in tōt. Ināti  
 Question.—Witnesses say, Mātā thou killedest. This-in  
 in nat nānēdād ?  
 thou what answerest ?

Jabāb.— Ān tāpānā. Sākhītēr mērchītēr mēdāy. Ān-chēngō  
 Answer.—I killed-not. Witnesses tutored are. Me-with

Mātāl-chēngō kāudrānā chillā. Ān nāgavani chāttāngāt ?  
 Mātā-with quarrel was-not. I why should-kill ?

Savāl.— Hā taṅgiyā inn ōyatlē pēyatā.  
 Question.—This are thy house-in was-found.

Jabāb. — Höy, pēyatā. Ān taṅgiyā iyā. Idugi ānn  
*Answer.—Yes, it-was-found. My axe this-is. Therefore my*  
 öyatlē pēyatā.  
*house-in was-found.*

Savāl. — I taṅgiyātī nētir pēyatā mēndā.  
*Question.—This axe-on blood found is.*

Jabāb. — Höy, pēyatā mēndā. Ān bōkdē kātī-mēttē. Ānin  
*Answer.—Yes, found is. I goat having-killed-was. Its*  
 nētir pēyatā mēndā.  
*blood found is.*

Savāl. — I gāṇḍā inn öyatlē pēyatā mēndā.  
*Question.—This cloth thy house-in found is.*

Jabāb. — Pulis havaldār ān mudāy i gāṇḍā ān öyatlē tīnchī-  
*Answer.—Police havildār my presence-in this cloth my house-in having-*  
 mēttēr. Ān pōkī-mēttēn, 'mālik, ilākāt chājē-mēn.  
*thrown-was. I having-said-was, 'master, so do-not.*  
 Ān-pōdīn pātā vērrā. Charkār ānē phāsi-sirāy.' Havaldār  
*Me-to trouble comes. Government me will-hang.' The-havildār*  
 pōkkēd, 'in-gō Mātālin tōt. Khūb lōg pōkēmēr.  
*said, 'thou-alone Mātā killedest. Many people say.*

Idugi gāṇḍā inn-öyatlē tīnchī-mēttēn.  
*Therefore cloth thy-house-into having-thrown-was.'*

Savāl. — In āru Mātā mēl uṇḍōm?  
*Question.—Thou and Mātā liquor drank?*

Jabāb. — Höy. Ān rōjun uṇḍōm, mēl uṇḍōm, āru chēpul tina-mēttān.  
*Answer.—Yes. I daily drank, liquor drank, and meat eating-was.*

Savāl. — Mansā Kēḍēlin pasrātī in āru Mātā pōrā-sīris mēl uṇḍōm?  
*Question.—Mansā Kēḍēl's shop-in thou and Mātā Pōrā-day-on liquor drank?*

Jabāb. — Pōrā-sīris ān māmēn Guṭṭāl öyatlē mettān. Mātāl chēngē  
*Answer.—Pōrā-day-on I uncle Guṭṭā's house-in was. Mātā with*  
 Mansā pasrātī ān chēnēnā. Sabē phandu.  
*Mansā-(of) shop-in I went-not. All fabrication.*

Savāl. — Mātāl murdā in chuḍat?  
*Question.—Mātā's corpse thou sawest?*

Jabāb. — Palūp-lōg chuḍī-chēndīr, āgō ān balō chuḍī-chēndē.  
*Answer.—Village-people to-see-went, so I also to-see-went.*

Savāl. — Mātālu āribēlē gāvā mēttā?  
*Question.—Mātā-to anywhere wound was?*

Jabāb. — Höy, ōkatī gāvā taṅgiyāl ōn tēlti mēttā, āru iraḍu ōn  
*Answer.—Yes one wound axe-of his head-on was, and another his*  
 ēdrōmti mēttā. Ōn mēnti ōkatī gāṇḍā mēttā. Ōnti nēttir  
*breast-on was. His body-on one cloth was. That-on blood*  
 mēttā. Āru ān nātinī punā.  
*was. And I anything know-not.*



## FREE TRANSLATION OF THE FOREGOING.

Is there a Gōṇḍ called Mātā in your village?

Yes, there was, but now there is not.

Where has Mātā gone?

Nowhere. He has died.

Did he die from some disease, or was he killed?

He had no disease. Somebody has killed him.

Who killed him?

I do not know.

The witnesses say that you killed Mātā. What have you got to answer?

I did not kill him. The evidence is false. I had no quarrel with Mātā. Why should I kill him?

Was not this axe found in your house?

Certainly. It is my axe, and therefore it was found in my house.

There is blood on this axe.

Yes. I had just killed a goat, and the blood was the goat's.

This cloth was found in your house.

The police officer threw it into my house in my presence. I said to him, 'master' don't do so. I shall come into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Mātā, and therefore I have thrown this cloth into your house.'

Did you and Mātā take any liquor?

Yes. I used to drink liquor and eat meat every day.

Did you and Mātā drink liquor at Mansā Kōḍēli's shop on the Pōrā-day?

On the Pōrā-day I was at my uncle Guṭṭā's house and did not go with Mātā to Mansā's shop. It is all wrong.

Did you see Mātā's body?

The villagers went to see it, and so I also went to see.

Had he any wounds?

Yes; there was an axe-wound on his head, and another on his breast. There was a cloth on his body, and there was blood on it. I do not know anything more.

## KŌLĀMĪ, NAIKĪ, ETC.

Kui and Gōṇḍi gradually merge into Telugu. Before dealing with that form of speech it will be necessary to give a short account of some minor dialects of Berar and the Central Provinces which occupy a position like that of Gōṇḍi between Kanarese-Tamil and Telugu. The dialects in question are the so-called Kōlāmī, the Bhili spoken in the Pusad Taluqa of Basim, and the so-called Naikī of Chanda. They all agree in so many particulars that they can almost be considered as one and the same dialect. They are closely related to Gōṇḍi. The points in which they differ from that language are, however, of sufficient importance to make it necessary to separate them from that form of speech.

### KŌLĀMĪ.

The Kōlāms are an aboriginal tribe in East Berar and the Wardha district of the Central Provinces. The Rev. Stephen Hislop found them 'along the Kandi-Konda Hills on the south of the Wardha River, and along the tableland stretching east and north of Manikgad, and thence south to Dautanpalli running parallel to the western bank of the Pranhita.' They are now much reduced in number, and most of them are found in the Wardha district. Local estimates give 17,000 as the number of speakers in Wun. At the last Census of 1901, however, Kōlāmī was not returned from the district, and the number of Kōlāms was only 264. The estimates are therefore certainly above the mark. The number of speakers has been estimated for the purposes of this Survey as follows:—

Wun	.	.	.	.	.	.	.	.	.	.	.	.	.	17,000
Amraoti	.	.	.	.	.	.	.	.	.	.	.	.	.	4,500
Wardha	.	.	.	.	.	.	.	.	.	.	.	.	.	1,600
TOTAL													.	23,100

A few speakers are probably also found in Pusad, in the Basim district. The so called Bhili of that district is, at all events, almost identical with Kōlāmī. See below. In the last Census of 1901 Kōlāmī was only returned from Wardha with a total of 1,500 speakers.

The Kōlāms are usually classed as a Gōṇḍi tribe. According to Captain Haig however, they 'differ considerably from Gōṇḍis in appearance, and the Gōṇḍis, in Berar, at any rate, do not admit that they are a Gōṇḍi tribe, while the Kōlāms on the other hand shew no anxiety to be considered so, but are rather inclined to repudiate the connection.'

The Kōlāmī dialect differs widely from the language of the neighbouring Gōṇḍis. In some points it agrees with Telugu, in other characteristics with Kanarese, and in some with the Toda dialect of the Nilgiris, and the Kōlāms must, from a philological point of view, be considered as the remnants of an old Dravidian tribe who have not been in the development of the principal Dravidian languages, or of a tribe who spoken a Dravidian form of speech.

## AUTHORITIES—

HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces. Edited, with notes and preface by R. Temple.* [Nagpore,] 1866. Note on the tribe, Part i, pp. 10 and f. Vocabulary, Part ii, pp. 1 and ff.

HAIG, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gōṇḍī and Kōlāmī Languages. Journal of the Asiatic Society of Bengal, Vol. lxvi, Part i, 1897, pp. 185 and ff.*

The notes on Kōlāmī grammar which follow are based on the version of the Parable of the Prodigal Son printed below. They have been supplemented from two other versions of the Parable and a list of Standard Words and Phrases. These materials are not sufficient to elucidate all grammatical points, the more so because only one of the versions of the Parable was accompanied by a translation. The interlinear translation printed below has been supplied by me.

It is, however, possible to ascertain the principal features of the dialect.

**Nouns.**—The usual suffix of the plural is *l*; thus, *paīsā-l*, money; *gēṭṭā-l*, feet; *kēv-ul*, ears; *ture-l*, swine. In *bālū-kōl*, sons, the suffix *kōl* corresponds to Tamil and Kanarese *gaḷ*, Tulu *kuḷu*. In *māsur-uṅ*, to the men, we apparently have a plural suffix *ur*, *r*.

There are no instances in the texts of a feminine noun. The feminine and neuter singular take the same form in Naikī, and this is probably also the case in Kōlāmī.

The dative has the same form as the accusative, the suffix being *n* or *ṅ*; thus, *bālān*, the son; *mākkun*, to the neck; *māsuruṅ*, to the servants.

The genitive is formed by adding *n*, *ne*, or *net*, and the locative by adding *t*. Thus, *anne kākōkne bālā*, the son of my uncle; *telmī gurrāṁnet khōgir*, the saddle of the white horse; *annet ambān māsuruṅ*, to the servants of my father; *kīt*, on the hand; *vegāt*, in the field (*vegād*, field).

**Numerals.**—*Ōkōd*, masc. *ōkōn*, one; *inding*, masc. *iddar*, two; *mūding*, three; *nāling*, four; *aīd*, five; *sahā*, six; *sāt*, seven; *āth*, eight; *naū*, nine; *dahā*, ten; *irvē*, twenty. Compare Telugu *okaṭi*, one; Toda *edd*, two; *mūd*, three; Kanarese and Telugu *eidu*, five; Telugu *iruvai*, twenty.

**Pronouns.**—The following are the Personal pronouns:—

<i>ān</i> , I.	<i>nīva</i> , <i>iva</i> , thou.	<i>amd</i> , he; <i>ad</i> , it.
<i>anu(ṅ)</i> , me.	<i>inna</i> , thy.	<i>amnu</i> , <i>annun</i> , <i>amnuṅ</i> , him.
<i>anna</i> , my.	<i>im</i> , you.	<i>amnet</i> , his.
<i>ām</i> , we.		<i>aur</i> , they; neut. <i>adā</i> .

The plural forms are apparently seldom used, the singular forms being used instead.

Other forms are *tānet*, his; *imd*, this; *ād*, that (neuter), genitive *adnet*; *yēnd*, *yēr*, who? *tān*, what?

**Verbs.**—Plural forms are sometimes used in the singular, and *vice versā*. It is therefore difficult to give instances of all the various forms.

The Verb substantive forms its present tense as follows:—

*āṇḍāt(ūn)*, I am; *āṇḍātiv*, thou art; *āṇḍān*, he is; *āṇḍā(t)*, it is. There are no instances of real plural forms in the materials available. The corresponding past tense is:—

Sing.	{	1. <i>āṇḍānī</i> .	Plur.	{	1. <i>āṇḍām</i> .
		2. <i>āṇḍiv</i> .			2. <i>āṇḍir</i> .
		3. <i>āṇḍen</i> .			3. <i>āṇḍēr</i> .

Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is *d*, *t*. Thus, *kākātūn*, I shall make; *kāktān*, I did; *sedden*, he went. There are very few instances of the third person neuter. Compare *āṇḍū* and *āṇḍāt*, it is; *pāṭṭīn*, it became; *tareḷ tindhā*, the swine ate. Another future form seems to add *d*; thus, *gōḷdātūn*, I shall strike; *aur gōḷdār*, they will strike.

The imperative takes no suffix, but *r* is added in the plural. Thus, *kō*, give; *tin*, eat: *tōḍur*, put ye.

The negative verb is formed by adding *tōten*, to the base. Thus, *mōḍip-tōten*, (I) broke not; *si-tōten*, (thou) gavest not, (he) gave not. *Tōten* is sometimes inflected; thus, *si-tōtīv*, thou gavest not. In other cases the negative verb is formed by adding an *e* to the base, and using the ordinary personal and tense suffixes. Thus, *seren*, he went not; *siyeten*, he gave not.

The base seems to be used as a verbal noun. Thus, *enet-lāṇḡ*, saying-of-worthy; *kāk-eṇḡ*, in order to do. Another verbal noun ends in *ād* and contains the neuter demonstrative pronoun. Thus, *enḍākād*, dancing.

The conjunctive participle ends in *nā*; thus, *ghum-kāk-nā*, having collected; *set-nā*, having gone; *sūll-nā*, having arisen.

For further details the student is referred to the specimen which follows.

[No. 75.]

## DRAVIDIAN FAMILY.

KŌLĀMĪ.

(DISTRICT WUN.)

Ōkkōn mās āṇḍen. Amnuṅ iddar bālākōl āṇḍēr. Āttān  
*One man was. Him-to two sons were. Them-of*  
 tsinnām enten, 'bā, annet vātā anu kōr.' Mārī amd avaruṅ  
*the-younger said, 'father, my share me give.' Then he them-to*  
 dhan . pāyāknā siten. Mārī kōnniṅ divasānī tsinnām bālā  
*property dividing gave. Then some in-days he-younger son*  
 attāna ghumkāknā laya dhāv seden. Attin amd mājiltālā tān  
*all collecting very far went. There he riotously his*  
 jingī udāpten. Mārī amd attānā kharchipten, add muluk mahāg  
*property squandered. Then he all spent, that country famine*  
 paṭṭin. Ad-muḷ amnuṅ aḍchan paṭṭin. Addī vakhōt amd ad  
*fell. Therefore him-to difficulty became. That time he that*  
 muluk ōkōn nāsn-āttin setnā tākten. Amd amnuṅ turel  
*country(-of) one man-with going lived. He him swine*  
 kāyēṅ tānet vegāduṅ pānākten. Addī vakhōt turel sōse tindhā  
*to-feed his field-to sent. That time swine husks ate*  
 ādnād amd pōṭā niḍipā anāṅ amnun vātiltin. Amnuṅ yēnā  
*those-from he belly fill thus him-to it-appeared. Him-to any-one*  
 siyeten. Mārī amd avaletnā enten, 'annet ambān māsuruṅ  
*gave-not. Then he coming-to-senses said, 'my father's servants-to*  
 pheret ipāṭe aṇḍā, ān kārut tikhātūn. Ān sūltnā am-bānāṅ  
*much bread is, I with-hunger die. I arising my-father-near*  
 serātūn amnuṅ yenātūn, "bā, ān diyamnet innet mutt pāp  
*will-go him-to will-say, "father, I God-of thy in-presence sin*  
 kāktān. In-din-tānāt innet bālā , enet lāṅ tōten. Innet ōkōn  
*did. This-day-from thy son to-say worthy am-not. Thy one*  
 tsākārī-parmān id." Mārī amd sūltnā tam bānāṅ sedden. Mārī  
*servant-like keep." Then he arising his father-to went. Then*  
 amd dhāv aṇḍān ittēt amnet tāk ōltā, lōbha vāttin, amd  
*he far is then his father seeing, pity came, he*  
 tūltā amne mākkun āragā-paṭṭin amnet mukā sumnet. Mārī bālā amd  
*running his neck-on fell his kiss took. Then son that*  
 enten, 'bā diyamnet innet mutt ān pāp kāktān. Indintānāt innet  
*said, 'father God-of thy before I sin did. Henceforward thy*

bālā onet-lāng tōten.' Māri hān māsaruṅ iṭten, 'aval āngi  
*son to-say-proper am-not.*' Then the-father servants-to said, 'good robe  
 kūtnā adn tōdeṅ, amnet kit mundi, gēṭṭāt kēḍl tōḍūr. Māri  
*bringing that put-on, his hand-on ring, foot-on shoes put.* Then  
 ān tintnā anand kākātūn. Kāre imd amnet kike tikt-āṇden, amd  
*I eating merry will-make. Because this my son had-died, he*  
 tiriknā pānām-edden; bhulilta-āṇden, amd ōpāten.' Māri amd anand  
*again life-came; lost-was, he was-found.*' Then they merry  
 kakeṅg utten.  
*to-make began.*

Id vakhōt amnet vadlāk bālā vegāt āṇden. Māri 'amd vātnā  
*This time his big son field-in was.* Then he coming  
 ellā-merāt vāten. Amd mōrapākād endākād vintēr. Id vakōt māsūrtānāt  
*house-near came. He music dancing heard. This time servants-in-from*  
 ōkōn kukten amd veltōlten, 'id tānaden?' Amd amnu iṭten, 'innet  
*one called he asked, 'this 'what?' He him-to said, 'thy*  
 tōren vāttāṇḍān. Amd im bānu khusālinād miḷāltēn. Amd  
*younger-brother come-is. He your father-to safety-in met. He*  
 māri lai tincēṅ-unākāt kākten.' Māri amd kātiṅ vātnā ōpāl seren.  
*then much feast made.*' Then he anger-in coming inside went-not.  
 Māri hān vākāl vātnā amnu kārapeṅg lāḡten. Amd bānuṅ tirik  
*Then father outside coming him to-entreat began. He father-to back*  
 enton, 'ōlūr, ān iṅgeḍ varsa innet tsākari kākātūn. Innet mān ān  
*said, 'see, I so-many years thy service do. Thy order I*  
 ephuṇḍi mōḍip-tōten. Māri ān amnet sōbatyāḡ-barōbar anand kakeṅg ōkōḍ  
*ever broke-not. And I my friends-with merry to-make one*  
 kōve si-tōten. Amd innet dhan pillāveṭṭā tintaruṣiten, amd innet bālā  
*kid gavest-not. He thy property harlots eat-made, that thy child*  
 vāttin-āphuṇḍ nīv aduṅg-sāṭi lai tincēṅ-unākāt kāk-āṇḍāṭiv.' Āphuṇḍ amd  
*came-then thou it-for big feast making-art.*' Then he  
 amnun enten, 'bālā, iv bāremās ana-veṭā āṇḍāṭiv; an attānā jingī  
*him-to said, 'son, thou always me-with art; my all property*  
 innitī āṇḍāt. Anand kaken id barōbar. Imdo innet tōren  
*thine-only is. Merry to-make this proper. This thy younger-brother*  
 tikt-āṇden, amd tiriknā pānām-eden; bhulilta āṇden, amd ōpāten.'  
*dead-was, he again life-came; lost was, he was-found.'*

The Bhils of the Pusad Taluqa of the Basim district, or at least some of them, speak a dialect which is almost identical with Kōlāmī. The number of speakers of Bhilī in Basim has been estimated at 375. We do not, however, know whether all of them speak the same dialect, and the Basim figures have, therefore, been added to the total for other

Bhīl dialects. The specimen of Bhīlī received from Basim, on the other hand, must be dealt with in this place. In most respects it agrees with the specimen of Kōlāmī printed above.

**Pronunciation.**—*A* and *ū* are often interchanged; thus, *tiksātan*, I die; *moḍātūn*, I say.

*L* is sometimes substituted for *n*; thus, *kōstel*, instead of *kōsten*, he sent. Final *n* before a labial becomes *m*; thus, *bāpam muḷḷen*, he said to his father.

*N* is often changed to *nd*; thus, *avan* and *avand*, he. *Nd* is sometimes further changed to *d*; thus, *avanuṅ*, *avandun*, and *avadun*, to him. These forms throw light on Kōlāmī *amd*, which must be derived from *avnd*. Compare also Kui *eañju* and Telugu *vāḍu*.

**Nouns.**—The plural suffixes are *l* and *kuḷ*; thus, *ghurrā-l*, horses; *bāpō-kuḷ*, fathers.

The case-suffixes are not always added in the specimen. On the whole, they are the same as in Kōlāmī. Note, however, the occasional use of a dative suffix *ku*, *kūn*; thus, *bāpku*, to the father; *gaḍyākūn*, to the servant.

The numerals are the same as in Kōlāmī. 'Five' is, however, *pāch*, and 'twenty' *vis*. The form *iddar*, two, is also used to denote a feminine plural. Thus, *iddar pillā-kuḷ*, two daughters. From this fact we must infer that the genders in Kōlāmī are distinguished in the same way as in Telegu.

The personal pronouns are:—

<i>ān</i> , I.	<i>nīv</i> , thou.	<i>avan(d)</i> , he.
<i>anuṅ</i> , me.	<i>iniṅ</i> , thee.	<i>avanuṅ</i> , <i>avandu(n)</i> ,
<i>anya</i> , <i>anned</i> , my.	<i>inna</i> , <i>inned</i> , thy.	<i>avadun</i> , him.
<i>ām</i> , we.	<i>nīr</i> , you.	<i>avande</i> , <i>avaned</i> , his.
<i>ammed</i> , our.	<i>immed</i> , your.	<i>aur</i> , they.
		<i>avared</i> , their.

The forms *anned*, my; *inned*, thy, etc., contain the neuter demonstrative pronoun *ad*, that. In ordinary Kōlāmī such forms are commonly used in all connexions. In Bhīlī we find forms such as *innen bālā*, thy son, where the possessive pronoun agrees with the qualified noun in the same way as in Gōṇḍī.

Other forms are *adne*, its; *adār*, those things; *ivand*, this; *yēnd*, who? *tāned*, what? etc.

**Verbs.**—The conjugation of verbs presents some points of interest.

The present tense of the verb substantive is formed as follows:—

Sing.	1.	<i>aṇḍāt</i> .	Plur.	1.	<i>aṇḍātum</i> .
	2.	<i>aṇḍātiṁ</i> .		2.	<i>aṇḍātiṁ</i> .
	3. m.	<i>aṇḍān</i> .		3.	<i>aṇḍār</i> .
	3. n.	<i>aṇḍād</i> .			

These forms are the same as those noted above for Kōlāmī. In the third person singular neuter we also find *aṇḍin*, it is.

The past tense is the same as in Kōlāmī. Note, however, *aṇḍun*, I was; *aṇḍum*, we were. In *tiktānden*, he was dead, a form *anden* for *aṇḍen*, was, seems to be contained. The form is, however, perhaps a noun of agency—one who is dead.

Finite verbs form their present tense from a participle ending in *s*, and the past from a form ending in *t*. The various tenses of the verb *gōl*, to beat, are given as follows :—

Present.		Past.		Future.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>gōlsātūn.</i>	1. <i>gōlsātum.</i>	1. <i>gōttān.</i>	1. <i>gōttam.</i>	1. <i>gōlītūn.</i>	1. <i>gōlātum.</i>
2. <i>gōlsāttv.</i>	2. <i>gōlsāttir.</i>	2. <i>gōttiv.</i>	2. <i>gōttir.</i>	2. <i>gōlītṭi.</i>	2. <i>gōlāttir.</i>
3. <i>gōlsān.</i>	3. <i>gōlsār.</i>	3. <i>gōtten.</i>	3. <i>gōttēr.</i>	3. <i>gōldīn.</i>	3. <i>gōldār.</i>

The *s*-suffix of the present must be compared with Telugu *tsu*, *tu*.

The negative verb is formed from the base without adding any tense-suffixes, or by adding *tōdī*, not, to the infinitive. Thus, *murken*, I did not break ; *vāren*, he did not come ; *putted*, it was not got ; *siyaṅg-tōdī*, thou gavest-not, he gave-not.

The conjunctive participle ends in *ūn* or *an* ; thus, *sāhādūn* and *saddan*, having gone ; *innekādlūn*, having said, etc.

In most of the preceding characteristics and in other important points the Bhīlī of Basim agrees with Kōlāmī, as will be seen from the version of the Parable of the Prodigal Son which follows.



[ No. 76.]

## DRAVIDIAN FAMILY.

So-called BHILĪ.

(DISTRICT BASIM.)

Ökōn	mās	iddar	bālā	aṇḍēr.	Sinnām	bālā	bāpam
<i>One</i>	<i>man(-to)</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger</i>	<i>son</i>	<i>the-father-to</i>

mutten, 'bā, jingānī anya hissā vāṭip-kō.' Sinnām  
*said, 'father, property(-of) my share divide-give.' The-younger*  
 bālā jingānī miḷāpten, dusrē ūru dhāu sedden, udhaḷvārī jingānī  
*son property gathered, other village far went, riotously property*  
 attēk nās-gakten. Dukaḷ paṭṭin, paisā kharsīpen puttēd.  
*all destroyed-made. Famine arose, money to-spend was-not-got.*  
 Dōḍhā mās avandē dhandā-takten. Avan turel mipen kēnut  
*Big man(-of) he service-lived. He swine to-feed field-in*  
 kōstol. Mārī turel poṭṭa tining uttel, avandē, 'poṭṭa ān tyahātūn  
*sent. Then swine husks to-eat began, he, 'husks I will-eat*  
 ipāt.' Yēra-nā avandu tāna siyaṅ-tōḍi. Avandun mārī sūd  
*bread.' Anybody him-to anything gave-not. Him-to then sense*  
 vattin, 'anye bāpne yallāt naukarnā pōṭāṅ ipāt puṭṣād. Ān  
*came, 'my father's house-in servants-of belly-for bread is-got. I*  
 kāran tiksātan. Ān bāpam-phōkān sāhādūn bāpam moḍātūn,  
*with-hunger die. I father-near having-gone father-to will-say,*  
 "bā, inna samōr diyām hukum puttān, pāp aktān. Innen bālā  
*"father, thy before God's command I-broke, sin I-did. Thy son*  
 inne-kādūn anuṅ lajjā vahā. Anuṅ ohākardār-laṅānu āp." ' Bāp-  
*having-said me-to shame comes. Me servant-like make." ' Father-*  
 phōkān sedden. Bāp keiken ōlten dhāvād, avaddūn mayā  
*near he-went. The-father the-son saw distance-from, him-to pity*  
 vattin. Saddan keiken mākad paṭṭen, avandē mukkā samten. Mārī  
*came. Having-gone son's neck-on fell, his kiss took. Then*  
 bālā mutten, 'bā, inna samōr diyām hukum puttān, pāp aktān.  
*son said, 'father, thy before God's command I-broke, sin I-did.*  
 Innen bālā inne-kādūn anuṅ lajjā vahā.' Tāk jharān gadyākūn  
*Thy son having-said me-to shame comes.' The-father quickly servants*  
 kōkten, gadyākūn itten, 'dhaḍāpan aṅgē ivandē mēnōt tapp. Ivandē  
*called, servants-to said, 'good cloth this-of body-on put. This-of*  
 keit uṅgāram tapp, gēṭṭāt kērikuḷ tapp.' Mārī avand majjā āki  
*hand-on ring put, foot-on shoes put.' Then he merry to-make*

ukatten, 'anya bālā tiktānden prānām-etten; bālā gavāt-anden, ōmbāten.'  
*began, 'my son dead-man to-life-came; my-son lost-was, was-found.'*  
 Saḡlē lōkuḷ ānand ākīn uttōr.  
*All people merry to-make began.*

Dōḍhā bālā kēynut anden. Yallāṅ vatten, nāch dhōlagī vintān.  
*Big son field-in was. House-to came, dance music heard.*  
 Sāldārākūn kōkten, avandu veltel-ōlten, 'tān yandīn.' Avan iṭten, 'inna  
*Servant called, him asked, 'what is-this.' He said, 'thy*  
*tōron vatten; avan bēs vatten; tineṅ akten.'* Avan  
*younger-brother came; he well came; feast he-made.'* Him(-to)  
 rāḡ vattīn; yallat varen. Avande bāp vākāl kurten bālān  
*anger came; house-in came-not. His father outside came the-son*  
 samjipsān. Avand bāpku mutten, 'ān iniṅ varsha iniṅ dhandā  
*entreated. He the-father-to said, 'I so-many years thee-to service*  
 gaksātan; inna hukum murken. Anya dōstā barābar majjā gaktēn  
*I-do; thy order broke-not. My friends with merry to-make*  
 mēkō siyaṅ-tōdī. Avand innen keike nās-gaktēn. kashirā paisā  
*goat gavest-not. That thy son destroyed-made, harlots(-to) money*  
 seiten, avan vatten, avadūn tiniṅ aktiv.' Mārī avan mutten, 'nī  
*gare, he came, him-for feast madest.'* Then he said, 'thou  
 anya barābar aṇḍātiv. Anya jingānī inyetī yandīn. Anand gaktat  
*me with art. My property thine is. Merry to-make*  
 pāijē. Anya bālā tiktānden, pānām-etten; bāl gavāt-anden, ōmbāten.'  
*is-proper. My son dead-man, to-life-came; son lost-was, was-found.'*

## NAIKĪ DIALECT.

Naikī is the dialect of the Darwe Gōṇḍ in Chanda. The number of speakers has been returned for the purposes of this Survey as 195. At the last Census of 1901 no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hislop, in his *Papers relating to the Aboriginal Tribes of the Central Provinces*, Nagpur, 1866, Part i, pp. 24 and ff., describes the Naikade tribe as being most influenced by Hinduism of all Gōṇḍ tribes, and gives a vocabulary of the dialect in Part ii, pp. 1 and ff.

Naikī is also known from other districts. In the Central Provinces and Berar it is usually stated to be a synonym of Banjārī, and in the Bombay Presidency it connotes a Bhil dialect.

The Naikī of Chanda is now practically extinct. Two specimens, a version of the Parable of the Prodigal Son and a translation of a popular tale, have been received from the district. They show that the dialect in many important points agrees with Kōlāmī and differs from ordinary Gōṇḍī.

**Nouns.**—Two plural suffixes are used in the specimens, *kōr* and *l*. The former seems to be added to nouns denoting rational beings; thus, *pōrākōr*, children. The suffix *l* occurs in *turrēl*, swine; *sirlā*, buffaloes, etc.

The dative and accusative do not appear to be distinguished; thus, *ānun*, me, to me. The usual suffixes are *n*, *un*, *kun*. Thus, *pōrīn*, to the daughter; *bānun*, to the father; *vāvart-un*, to the field; *chākarkun*, to the servants. Other forms are *pōṭāl*, to the belly; *bānēkil*, towards the father.

The suffix of the genitive is *nē*, and the locative is formed by adding *lōpul*; thus, *akās-nē*, of heaven; *dēsam-lōpul*, in the country.

**Numerals.**—The following occur,—*oko*, one; *iroṭēr*, neuter *yeranḍi*, two; *nāli*, four. We have no materials for distinguishing the long and short *e* and *o*, and it is, therefore, possible that we must read *ōkō*, one; *irōṭēr*, two. It will be seen that *oko* corresponds to Telugu *oka*, one, while *yeranḍi*, two, should be compared with Tamil *iranḍu*.

**Pronouns.**—The regular forms of the personal pronouns are as follows:—

<i>ān</i> , I.	<i>īn</i> , thou.	<i>aun</i> , he.
<i>ānun</i> , me.	<i>inun</i> , thee.	<i>aunun</i> , him.
<i>annē</i> , my.	<i>innē</i> , thy.	<i>aunē</i> , his.
<i>ām</i> , we.	<i>im</i> , you.	

Compare Kui *ānu*, I; *āmu*, we; *īnu*, thou, etc. The same forms are usual in Kōlāmī.

‘Sho,’ ‘it,’ is *ād*, genitive *aunē*. *Add*, they, occurs in one place.

*Ioun*, this, is inflected as *aun*. *Aun* seems to be used as a relative pronoun. Thus, *aun hissā ānun varlēn ād sī*, which share me-to comes that give.

‘Who?’ is *ēn*, and *tā* is ‘what?’ By adding *ī*, *nī*, indefinite pronouns are formed; thus, *yēnī*, anyone; *tānī*, anything.

**Verbs.**—So far as we can judge from the specimens, verbs do not change for person; thus, *anlēn*, I am, thou art, it is. There are, however, some traces of the principle prevailing in Gōṇḍī and most other Dravidian languages. Thus, *kaknām*, we shall do; *anḍēr*, they were; *paṭṭul* and *paṭṭun*, it fell.

The characteristic consonant of the present tense seems to be *l*, and that of the past *t*, which is combined with a preceding consonant in various ways. Thus, *siylēn*, it gives ; *silēn*, he gave ; *sedlēn*, he went , *yeṇlēn*, he said. A *t*-suffix is, however, also used in the present or future tense; thus, *kākēntān*, I am doing ; *sērtān*, I will go. Compare Kōlāmī.

The personal termination is usually *n*, but we also find other terminations. Thus, *antē*, it was ; *aṇḍur*, he was, she was ; *antēr*, it was ; *aṇḍēr*, they were, etc. The forms ending in *r* are properly plural forms. *lūn*, he said, is probably wrong.

The negative verb is formed by adding *ē* to the root. Thus, *sēr-ē-n*, he went not ; *siy-ē-tēn*, he gave not ; *mōḍāp-ē-tān*, I broke not ; *siy-ē-tūn*, thou gavest not. Compare Kōlāmī.

The root alone is used as an imperative ; thus, *sī*, give ; *īl*, put. *Āykēkād* is translated as ' let us see.' Negative imperatives are *tābgārē*, he should not put ; *jhagḍilnēr*, do not quarrel.

The suffix of the infinitive is *n* or *l* ; thus, *mēpēn*, in order to feed ; *eṇlēn-sāḷī*, saying-for ; *kakēl* and *kakkēn*, to do. Compare Kōlāmī.

The conjunctive participle ends in *tun*, *un* ; thus, *jamāktun*, having collected ; *seddun*, having gone ; *tinnun*, eating. Other participles are *karūktu*, having called ; *tinnun* and *tindunu*, eating ; *tiñchin*, eating ; *aḍsīn*, playing ; *tōnān*, taking. *Kaktēn* in *kaktēn anlēn*, I have done, and similar forms are apparently nouns of agency. Thus, *pāp kaktēn anlēn*, I am one who did sin.

For further details the student is referred to the specimens which follow.

## DRAVIDIAN FAMILY.

## NAIKĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

Okō mankyākon irotēr pōrākōr aṇḍēn. Aunē-lōpul lakkā bānun  
*One man-to two sons were. Them-in the-younger father-to*  
 yēṇḍēn, 'bā, aun dhan-sampat hissā ānun varlēn ād sī.' Maṅg  
*said, 'father, which property-wealth-(of) share me-to comes that give.' Then*  
 aunas aun sampat vātā-kāktun sitēn. Maṅg aṅgun pōd eddūn  
*he to-him property share-making gave. Then few days having-become*  
 lakkā pōrā ittēn jamāktun khōmbād dēsāmtun seddēn, ajuk attān bēnāk  
*the-younger son all having-gathered far country-to went, and there evil*  
 kharcha-kaktēn āpal sampat udāptēn. Maṅg aun ittēn kharchiptēn,  
*expenditure-made his property squandered. Then he all spent,*  
 ā dēsām-lōpul phari mahāg paṭṭul. Ādi-yauga-lōpul aunun aḍchan  
*that country-in big famine fell. That-reason-in him-to difficulty*  
 paṭṭun. Ād vaktun aun ād dēsām-lōpul okō mankyākani seddun  
*fell. That time-at he that country-in one man-near having-gone*  
 aṇḍēn. Aun aunun turrēl mēpēn āplē vāvartun sōrtān. Atrō turrēl  
*remained. He him swine to-keep his field-to sent. Then swine*  
 aun pollē tiñchināntē aunē-lōpul aunun āplē poṭṭā indutpēn indēn  
*which husk eating-were that-on him-to his belly will-fill saying*  
 aunun vātāytun. Ajuk yēnī aunun tānī siyētēn. Maṅg aun suddhīn  
*him-to it-appeared. And anyone him-to anything gave-not. Then he sense-in*  
 vāttēn yēṇḍēn, 'annē bānē ettē chākardārākun bharpūr āṭl antē,  
*came said, 'my father-of how-many servants-to sufficient bread was,*  
 ajuk ān sākālā tikēntān. Ān suyitēn āplē bānēkil sērtān ajuk aunun  
*and I hunger-with am-dying. I arising my father-to go and him-to*  
 ān entān, "arē bā, ān akāsūnē urpaṭṭyā ajuk inē murtōn pāp kaktēn  
*I say, "O father, I heaven-of against and thy face-to sin doer*  
 anlēn. Inditlā inē kikēn eṇḍēn-sāṭi ānun yaug nāhī. Āplē okō  
*am. Henceforward thy son saying-for me-to fitness not. Your one*  
 ohākṛā-lāik ānun id." ' Maṅg aun suyitēn āplē bānēkil seddēn. Atrō  
*servant-like me keep." ' Then he arising his father-to went. Then*  
 aun khōmbād antē ittē-lōpul aunē bān aunun aiktēn lōbhēddūn ajuk aun  
*he far was that-in his father him saw pity-coming and he*  
 tuṭēn aunē guḍuṅgā-lōpulu miṭi tāptēn, ajuk aunē chumā ēktēn.  
*ran his neck-on embracing struck, and his kiss took.*

Maṅg pōrā aunun aṇḍēn, 'bā, akāsnē urpatyā inē murtōn  
*Then the-son him-to said, 'father, heaven-of against thy presence-in*  
 ān pāp kaktēn anlēn, ajuk inditlā inē kikēn aṇḍēn-sāṭi aunun  
*I sin doer am, and henceforth thy son saying-for me-to*  
 yaug nāhī.' Par bān āplē chākrākun iduktēn, 'chāṅglē jhagā kōttun  
*fitness not.' But the-father his servant-to said, 'good cloth bringing*  
 ivunu tāpp. Ajuk iunē kayi-lōpul uṅgryām ajuk kāl-lōpul jōḍē tāpp.  
*this-to put. And his hand-on ring and foot-on shoes put.*  
 Maṅg āpan tinnun majā kaknām. Tāndun, kā iun annē pōrā tiktēn  
*Then we eating feast shall-make. Because, that this my son dead*  
 aṇḍēn, aun maltun jītē eḍḍēn; ajuk dāvḍiltēn aṇḍēn, aun sāvḍiltēn.'  
*was, he again alive became; and lost was, he was-found.'*  
 Atrō add majā kakēl lagtēn.  
*Then they merry to-make began.*

Ād vaktun aunē vaḍil kikēn vāvar-lōpul aṇḍēn. Maṅg aunū vattēn  
*That at-time his big son field-in was. Then he came*  
 āpaḍ-mērān vattēn, aun vājā ajuk ēnd vēṇḍēn. Atrō chākar-lōpul  
*house-near came, he music and dancing heard. Then servants-in*  
 okkon karūktu aun puṣāyitēn, 'id tāndēn?' Aun aunū iduktēn kī,  
*one calling he asked, 'this what-is?' He him-to said that,*  
 'innē tōlēn vattēn, ajuk aun inē bānun sukhāchā mirāitun, iūn-sāṭin  
*'thy brother came, and he thy father-to safely having-met, this-for*  
 aun phar paṅgat kaktēn.' Atrō aun rāgunū vattēn lōpul sērēn.  
*he big feast made.' Then he anger-to came inside went-not.*  
 Iūn-sāṭin aunē bān bāhēr vattēn aunun samjīptēn. Pan aunē bānun  
*Therefore his father outside came him entreated. But his father-to*  
 utar sitēn kī, 'aik, ān iṅgōn vars innē chākri kākentān, ajuk  
*answer gave that, 'lo, I so-many years thy service do, and*  
 innē āḍnyā ān eṭrōs mōḍāpēttān, yetrō ān āplē dōstā-barōbar majā  
*thy command I ever broke-not, still I my friends-with merry*  
 kakkēn mhūn in annun eṭrō piyētē siyētun. Ajuk aun innē  
*might-make saying thou me-to ever kid gavest-not. And he thy*  
 sampat kalātinē barōbar tindumu surtē, aun id innē kikēn vattēn,  
*property harlots with eating squandered, that this thy son came,*  
 atrō in aunē-sāṭi phar paṅgat kaktēn.' Atrō aun aunun aṇḍēn, 'pōrā,  
*then thou him-for great feast madest.' Then he him-to said, 'son,*  
 in hamēsā annē barōbar anlēn. Ajuk annē ittēnā sampat innēd anlēn.  
*thou always me with art. And my all property thine is.*  
 Pan majā ajuk khushī kakkēn id yaug antēr, kā-kī id innē tōlēn  
*But feast and merry to-make this fit was, because this thy brother*  
 tiktēn aṇḍēn, aun partun jītē yēddēn; ajuk harpiltēn aṇḍēn, aun sāvḍiltēn.'  
*dead was, he again alive became; and lost was, he was-found.'*

[ No. 78.]

## DRAVIDIAN FAMILY.

NAIKĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN II.

## A POPULAR TALE.

Okō mankyākon irotēr lakkā pōrākōr andēn, okō pōrā ajuk okō  
*One man-to two small children were, one boy and one*  
 pōri. Pōrō aunu ohhallā pharī chokkōṭ andur, pōri sīvātāṅ andur.  
*girl. Boy he appearance very good was, girl common was.*  
 Okō pōḍ at irotēr pōrākōr ārasā-mērān āḍsin andēr, pōrā  
*One day those two children glass-near playing were, boy*  
 pōrin yantēr, 'ari, id ārasā-lōpul ām āykēkāḍ, chokkōṭ ēn  
*girl-to said, 'well, this glass-in we will-see, handsome who*  
 chōvāylēn.' Pōrin āḍ kharāb anlēn. Inunē samjiltun kī,  
*appears.' Girl-to that bad is. To-her it-appeared that,*  
 'aun id ānun inbarēntōtēn iūn.' Maṅg idd bānē mōrān sēdun  
*'he this me to-lower said.' Then she father near having-gone*  
 tōlēnē garhān iḍuktēn, enlēn, 'bā, ārasā-lōpul chhallā aiktān  
*brother-of complaint said, says, 'father, glass-in figure seeing*  
 samādhān pāvāytunē idd bāykonē kām. Ōnē-lōpul mankyāk jiyām  
*satisfaction is-felt this women-of work. That-on man mind*  
 tābgārē.' Bān irotērun pōṭāl sumtēn annun samjiptēn.  
*should-not-put.' The-father both belly-to took them entreated.*  
 Aun eṇḍēn, 'pōrākōr, im jhagḍilnēr. Ineṭlā im irotēr rōjja  
*He said, 'children, you quarrel-not. Hence you both daily*  
 ārasā-lōpul āik.'  
*glass-in look.'*

Pōri.— Bā, Sōmā gavadyāk pāl sumtun kōtēn antēn. Aun  
*Daughter.—Father, Soma milkman milk taking bringing was. He*  
 yantēn, 'ettē pāl siyān ?'  
*said, 'how-much milk shall-give ?'*

Bān.— Pōri, aunu iḍuk kī, 'inēn ār-sōlam pāl ērāl,  
*Father.— Girl, him-to say that, 'to-day one-seer milk enough,*  
 vēgēn yerāṇḍi sēr tōnān vā.'  
*to-morrow two seer taking come.'*

Pōri.— Bā, gavadṛāk pāl yadādīn kōrtēn ?  
*Daughter.—Father, milkman milk whence brought ?*

Bān.— Inun thāvkā nāi kā aunē apāt khutēl antē, sirlā  
*Father.—Thee-to known not that his house co os are, buffaloes*  
 antē. Aunē pāl pustun aun kōrtēn.  
*are. Their milk drawing he brought.*

Pōri.— Bā, khutēl yettē pāl siylēn, ajuk sir  
*Daughter.—Father, cow how-much milk gives, and buffalo*  
 yettē pāl siylēn ?  
*how-much milk gives ?*

Bān.— Ōko oko khutēl yerandī yerandī sērla pāl siylēn,  
*Father.—One one cow two two seer milk gives,*  
 ajuk sir nāli nāli siylēn.  
*and buffalo four four gives.*

### FREE TRANSLATION OF THE FOREGOING.

A certain man had two small children, a son and a daughter. The son was very good looking, the daughter was not more beautiful than usual. One day they were both playing near a looking-glass, and the boy said, 'well, let us see in the glass which of us looks best.' The girl disapproved of this thinking that he only said so in order to disgrace her. She then went to her father and complained of her brother. She said, 'to feel satisfaction from looking into the glass is the business of women. Men should not give their mind to it.' The father embraced them both, remonstrated with them, and said, 'do not quarrel, my children. Henceforth you should both daily look in the glass.'

The daughter said, 'Soma, the milkman, has brought milk. He asks how much he shall give us ?'

The father answered, 'my daughter, tell him that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, whence does the milkman bring the milk ?'

Said the father, 'don't you know, he has cows and she-buffaloes in his house, and he milks them ?'

The daughter asked, 'father, how much milk does a cow give, and how much a buffalo ?'

Said the father, 'each cow gives two seer, and each buffalo four.'



## TELUGU.

Telugu is the principal language of the Eastern part of the Indian Peninsula from Madras to Bengal, and it is spoken by about 20 millions people.

The language is called Telugu or Tenugu. Formerly it was often called Gentoo by the Europeans. Gentoo is a corruption of the Portuguese *gentio*, a heathen, and was originally applied to all Hindūs as opposed to the 'Moros' or Moors, *i.e.* the Muhammadans. Another name is Andhra, which word is already used in the Aitarēya-Brāhmaṇa to denote an Indian people. The Andhras are also mentioned in the Aśōka Inscriptions (3rd century B.C.). Pliny calls them Andaræ. We do not know anything about the origin of this last name.

The people themselves call their language Telugu or Tenugu. This word is generally supposed to be a corruption of Sanskrit *Triliṅga*. It is explained as meaning 'the country of the three *liṅgas*,' and a tradition is quoted according to which Śiva, in the form of a *liṅga*, descended upon the three mountains Kālśvara, Śrīśaila, and Bhīmēśvara, and that those mountains marked the boundaries of the Telugu country. In favour of this derivation other forms of the word, such as Teluṅga, Teliṅga, and Tenuṅga are urged, and it is pointed out that *Triliṅga*, in the form *Τρίλιγγον* occurs in Ptolemy as the name of a locality to the east of the Ganges. Other scholars compare *Triliṅga* with other local names mentioned by Pliny, such as Bolingæ, Maccocalingæ, and Modogalingam. The latter name is given as that of an island in the Ganges. Mr. A. D. Campbell, in the introduction to his Telugu grammar, suggested that Modogalingam may be explained as a Telugu translation of *Triliṅga* n, and compared the first part of the word *modoga*, with *mūḍuga*, a poetical form for Telugu *mūḍu*, three. Bishop Caldwell, on the other hand, explained Modogalingam as representing a Telugu *Mūḍugaliṅgam*, the three Kalingas, a local name which occurs in Sanskrit inscriptions and one of the Purāṇas. Kalinga occurs in the Aśōka Inscriptions, and in the form Kling, it has become, in the Malay country, the common word for the people of Continental India.

All these derivations are based on the supposition that *Triliṅga*, and not Telugu, is the original form of the word. This supposition is, however, just as improbable as the derivation of Tamil from Draviḍa. The old Aryan name for the Telugu country seems to be Andhra, and the replacing of this term by *Triliṅga* seems to be due to an adaptation by the Aryans of a Telugu word. Such a word could probably only be borrowed through the medium of a Prakrit dialect, and in the Prakrits we must suppose the form to have been Teliṅga. It seems probable that the base of this word is *teli*, and that *ṅga*, or *gu*, is the common Dravidian formative element. At all events, the derivation from *Triliṅga* is so uncertain that it cannot be safely adhered to. A base *teli* occurs in Telugu *teli*, bright; *teliyuḷa*, to perceive, etc. But it would not be safe to urge such an etymology. Telugu pandits commonly state Tenugu to be the proper form of the word, and explain this as the 'mellifluous language,' from *tēne*, honey. The word Kalinga might be derived from the same base as Telugu *kaluguḷa*, to live to exist, and would then simply mean 'man.'

Under such circumstances I think we had better follow the opinion held by C. P. Brown, who rejected all etymologies of the word which had hitherto been brought forward, and regarded the word as not derived from any known root.

In the Tamil country, the Telugu language is known as *Vaḍugu*, the northern language, from *vaḍa*, north. *Vaḍugu* is apparently derived from *vaḍa* in exactly the same way as *Telugu* from *teḷi*. From *Vaḍugu* is derived the names *Waruga* in old German books, and *Badages* which was used by the early Portuguese and in the letters of St. Francis Xavier.

The Telugu country is bounded towards the east by the Bay of Bengal from about Barwa in the Ganjam District in the north to near Madras in the south. From Barwa the frontier line goes westwards through Ganjam to the Eastern Ghats, and then south-westwards, crosses the Sabari on the border of the Sunkam and Bijji Talukas in the Bastar State, and thence runs along the range of the Bela Dila to the Indravati. It follows that river to its confluence with the Godavari, and then runs through Chanda, cutting off the southern part of that district, and farther eastwards, including the southern border of the district of Wun. It then turns southwards to the Godavari, at its confluence with the Manjira, and thence farther south, towards Bidar, where Telugu meets with Kanarese. The frontier line between the two forms of speech then runs almost due south through the dominions of the Nizam. The Telugu country further occupies the north-eastern edge of Bellary, the greater, eastern, part of Anantapur, and the eastern corner of Mysore. Through North Arcot and Chingleput the border line thence runs back to the sea.

Telugu is bordered on the north by Oṛiyā and the Hal'bī Dialect, Gōṇḍi and Marāṭhī, on the west by Marāṭhī and Kanarese, and on the south by Tamil.

Telugu is not a uniform language over the whole territory where it is spoken as a vernacular. The dialect spoken in the Northern Circars is usually considered as the purest form of the language. We have not sufficient materials for sketching out the dialectic varieties existing in the various localities. Most of them do not fall within the scope of this Survey. The dialects known from Northern India do not differ much from the Standard form of the language. In Chanda, for instance, the local Telugu is known under several denominations such as Kōmṭāu, Sālēwāri, and Gōlari. In reality, however, the difference in phonology and inflexional system is so unimportant that these local forms scarcely deserve the name of a dialect.

Caste dialects of Telugu are also spoken in the Kanarese country and in Bombay. Three such dialects have been returned for the use of this survey, Bēraḍi and Dāsari from Belgaum, and Kāmāṭhī from Bombay Town and Island. A similar dialect is the so-called *Vaḍari*, spoken by a vagrant tribe in the Bombay Presidency, Berar and other districts. None of them, however, differs much from the ordinary form of the language.

On the other hand, the difference between the conversational language and the literary form is considerable. This point will be mentioned in connexion with Telugu literature in what follows.

The greatest part of the speakers of Telugu live outside the territory included in the operations of the Linguistic Survey. It is only from the Central Provinces and the Berars that estimates of the number of speakers have been made for the purposes of this survey. For the other districts the figures given below have been taken from the reports of the Censuses of 1891 and 1901.

The number of speakers of Telugu in those districts in which it is the home language may be estimated as follows :—

	Census of 1891.	Census of 1901.
Central Provinces . . . . .	99,527	79,927
Chanda . . . . .	69,000	71,789
Bastar . . . . .	30,527	8,138
	<hr/>	<hr/>
	99,527	79,927
Berar, Wnn . . . . .	28,750	23,006
Bengal Presidency . . . . .	11,632	14,226
Cuttack . . . . .	4,800	6,292
Puri . . . . .	4,307	4,150
Orissa Tributary States . . . . .	2,525	3,784
	<hr/>	<hr/>
	11,632	14,226
Madras Presidency . . . . .	12,017,002	12,575,079
Ganjam . . . . .	722,287	342,910
" Agency . . . . .	3,366	5,864
Vizagapatam . . . . .	1,881,678	1,999,791
" Agency . . . . .	113,052	153,168
Godavari . . . . .	1,914,769	2,099,417
" Agency . . . . .	96,784	119,503
Kistna . . . . .	1,739,326	2,015,815
Nellore . . . . .	1,364,445	1,385,097
Cuddapah . . . . .	1,139,891	1,160,567
Kurnool . . . . .	717,140	763,085
Bellary . . . . .	267,327	282,791
Anantapur . . . . .	570,921	633,796
Chingleput . . . . .	242,737	312,946
North Arcot . . . . .	852,880	856,480
Salem . . . . .	360,915	416,120
Banganapalle . . . . .	28,021	26,139
Sandur . . . . .	1,463	1,590
	<hr/>	<hr/>
	12,017,002	12,575,079
Hyderabad . . . . .	5,031,069	5,148,302
Mysore . . . . .	751,000	835,046
	<hr/>	<hr/>
TOTAL . . . . .	17,938,980	18,675,586

Telugu is also, to some extent, spoken outside the districts where it is a vernacular. The details are as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars . . . . .	...	212
Assam . . . . .	...	5,259
Baluchistan . . . . .	...	36
Bengal Presidency . . . . .	...	4,454
Berar . . . . .	14,488	12,425
Amraoti . . . . .	8,593	3,201
Akola . . . . .	3,170	3,312
Ellichpur . . . . .	1,225	1,315
Buldana . . . . .	2,750	1,991
Basim . . . . .	3,750	2,606
	<hr/>	<hr/>
Carried over . . . . .	14,488	22,386

	Brought forward	Census of 1891.	Census of 1901.
	.	14,488	22,386
Bombay Presidency	.	62,860	109,988
Burma	.	...	96,601
Central Provinces	.	21,295	22,654
Coorg	.	3,751	2,974
Madras Presidency	.	1,694,466	1,760,361
Madras	.	103,423	108,496
Coimbatore	.	440,307	468,135
Nilgiris	.	4,332	4,391
South Arcot	.	227,056	228,260
Tanjore	.	80,630	94,872
Trichinopoly	.	161,342	169,734
Madura	.	367,613	394,358
Tinnevely	.	259,048	259,936
Malabar	.	20,309	19,587
South Canara	.	2,096	1,340
Pudukattai	.	10,797	11,066
Cochin	.	12,087	12,676
Travancore	.	5,426	7,460
North-West Frontier	.	...	203
Punjab	.	...	7
United Provinces	.	...	640
Baroda	.	...	322
Central India	.	...	777
Rajputana	.	...	61
TOTAL	.	1,796,860	2,016,974

The figures returned for the smaller sub-dialects are as follows:—

	Census of 1891.	Census of 1901.
Kōmṭāu	3,827	67
Sālōwārī	3,660	...
Gōlarī	25	22
Bēradī	1,250	...
Vaḍarī	27,099	3,860
Kāmāṭhī	12,200	755
TOTAL	48,061	4,704

By adding all these figures we arrive at the following grand total for Telugu and its dialects:—

	Census of 1891.	Census of 1901.
Telugu spoken at home	17,938,980	18,675,586
"    "    abroad	1,796,860	2,016,974
"    dialects	48,061	4,704
TOTAL	19,783,901	20,697,264

The greater part of Telugu literature consists of poetry and is written in a dialect which differs widely from the colloquial form of the language.

Literature.

According to tradition the first Telugu author was Kanva, who lived at the court of Andhra-rāya. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kanva is supposed to have dealt with Telugu grammar after the methods of Sanskrit philologists. His work is now lost, and the earliest extant

work in Telugu belongs roughly to A.D. 1050. About that time King Vishnuvardhana, *alias* Rājarājanarendra (A.D. 1022—1063) was a great patron of Telugu literature, and at his court lived Nannaya Bhaṭṭa, the author of the oldest extant Telugu grammar, and, according to tradition, the principal author of the Telugu version of the Mahābhārata.

The bulk of Telugu literature belongs to the 14th and subsequent centuries. In the beginning of the 16th century the court of King Kṛṣṇa Rāyalu of Vijayanagar was famous for its learning, and various branches of literature were eagerly cultivated. The poet Vēmana is supposed by some authorities to have lived during the 16th century. Bishop Caldwell places him a century later. A collection of aphorisms on religious and moral subjects is attributed to him.

Some particulars about Telugu literature will be found in J. Boyle, *Telugu Ballad Poetry. Indian Antiquary*, Vol. iii, 1874, pp. 1 and ff.; and G. R. Subramiah Pantulu, *Discursive Remarks on the Augustan Age of Telugu Literature. Indian Antiquary*, Vol. xxvi, 1898, pp. 244 and ff., 275 and ff., 281 and ff.; *Some Mile Stones in Telugu Literature, ib.* xxxi, 1902, pp. 40 and ff.

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##### A.—EARLY REFERENCES.

It has already been stated that the Telugu language has been known under several different denominations. The first name which meets us is Āndhra, under which denomination it is mentioned by the Chinese pilgrim Hwen Thsang who visited India in the 7th century A.D. He tells us that the Āndhras had a language of their own, written in an alphabet which did not much differ from those used in Northern India. The well-known Indian author Kumārila Bhaṭṭa mentions the Āndhra-Drāviḍa-bhāṣā.

St. Francis Xavier and the old Portuguese writers mention the Telugu people. According to a note furnished to Bishop Caldwell by C. P. Brown 'the early French missionaries in the Guntur country wrote a vocabulary "de la langue Talenga, dite vulgairement le Badega."' Compare Col. Yule's *Hobson-Jobson sub voce* Badaga.

According to the same authority Gentoo as a name of the Telugu people was first used in A.D. 1618, in Jehan Van Twist's *Generall Beschrijffinge van Indien*, printed in Amsterdam.

The earliest account of the Telugu language is given by Frederic Bolling, in a work the full title of which is as follows:—

*Friderici Bollingii Oost-Indiske Reise-bog hvor udi Befattis hans Reise til Oost-Indien saa vel og Eenleel Platzers Beskrivelse med en Auddall Hedningers Cereemonier, baade i deris Guds-Tieniste saa og i deris Ecteskabs Begyndelse end og Negotierne med de regierendis itziige Hollandske Herrers Andkomst, Gage, Promotion og Politie udi Oost-Indien diszligeste Hans Rejise til Fæderne-Landen igjen.* Kiöbenhafn, 1678. P. 69 deals with 'Cormandel.' We are told that the pagans living near Masulipatnam are called Yantives, and those about 'Tranquebar or Dannisburg' Mallebars. The numerals of the 'Yantives' are:—

1	2	3	4	5	6	7	8	9	10	11	12
occati,	rundo,	mulo,	nalgo,	aido,	aro,	yero,	yenemedi,	tumedi,	pati,	paticundo,	patnendo,
13	14	15	16	17	18	19	20				
patimulo,	patinalgo,	patiaido,	patiaro,	patiyero,	patiyenemedi,	patitumedi,	yeroi,				
21	30	40	50	100							
yeroi occati, etc.,	mulpai,	nalpai,	aipai, etc.,	nuur.							

John Fryer, who published *A New Account of East India and Persia, in 8 Letters; being 9 years' Travels. Begun 1672. And finished 1681.* London, 1698, states on p. 33, that 'their language they call generally Gentu . . . the peculiar Name of their speech is Telinga.'

The Gentoo language is further mentioned in Madras records from 1683 and 1719. See Yule's *Hobson-Jobson* under *Gentoo*.

The 'Talenga' language is alluded to by Hadrianus Relandus, *De linguis insularum quarundam orientalium*, printed in his *Dissertationes miscellaneae*. Trajecti ad Rhenum

Valentijn, *Oud en Nieuw Oost-Indien*, Amsterdam 1724-1726, tells us that 'Jentiefs' or 'Telingas' is the vernacular of Golconda.

Some old authors confound the Telugu spoken on the confines of Orissa with Oṛiyā, So Adelung in his *Mithridates oder allgemeine Sprachkunde* . . . Vol. i, Berlin 1806, p. 232. He states that the language is also called Badaga, and, in Orissa, *Uriasch*. He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnerat was unable to find any trace of that language. In other words, Anquetil Duperron meant Oṛiyā, and Sonnerat Telugu. Adelung further mentions the fact that grammars and vocabularies of the language are found in the collections of manuscripts in the National Library in Paris. The old French vocabulary 'de la langue Telinga, dite vulgairement le Badega,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schulze was the first European who made a thorough study of the language. Adelung mentions a 'Warugian' Grammar written in the year 1728, which was probably written by him. He translated the Bible into Telugu, published a *Catechismus telugicus minor*, Halle, 1746; *Colloquium religiosum, telugice*, Halle, 1747; *Perspicua Explicatio Doctrinae Christianae secundum Ordinem quinque Capitum Catechismi majoris ex Lingua Tamulica in Telugicam versa*, Halle 1747, and so forth. He also gave an account of the alphabet in his *Conspectus litteraturae Telugicae, vulgo Barugicae, secundum figurationem et vocalium et consonantium, quae frequentissimo in usu sunt, studio omissis, quae in sacro codice non occurrunt, nec non eorundem multifariam variationem hic ordine alphabetico propriis characteribus ab invicem distincte appositam; sicut lingua ipsa in India orientali, nempe Madrastae, et in omnibus regionibus ubi vernacula est, auditur.* Halle, 1747.

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47 Telugu words, collected by Greg. Sharpe are printed in the Appendix to Thomas Hyde's *Syntagma Dissertationum*. Oxoniae 1767, and the beginning of the Lord's Prayer, taken from a manuscript by Fra Paolino da S. Bartolomeo, has been printed by Adelung in his *Mithridates*, Vol. iv., p. 76.

The Telugu language is also alluded to in several books of Travels, e.g. by Anquetil Duperron (1771), Sonnerat (1781), Rennell (1793), Perrin (1807) and others.

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Written character.      The Telugu alphabet consists of the following let

VOWELS.

అ <i>a</i>	ఆ <i>ā</i>	ఇ <i>i</i>	ఈ <i>ī</i>	ఉ <i>u</i>	ఊ <i>ū</i>
ఋ <i>ṛu</i>	ౠ <i>ṛū</i>	లు <i>lu</i>	లూ <i>lū</i>	ఎ <i>e</i>	ఏ <i>ē</i>
ఐ <i>ai</i>	ఒ <i>o</i>	ఓ <i>ō</i>	ఔ <i>au</i>		

CONSONANTS.

క <i>ka</i>	ఖ <i>kha</i>	గ <i>ga</i>	ఘ <i>gha</i>	ఙ <i>ṇa</i>
చ <i>cha</i>	ఛ <i>chha</i>	జ <i>ja</i>	ఝ <i>jha</i>	ఞ <i>ña</i>
ట <i>ṭa</i>	ఠ <i>ṭha</i>	డ <i>ḍa</i>	ఢ <i>ḍha</i>	ణ <i>ṇa</i>
త <i>ta</i>	థ <i>tha</i>	ద <i>da</i>	ధ <i>dha</i>	న <i>na</i>
ప <i>pa</i>	ఫ <i>pha</i>	బ <i>ba</i>	భ <i>bha</i>	మ <i>ma</i>
య <i>ya</i>	ర <i>ra</i>	ల <i>ṛa</i>	ల <i>la</i> <i>ళ    ḷa</i>	వ <i>va</i>
శ <i>śa</i>	ష <i>ṣha</i>	స <i>sa</i>	హ <i>ha</i>	క్ష <i>kṣh</i>

The letters ఋ ṛū, ౠ ṛū, లు lu, లూ lū, ఙ ṇa, ఞ ña are never used in ordinary Telugu.

The harsh ల ṛa is only used in the grammatical language. In colloquial Telugu it is pronounced and written ర ra.

The forms of the vowels given above are only used at the beginning of a word. When subjoined to a consonant the vowels are marked as follows:—

*a* (not expressed), *ā* ̄, *i* ̇, *ī* ̈, *u* ̆, *ū* ̄, *ṛu* ̣, *ṛū* ̣, *e* ̣, *ē* ̣, *ai* ̣, *o* ̣, *ō* ̣, *au* ̣

Thus, క *ka*, ̄ *kā*, ఇ *ki*, ̈ *kī*, ఉ *ku*, ̄ *kū*, ఋ *kṛu*, ̣ *kṛū*, ఏ *ke*, ̣ *kē*, ఐ *kai*, ఓ *ko*, ̣ *kō*, ఔ *kau*.

When *ā*, *i*, *ī*, *e*, *ē*, *ai*, *o*, *ō*, or *au* is added to the upper part of a consonant the ̣ at the top of the consonant is dropped. Thus, న *na*, but న̄ *nā*.

In using the non-initial vowels there are a few irregularities.

̄ *ā* is combined with the small curve at the bottom of the consonants ఘ *gha*, ఝ *jha*, మ *ma*, and య *ya*; thus, ఘ *ghā*, ఝ *jhā*, మ *mā*, య *yā*. It is written across the upper curve in the letters ప *pa*, ఫ *pha*, ష *sha*, and స *sa*; thus, ప̄ *pā*, ఫ̄ *phā*, ష̄ *shā*, స̄ *sā*. *Hā* is హ̄.

• is often combined with the upper part of the preceding consonant; thus, *gi*, *chi*, *di*, *ri*, etc. Irregular is *yi*.

When the consonants *ma* and *ya* are followed by a long *i* the vowel is denoted by adding the sign  $\sim$  to the lower part of *mi* and *yi*, respectively. Thus, *mī*, *yī*.

*u* and *ū* are added below the letters *pa*, *pha*, and *va*, in order to avoid confusion with *gha*, and *ma*. Thus, *pu*, *pū*, *phu*, *phū*, *vu*, *vū*.

*O* and *ō* after *na*, *ma*, *ya*, and *va* are denoted by combining the signs of *e* and *u* or *ū* respectively. Thus, *no*, *nō*, *mo*, *mō*, *yo*, *yō*, *vo*, *vō*. In the same way we sometimes find *ghō* instead of *ghō*, and *hō* instead of *hō*. When combined with *pa*, *pha*, *sha*, and *sa* the signs *o* and *ō* are written across the upper part of the consonants; thus, *so*, *sō*.

When two or more consonants come together without any intervening vowel, they are combined into one compound letter, the first of them being written on the line and the rest being subscribed under it. Thus, *dappi*, *varṇamu*. In most cases the subscribed consonants are easily distinguishable. The exceptions are as follows:—

Initial form.	Subscribed form.	Initial form.	Subscribed form.
<i>ka</i>	$\text{ḷ}$	<i>ya</i>	$\text{ṣ}$
<i>ta</i>	$\text{ṭ}$	<i>ra</i>	$\text{ṛ}$
<i>na</i>	$\text{ṇ}$	<i>la</i>	$\text{ḷ}$
<i>ma</i>	$\text{ṁ}$	<i>va</i>	$\text{ṡ}$

Thus, *akka*, an elder sister; *bhakti*, devotion; *anna*, an elder brother; *tammudu*, a younger brother; *vākyaṁ*, a sentence; *tandri*, a father; *banḍu*, carriages; *pūrramu*, formerly.

When *ra* is the first component of a compound it is often written after the other components. It is then denoted by the sign  $\text{ṛ}$ , called *valapalagilaka*. Thus, *dirghamu*, long.

The forms of the single consonants given above denote the consonant followed by a short *a*. If it is desired to denote the consonant alone the absence of the short *a* must be indicated by adding the sign  $\text{ḷ}$  at the top of the preceding letter. Thus, *k*, but *ka*.

The sign  $\text{ḷ}$ , called *visarga*, only occurs in Sanskrit words. It denotes an aspiration and has been transliterated as *h*.

The sign *o*, called *sunna*, is pronounced as an *n̄* before gutturals, an *ñ* before palatals, an *n* before dentals, and an *ɳ* before cerebrals. In all other cases it has the sound of an *m*.

The letter *c* or *ç*, called *ardhasunna*, *ardhānusvāramu*, or *ardhabinduvu*, is only used in the grammatical dialect. Theoretically it denotes the nasal pronunciation of the preceding vowel, but practically it is silent.

The characters for the numerals are as follows :—

౧	౨	౩	౪	౫	౬	౭	౮	౯	౦
1	2	3	4	5	6	7	8	9	0

The above alphabet expresses the various sounds of the language with so great preciseness that it is not necessary to say much about Telugu pronunciation.

The short final vowel in words such as *gurramu*, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether ; thus, *gurram*, a horse. The same is the case with short unaccented vowels in other positions. Often also their quality is indefinite so that the same word may be written in more than one way. Thus, *ganuka* and *ganika*, therefore ; *kāvali* and *kāvili*, custody, etc.

All long vowels have a slightly drawling pronunciation which is not used in English.

The palatals are pronounced as in Marāṭhī, that is to say, they retain the pronunciation as real palatals before *i*, *ī*, *e*, *ē*, *ai*, and *y*. In other cases *ch* is pronounced as *ts* and *j* as *dz*.

A similar interchange is often found between the dental and palatal *s* sounds, *ś* being very commonly substituted for *s* in the same positions as those in which the palatals retain their palatal pronunciation.

Telugu does not properly fall within the scope of the Linguistic Survey. It is not, therefore, possible to go further into detail with regard to pronunciation and grammar. It is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the specimens. For further information the student is referred to the works mentioned under Authorities above.

The version of the Parable of the Prodigal Son which will be found on pp. 590 and ff. below as a specimen of ordinary Telugu has been taken from the Telugu version of the Gospel published by the Bangalore Auxiliary Bible Society, 1889.



I.—NOUNS.

*Gen. Sing.*—1st decl. changes *ḡu* to *ni*, 2nd and 3rd decl. is same as nom. sing. See Postpositions below.

*Acc. Sing.*—1st decl. same as gen. sing., 2nd and 3rd decl. adds *nu* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *ni*.

*Dat. Sing.*—Adds *ku* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *ki*.

*Voc. Sing.*—Lengthens final vowel, but changes *a* to *ā*.

*Nom. Plur.*—1st decl. changes *ḡu* to *lu* 2nd, and 3rd decl. adds *lu*.

*Gen. Plur.*—Changes *lu* to *la*.  
*Acc. Plur.*       "       "       " *la-nu*.  
*Dat. Plur.*       "       "       " *la-ku*.  
*Voc. Plur.*       "       "       " *lā-rā*.

1st Decl. Masculines in *ḡu*.

*Rāmu-ḡu*, Rāma.

	Sing.	Plur.
Nom.	<i>rāmu-ḡu</i> .	<i>rāmu-lu</i> .
Gen.	<i>rāmu-ni</i> .	<i>rāmu-la</i> .
Acc.	<i>rāmu-ni</i> .	<i>rāmu-la-nu</i> .
Dat.	<i>rāmu-ni-ki</i> .	<i>rāmu-la-ku</i> .
Voc.	<i>rāmu-ḡā</i> .	<i>rāmu-lā-rā</i> .

2nd Decl. Polysyllabic neuters in *amu*, *āmu*, or *emu*. Also *penḡlāmu* (fem.), a wife.

*Gurramu*, a horse.

	Sing.	Plur.
Nom.	<i>gurramu</i> .	<i>gurramu-lu</i> .
Gen.	<i>gurramu</i> .	<i>gurramu-la</i> .
Acc.	<i>gurramu-nu</i> .	<i>gurramu-la-nu</i> .

There are often contracted forms of the cases in this decl. Thus; nom. pl. *gurālū*.

3rd Decl. *strī*, a woman, nom. pl. *strī-lu*. Many plurals are irregular. Thus, *chōḡu*, a place, nom. pl. *chōḡlā*.

Many nouns are irregular. Thus, *peraḡu*, a yard; gen. sing. *perāḡi*; nom. pl. *perālū*. So most neuter nouns in *ḡu* and *ru*. *Illu*, a house; gen. sing. *iṇḡi*; nom. pl. *iṇḡlū*.

Postpositions are added to the genitive. Example, *iḡ*, in; *iṇḡi-iḡ*, in the house. The word *yokka* is often added to the genitive without altering its meaning. Thus, *talli prāma* or *talli-yokka prāma*, a mother's love.

**Gender.**—Masculine are words signifying male human beings (including gods). Feminine are words signifying female human beings (including goddesses). All other nouns are neuter. In the sing., fem. and neut. are the same. In the plur., masc. and fem. Adjectives do not change for gender.

II.—PRONOUNS.

1st Person—

	Sing.	Plur. 1 (excluding person addressed).	Plur. 2 (including person addressed).
Nom.	<i>nānu</i> .	<i>mānu</i> .	<i>manamu</i> .
Gen.	<i>nā</i> .	<i>mā</i> .	<i>mana</i> .
Acc.	<i>nannu</i> .	<i>mamnu</i> .	<i>mana-nu</i> .
Dat.	<i>nā-ku</i> .	<i>mā-ku</i> .	<i>mana-ku</i> .

2nd Person—

	Sing.	Plur.
Nom.	<i>nīnu</i> .	<i>mīru</i> .
Gen.	<i>nī</i> .	<i>mī</i> .
Acc.	<i>ninnu</i> .	<i>mimnu</i> .
Dat.	<i>nī-ku</i> .	<i>mī-ku</i> .

Proximate Demonstr. *This*—

	Sing. Masc.	Fem. and Neut.	Plur. Masc. and Fem.	Neut.
Nom.	<i>vī-ḡu</i> .	<i>idī</i> .	<i>vī-ru</i> .	<i>ivi</i> .
Gen.	<i>vī-ni</i> .	<i>dī-ni</i> .	<i>vī-ri</i> .	<i>vī-ḡi</i> .
Acc.	<i>vī-ni</i> .	<i>dī-ni</i> .	<i>vī-ri-ni</i> .	<i>vī-ḡi-ni</i> .
Dat.	<i>vī-ni-ki</i> .	<i>dī-ni-ki</i> .	<i>vī-ri-ki</i> .	<i>vī-ḡi-ki</i> .

Remote Demonstr. *That, He*—

Nom.	<i>vā-ḡu</i> .	<i>adi</i> .	<i>vā-ru</i> .	<i>avi</i> .
Gen.	<i>vā-ni</i> .	<i>dā-ni</i> .	<i>vā-ri</i> .	<i>vā-ḡi</i> .

and so on.

Interrogative Pronoun, *who?*

	Sing. Masc.	Fem. and Neut.	Plur. Masc. and Fem.	Neut.
Nom.	<i>yeva-ḡu</i> .	<i>yēdi</i> .	<i>yeva-ru</i> .	<i>yēvi</i> .
Gen.	<i>yeva-ni</i> .	<i>dē-ni</i> .	<i>yeva-ri</i> .	<i>vē-ḡi</i> .

and so on.

**Adjective Pronouns**, *i*, this; *ā*, that; *yā*, which? These are not declined.

**Polite forms**, *āyana*, he; *āme*, she; and others. **Intensive Forms** change the final *a* or *i* of a pronoun to *ā*. Thus, *nānā*, I myself; *mīnā*, you yourselves; *adā*, that very thing.

**Reflexive Pronoun**, *tānu*; gen. *tana*; acc. *tana-nu* or *tannu*; self. Pl. *tamaru* or *tāmu*; gen. *tama*; acc. *tamnu-nu* or *tamnu*.

**Relative Pronouns.**—There are none. Relative Participles of verbs are used instead.

**Pronominal Compounds.**—Formed by adding demonstr. pronouns to adjectives, and gen. cases of nouns. Thus, *chāṣṣa*, little; *chāṣṣa-vāḡu*, a boy; *chāṣṣanadi*, a girl, or (neut.) a little one (e.g., a box). So *vaṇḡa*, cooking; gen. sing. *vaṇḡa*; *vaṇḡa-vāḡu*, a cook.

III.—VERBS.—Harmonic Sequence. Penultimate *u* of a polysyllabic root becomes *i* before *i*, *e* or *ē*, and may become *a* before *a*.

There are three Conjugations. Roots of second conj. end in *yu*; of third, in *ch*.

## Principal Parts—

	1st Conj.	2nd Conj.	3rd Conj.
Root.	<i>koff-u</i> , strike.	<i>chēy-u</i> , do.	<i>rakshintu-u</i> , save.
Infinitive.	<i>koff-a</i> .	<i>chēy-a</i> .	<i>rakshintu-a</i> (or <i>rakshimpa</i> ).
1st Verb noun.	<i>koff-u-ṣa</i> .	<i>chēy-u-ṣa</i> .	<i>rakshintu-u-ṣa</i> .
2nd do.	<i>koff-u-ḍamu</i> .	<i>chēy-a-ḍamu</i> .	<i>rakshintu-a-ḍamu</i> .
Verbal Participles—			
Present.	<i>koff-u-tu</i> .	<i>chēs-tu</i> .	<i>rakshis-tu</i> .
Past.	<i>koff-i</i> .	<i>chēs-i</i> .	<i>rakshiñch-i</i> .
Relative Participles—			
Present.	<i>koff-u-t-unna</i> .	<i>chēs-t-unna</i> .	<i>rakshis-t-unna</i> .
Past.	<i>koff-i-na</i> .	<i>chēs-i-na</i> .	<i>rakshiñch-i-na</i> .
Indefinite.	<i>koff-ē</i> .	<i>chēs-ē</i> .	<i>rakshiñch-ē</i> .

## Conjugation, Personal terminations—

Sing. 1.		Plur. 1.	
" 2.	<i>nu</i> .	" 2.	<i>nu</i> .
" 3.	<i>vu</i> .	" 3.	<i>ru</i> .
	{ Masc. <i>ḍu</i> .		{ Masc. and Fem. <i>ru</i> .
	{ Fem. and Neut., Pos. <i>di</i> .		{ Neut. Pos. <i>vi</i> .
	{ Neg. <i>du</i> .		{ Neg. <i>vu</i> .

Auxiliary Verb, *unnā-nu*, I am. This is only used in the Pres. and Rel. Part., in the Pres. Tense. The other parts are supplied by the root *unḍu*, see irregular verbs. Negative *lē-nu*, I am not.

Verb Substantive, negative, *kā-nu*, I am not.

## Positive Verb—

	1st Conj.	2nd Conj.	3rd Conj.
Progressive Present, <i>I am striking, etc.</i>	<i>koffutunnā-nu</i> , - <i>vu</i> , - <i>ḍu</i> . - <i>di</i> ; - <i>mu</i> , - <i>ru</i> , - <i>ru</i> - - <i>vi</i> .	<i>chēstunnā-nu</i> , etc.	<i>rakshistunnā-nu</i> , etc.
Habitual Present and Future, <i>I strike</i> or <i>shall strike, etc.</i>	<i>koffutā-nu</i> , etc.	<i>chēstā-nu</i> , etc.	<i>rakshistā-nu</i> , etc.
Past. 1st, <i>I struck.</i>	<i>koffinā-nu</i> , etc.	<i>chēsina-nu</i> , etc.	<i>rakshiñchinnā-nu</i> , etc.
Past. 2nd, <i>I struck.</i>			
Sing. 1	<i>koffiti-ni</i> .	<i>chēsti-ni</i> .	<i>rakshisti-ni</i> .
" 2	<i>koffiti-vi</i> .	<i>chēsti-vi</i> .	<i>rakshisti-vi</i> .
3 M., F., N.	<i>koffe-nu</i> .	<i>chēse-nu</i> .	<i>rakshiñche-nu</i> .
Pl. 1	<i>koffiti-mi</i> .	<i>chēsti-mi</i> .	<i>rakshisti-mi</i> .
" 2	<i>koffiti-ri</i> .	<i>chēsti-ri</i> .	<i>rakshisti-ri</i> .
3 { M., F.	<i>koffi-ri</i> .	<i>chēsi-ri</i> .	<i>rakshiñchi-ri</i> .
" N.	<i>koffe-nu</i> .	<i>chēse-nu</i> .	<i>rakshiñche-nu</i> .
Indefinite, <i>I would strike.</i>			
Sing. 1	<i>koffudu-nu</i> .	<i>chētū-nu</i> .	<i>rakshintu-nu</i> .
" 2	<i>koffudu-vu</i> .	<i>chētū-vu</i> .	<i>rakshintu-vu</i> .
3 M., F., N.	<i>koffu-nu</i> .	<i>chēsu-nu</i> .	<i>rakshintu-nu</i> .
Pl. 1	<i>koffudu-mu</i> .	<i>chētū-mu</i> .	<i>rakshintu-mu</i> .
" 2	<i>koffudu-ru</i> .	<i>chētū-ru</i> .	<i>rakshintu-ru</i> .
3 { M., F.	<i>koffudu-ru</i> .	<i>chētū-ru</i> .	<i>rakshintu-ru</i> .
" N.	<i>koffu-nu</i> .	<i>chēsu-nu</i> .	<i>rakshintu-nu</i> .
Imperative, <i>Strike thou.</i> <i>Let us strike.</i> <i>Strike ye.</i>	<i>koffu</i> . <i>koffu-dā-mu</i> . <i>koffandī</i> .	<i>chēyi</i> . <i>chētū-mu</i> . <i>chēyandī</i> .	<i>rakshintu</i> . <i>rakshintū-mu</i> . <i>rakshintuandī</i> .

## Irregular Verbs—

	Root.	Infinitive.	Past Verb Part.
	<i>aru</i> .	<i>kā</i> .	<i>ayi</i> .
	<i>pōru</i> .	<i>pō</i> .	<i>pōyi</i> .
	<i>vatsū</i> .	<i>rā</i> .	<i>vachchi</i> .
	<i>istū</i> .	<i>ivva</i> or <i>igyi</i> .	<i>ichchi</i> .
	<i>tsatatsu</i> .	<i>tsāv</i> .	<i>tsuchchi</i> .
	<i>tsūtsū</i> .	<i>tsūḍa</i> .	<i>tsūchchi</i> .
	<i>tsūtsū</i> .	<i>tē</i> .	<i>techchi</i> .

*unḍu*, be, has its present verbal participle *unḍu*. Similarly the Pres. Rel. Part. *unḍunna*; the Prog. Pres. *unḍunnā-nu*; the Hab. Pres. *unḍā-nu*; and the 2nd Past *unḍi-ni*.

**Passive.**—Formed by conjugating the root *paḍu*, fall, with the infinitive. The initial *p* of *paḍu* becomes *b*. Thus, *rakshiñ-ta-baḍuṣa*, to be saved.

**Reflexive verbs** formed by affixing the verb *konuṣa*, to the root. Thus, *chēsukonuṣa*, to do for one self. As in this instance, verbs of the second conjugation change *y* of the root to *s*.

**Causal Verbs.**—First and second Conj. change *u* of root to *intu*. Thus, *koffintuṣa*, to cause to be beaten. Third Conj. changes *tsu* to *pintu*. Thus, *pilutṣuṣa*, to call; *pilipintṣuṣa*, to cause to be called.

## Negative Verb. Only one Conjugation—

	Neg. Aux.	Reg. Verb.	Past Verb Part.
		Hab. Pres. and Future.	Verb. Noun.
Sing. 1	<i>lē-nu</i> .	<i>koffa-nu</i> .	<i>koffa-ka</i> , not having struck.
" 2	<i>lē-vu</i> .	<i>koffa-vu</i> .	<i>koffa-ka pōv-a-ḍamu</i> .
" 3	<i>lē-ḍu</i> .	<i>koffa-ḍu</i> .	<i>koffa-ni</i> .
Plur. 1	<i>lē-du</i> .	<i>koffa-du</i> .	<i>koff-a-ḍamu lē-du</i> , for all numbers and persons.
" 2	<i>lē-mu</i> .	<i>koffa-mu</i> .	or <i>koffutunnā-nu kē-nu</i> , conjugated throughout in both numbers.
" 3	<i>lē-ru</i> .	<i>koffa-ru</i> .	<i>koffa lē-du</i> , for all numbers and persons.
Indefinite.	<i>lē-nu</i> .	<i>koffa-nu</i> .	<i>koffa-ka pōdu-nu</i> , conjugated regularly.
Imperative.	<i>lē-vu</i> .	<i>koffa-vu</i> .	2 Sing. <i>koffa-ku</i> .
			1 Pl. <i>koffa-ka pōdā-mu</i> .
			2 Pl. <i>koffa-kandī</i> .

So also *kā-nu*.

[No. 79.]

# DRAVIDIAN FAMILY.

TELUGU, (STANDARD DIALECT).

నాక మనుష్యునికి యిద్దరు కుమారులు వుండిరి.—వారిలో చిన్నవాడు, ఓ తండ్రి అస్తిలో నాకు వచ్చే పాలు యిమ్మని తండ్రితో చెప్పినప్పుడు ఆయన వారికి తన అస్తిని పంచి పెట్టెను.—కొన్ని దినములైన తరువాత ఆ చిన్న కుమారుడు సమస్తమున్ను కూచుకొని దూర దేశమునకు ప్రయాణమై వెళ్లి తన అస్తిని దువ్వారాపారమువల్ల పాడుచేసెను.—అదంతా వ్రయముచేసిన తరువాత ఆ దేశమందు పెద్ద కరువు కలిగినందున అతడు యిబ్బంది వడసాగెను.—అప్పుడు అతడు వెళ్లి ఆ దేశస్థులలో నొకనికి లోబడి యుండెను.—అతడు పండులను మేపుటకు తన పాలములలోకి అతని పంపెను.—అతడు పండులు తినే పాట్టుతో తన కడుపు నింపుకొనుటకు ఆశపడెను గాని యెవడున్ను అతనికి యేమిన్ని యివ్వలేదు.—అయితే బుద్ధి వచ్చి అతడు నా తండ్రియొద్ద యెంగోమంది కూలివాండ్లకు రొట్టెలు అతివిస్తారమైయున్నవి అయితే నేను ఆకలివల్ల నశించి పోతున్నాను.—నేను లేచి నా తండ్రియొద్దకి వెళ్లి, ఓ తండ్రి నేను ఆకాశమునకు విరోధముగానున్న నీ యెదుటనున్న పాపము చేసియున్నాను.—యికమీదట నీ కుమారుడనని అనిపించుకొనుటకు యోగ్యుడను కాను నన్ను నీ కూలివాండ్లలో నొకనివలె చేయుమని ఆయనతో చెప్పుదునని అనుకొని లేచి తన తండ్రియొద్దకి వెళ్లెను.—అయితే అతడు యింకా దూరముగా వున్నప్పుడు అతని తండ్రి అతని కూలి కనికరించి పరుగెత్తి అతని మెడమీద పడి అతని ముద్దుబెట్టుకొనెను.—అప్పుడు ఆ కుమారుడు, ఓ తండ్రి నేను ఆకాశమునకు విరోధముగానున్న నీ యెదుటనున్న పాపము చేసియున్నాను యికమీదట నీ కుమారుడనని అనిపించుకొనుటకు యోగ్యుడను కానని ఆయనతో వలికెను.—అయితే తండ్రి, వ్రథాన వస్త్రమును తెచ్చి యితనికి తొడిగించి యితని చేతికి వ్రంగరము పెట్టి పాదములకు చెప్పులు తొడిగించండి.—మరిన్ని మనము తిని సంభ్రమపడుదాము.—యెందుకంటే యీ నా కుమారుడు చనిపోయి తిరిగి బ్రతికెను తప్పిపోయి దొరికెనని తన నాకరులతో చెప్పెను.—అప్పుడు వారు సంభ్రమపడసాగి ||

అయితే ఆయన పెద్ద కుమారుడు పాలములో వుండెను గనుక అతడు వస్త్రా యింటికి సమీపించినప్పుడు వాద్యమున్ను నాట్యమున్ను విని నాకరులలో నొకని పిలిచి, యిది యేమిటి అని అడిగెను.—ఆ నాకరు అతనితో నీ తమ్ముడు వచ్చెను గనుక అతడు సురక్షితముగా చేరినందున నీ తండ్రి విందుచేయించి యున్నాడని చెప్పెను.—అయితే అతడు కోవగించి లోపటికి వచ్చుటకు సన్నతించలేదు గనుక అతని తండ్రి వెలపటికి వచ్చి అతని బతిమాలుకొనెను.—అయితే అతడు, యిదుగో యిన్ని సంవత్సరములనుంచి నేను నిన్ను సేవిస్తున్నాను నీ అజ్ఞను నేను యెప్పుడున్ను మీరలేదు. అయినప్పటికిన్ని నేను నా స్నేహితులతో సంభ్రమపడేటట్టు నాకు యెన్నడున్ను నొక మేకపిల్లనైనా యివ్వలేదు.—అయితే నీ అస్తిని వేళ్ళలతోకూడా తినివేసిన యీ నీ కుమారుడు కాగానే వీనికొరకు విందు చేయించితివని తండ్రితో ప్రత్యుత్తరము చెప్పెను.—అందుకు ఆయన, కుమారుడా నీవు యెల్లప్పుడున్ను నాతోకూడా వున్నావు నాకు నిన్ని నీవైయున్నవి.—మనము సంభ్రమపడి సంతోషించుట శుక్తమే యెందుకంటే నీ తమ్ముడైన యితడు చనిపోయి తిరిగి బ్రతికెను, తప్పిపోయి దొరికెనని అతనితో చెప్పినదే !

[No. 79.]

## DRAVIDIAN FAMILY.

TELUGU.

## TRANSLITERATION AND TRANSLATION.

Voka manushyu-ni-ki yiddaru kumāru-lu vuṇḍiri. Vāri-lō chinnavāḍu, 'ō  
*A man-to two sons were. Them-among the-younger, 'O*  
 taṇḍri āsti-lō nā-ku vachchē pālu yimm'-ani taṇḍri-tō cheppin-appuḍu  
*father property-in me-to coming share give'-so the-father-to said-when*  
 āyana vāri-ki tana āsti-ni pañchi peṭṭenu. Konni dinanul-aina  
*he them-to his-own property having-divided put. A-few days-having-become*  
 taruvāta ā chinna kumāruḍu samastamu-nnu kūṛṭsukoni dūra dēśamu-na-ku  
*after that younger son all-together having-gathered far country-to*  
 prayāṇam-ai vellī tana āsti-ni durvyāpāramu-valla pāḍu-chēsenu. Ad-antā  
*having-journeyed having-gone his property bad-behaviour-by waste-made. That-all*  
 vrayamu-chēsina taruvāta ā dēśam-andu peḍḍa karuvu kaligin-anduna  
*expending-having-made after that country-in mighty famine having-arisen-because*  
 ataḍu yibhandi paḍa-sāgenu. Appuḍu ataḍu vellī ā dēśa-sthu-la-lō  
*he strait to-suffer-began. Then he having-gone that country-dwellers-among*  
 voka-ni-ki lōbaḍi-y-uṇḍenu. Ataḍu pandula-nu mēpuṭa-ku tana polamu-la-lō-ki  
*one-to having-submitted-was. He pigs tending-for his fields-in-to*  
 atani pampenu. Ataḍu pandulu tinē poṭṭu-tō tana kaḍupu nimpu-konuṭa-ku āśa-  
*him sent. He swine eating husk-with his belly filling-to wish-*  
 paḍenu, gāni yevaḍu-nnu atani-ki yēmi-nni yivva-lēdu. Ayitē buddhi vachchi ataḍu,  
*felt, but any-one him-to anything gave-not. But sense having-come he,*  
 'nā taṇḍri-y-odda yentō-mandi kūli-vāṇḍla-ku rotte-lu ati-vistāram-aiy-  
*'my father-near how-many-persons servants-to breads very-plentiful-having-become-*  
 unnavi, ayitē nēnu ākali-valla naśiñchi pōt-unṇānu. Nēnu lēchi nā  
*are, but I hunger-with being-ruined going-am. I having-arisen my*  
 taṇḍri-y-oddi-ki vellī, "ō taṇḍri, nēnu ākāśamu-na-ku virōdhamugānu-nnu nī  
*father-near-to having-gone, "O father, I heaven-to against-and thy*  
 yeduṭānu-nnu pāpamu chēsi-y-unṇānu. Yika-mīdaṭa nī kumāruḍ-an-ani anipintsu-  
*before-and sin having-done-am. Henceforth thy son-I-so to-be-*  
 konuṭa-ku yōgyuḍānu kānu; nannu nī kūlivāṇḍla-lō vokani-vale, chēyunn"-ani  
*called worthy-man am-not; me thy servants-among one-of-like, make"-so*  
 āyana-tō cheppuḍun'-ani anu-koni lēchi tana taṇḍri-y-oddi-ki vellenu.  
*him-to I-shall-say'-so having-considered having-arisen his father-near-to went.*  
 Ayitē ataḍu yīnkā dūramugā vunn-appuḍu atani taṇḍri atani tsūchi kanikariñchi  
*But he yet far being-at-time his father him having-seen having-pitied*



parugetti atani meḍa-mīda . paḍi atani muddu beṭṭu-konenu. Appuḍu ā  
*having-run his neck-on having-fallen him kiss gave. Then that*  
 kumāruḍu, 'ō taṇḍri, nēnu ākāśamu-na-ku virōdhamugānu-nnu nī yoduṭānu-i-nu  
*son, 'O father, I heaven-to contrary-and thee before-and*  
 pāpamu chēsi-y-unnānu, yika-mīdata nī kumāruḍ-an-ani anipintsu-konuṭa-ku  
*sin having-done-am, henceforth thy son-I-so to-be-called*  
 yōgyuḍānu kām'-ani āyana-tō palikenu. Ayitē taṇḍri, 'pradhāna vastramunu  
*fit-man I-am-not'-so him-to said. But the-father, 'best cloth*  
 teḥchi yita-ni-ki toḍigiñchi yita-ni chēti-ki vungaramu peṭṭi  
*having-brought this-man-to having-put-on this-man's hand-to a-ring having-put*  
 pādāmu-la-ku cheppu-lu toḍigintsaṇḍi. Marinni manāmu tini sambhrama-pa-  
*feet-to shoes put-ye. Moreover we having-eaten shall-become-*  
 ḍudāmu. Yenduk-aṇṭē, yī nā kumāruḍu tsani-pōyi tirigī bratikenu; tappi-  
*merry. Why-on-saying, this my son having-died again lived; having-*  
 pōyi doriken'-ani tana naukaru-la-tō cheppenu. Appuḍu vāru sambhrama-paḍa-  
*been-lost was-found'-so his servants-to said. Then they merry-to-become-*  
 sāgiri.  
*began.*

Ayitē āyana pedda kumāruḍu polāmu-lō vundenu. Ganuka atāḍu vastū  
*But his elder son field-in was. Therefore he coming*  
 yinṭi-ki samīpiñchin-appuḍu vādyāmu-nnu nāṭyāmu-nnu vini naukaru-  
*house-to approaching-time-at music-and dancing-and having-heard servants-*  
 la-lō voka-ni pilichi, 'yivi yēmiṭi?' ani aḍigenu. Ā  
*among one having-called, 'these-things of-what-kind?' so asked. That*  
 naukaru atani-tō, 'nī tammuḍu vachchenu ganuka atāḍu surakshitamugā  
*servant him-to, 'thy younger-brother came therefore he safely*  
 chērin-anduna nī taṇḍri vindu chēyiñchi-y-unuāḍ'-ani cheppenu.  
*having-retained-on-account-of thy father feast having-made-is'-so said.*  
 Ayitē atāḍu kōpaḡiñchi lōpa-ṭi-ki vaṭṭṭuṭa-ku sammatintsa-lēdu, ganuka  
*But he having-become-angry inside to-come did-not-agree, therefore*  
 atani taṇḍri velapaṭiki vachchi atani batimālu-konenu. Ayitē atāḍu, 'yidugō, yinni  
*his father outside-to having-come him entreated. But he, 'lo, so-many*  
 samvatsaramu-la-nuñchi nēnu ninnu sēvistumānu; nī ājūa-nu nēnu yeppuḍu-nnu  
*years-from I thee serving-am; thy command I ever*  
 mīra-lēdu. Ayinappaṭikinni nēnu nā snēhita-la-tō sambhrama-paḍēṭi-aṭṭu  
*did-not-transgress. Thus-being-though I my friends-with merry-to-become-in-order*  
 nā-ku yeunaḍu-nnu voka meka-pillān-ainā yivva-lēdu. Ayitē nī āsti-nī vēśya-  
*me-to ever one gout-young-etcen didsi-not-give. But thy property harlots-*  
 la-tō-kūḍā tini-vēsi-na yī nī kumāruḍu rā-gānē vīni-  
*with-together having-eaten-having-thrown this thy son coming-as-soon-as this-man's-*  
 kōraku vindu chēyiñchitiv'-ani taṇḍri-tō pratyuttaramu cheppenu. Andu-ku āyana,  
*sake-for feast thou-madest'-so father-to answer he-made. There-to he,*

'kumārudā, nīvu yell-appudu-nnu nā-tō-kūdā vunnāvu ; nā-v-anni-nni  
 'son, thou always me-with- together art ; my-all-things-even  
 nī-v-aiy-unnavi. Manamu sambhrama-paḍi santōshintsu-ta yuktamē ;  
 thine-having-become-are. We merry-having-become to-be-joyful is-proper ;  
 yenduk-aṇṭē, nī tammu-ḍ-aina yitadu tsani-pōyi tirigī bratikenu ;  
 why-if-you-say, thy younger-brother-being this-man having-died again lived ;  
 tappi-pōyi doriken'-ani atani-tō cheppen-anenu.  
 having-been-lost was-found'-so him-to he-said-spoke.

## KŌMṬĀU DIALECT.

The bulk of the Telugu-speaking population of Chanda is reported to use the standard form of the language. It has already been mentioned that several minor dialects have been reported to exist, such as Sālēwārī, the dialect of the weavers, Kōmṭāu, the language of the Kōmṭīs or shopkeepers, Kāpēwārī, ascribed to a certain class of agriculturists, Gōlarī spoken by the nomadic Gōlars or Gōlkars, a dialect called Manthanī, and so forth.

Of these only Sālēwārī, Kōmṭāu, and Gōlarī have been returned for the purposes of the Linguistic Survey. The revised figures are as follows :—

Kōmṭāu .	.	.	.	.	.	.	.	.	.	.	.	.	3,827
Sālēwārī	.	.	.	.	.	.	.	.	.	.	.	.	3,660
Gōlarī .	.	.	.	.	.	.	.	.	.	.	.	.	25
													TOTAL . 7,512

At the last Census of 1901, 22 speakers of Gōlarī were returned from Chanda, and it is stated that the dialect spoken by other castes such as Kōmṭīs, Sālēwārs, etc., is identical. Kōmṭāu was returned as a Telugu dialect from Assam. The number of speakers was 11. If we add 56 speakers of Kōmṭī returned from the Bombay Presidency we arrive at a total of 67. It is, however, not certain that these individuals speak a form of Telugu. The so-called Gōlarī, Kōmṭāu, etc., of other districts is apparently a Kanarese dialect. Compare pp. 386 and ff. above.

No specimens have been received in the so-called Sālēwārī, and there is no reason to suppose that the Sālēwārs of Chanda speak a Telugu dialect different from that current among their neighbours.

The so-called Kōmṭāu and Gōlarī of Chanda are, according to specimens forwarded from the district, identical and do not differ from the ordinary Standard Telugu.

Forms such as *annaḍu* instead of *annāḍu*, he said ; *ṭeastā* instead of *ṭeastānu*, I die ; *baḍadi* instead of *paḍinṛi*, it fell ; are probably used everywhere in the Telugu territory, and they cannot be urged as reasons for separating those forms of speech as real dialects of Telugu.

The numbers of speakers of all these so-called dialects can therefore safely be included in the total given for Standard Telugu above.

It is, accordingly, of no interest to give particulars about the Telugu spoken by the various classes mentioned above. It will be quite sufficient to print the beginning of a version of the Parable of the Prodigal Son professing to be written in Kōmṭāu, in order to show that we have here simply to do with ordinary Telugu.

[ No. 80.]

## DRAVIDIAN FAMILY.

TELUGU.

SO-CALLED KÖMTĀU DIALECT.

(DISTRICT CHANDA.)

Oka manishi-ki yiddaru pillagāṇḍlu vundiri. Vāṇḍlō chinnavāḍu  
*One man-to two sons were. Them-among the-younger*  
 taṇḍri-tō aṇṭāḍu, 'taṇḍri, yēdō mālamata-di nā-ku vatstsā-valadi adi yivvu.'  
*the-father-to says, 'father, what property-of me-to to-come-ought that give.'*  
 Vonaka vāḍu pillani-ki dhanamu pañchi ichiṇḍu. Venaka konni devasā-la-ku  
*Then he the-boy-to property dividing gave. Then some days-in*  
 chinna-pillāḍu anta sommu dzamā-jēshi dūra dēsā-na-ku pōyināḍu, yīṅka  
*the-younger-son all property having-collected far country-to went, and*  
 akkāḍā avitsāramu-tō naḍchi tana sampattu pāḍu-gottināḍu. Tarvātā vāḍu  
*there inconsiderately behaving his property wasted. Afterwards he*  
 antā vōḍsināṅka ā dēsamu-lō lāvu karuvu baḍadi anduku, vāni-ki kathanamu  
*all spent-after that country-in heavy famine arose because, him-to distress*  
 baḍadi; appuḍu vāḍu dēsamu-lō okka manishi daggira pōyi vunnāḍu.  
*fell; then he the-country-in one man near having-gone stayed.*  
 Vādē tēnu vāni pandu-lu kāshē-koraku tana chēṇḍlō-ki tōllāḍu. Appuḍu pandu-lu  
*He-also then him pigs tending-for his fields-in-to sent. Then pigs*  
 tinē-di poṭṭu-tō vāḍu tana poṭṭa nimpu-kō-vale ani vāni-ki ani-piṇchindi, yīṅkā  
*eaten husk-with he his belly to-fill-ought so him-to it-appeared, and*  
 yevvaru vāni-ki yivva-lēdu. Tarvātā vāḍu telvi-mīdi-ki vachchi annaḍu, 'mā  
*anybody him-to gave-not. Afterwards he senses-on-to having-come said, 'my*  
 taṇḍri yīṅṭ-lō yendaru naukara-la-ku pushkaḷaṅgā annam vunnadi, yīṅkā nēnu  
*father's house-in how-many servants-to richly food is, and I*  
 ākali-tō tsastā. Nēnu lēsi nā taṇḍri-dikku-ku poyyēnu vāni-tō anēnu,  
*hunger-with die. I having-arisen my father's-side-to will-go him-to will-say,*  
 "ō taṇḍri, nēnu yīśvaru-ni viruddham nī-mundara pāpam jēsinaṇu; yikkāḍi-nuṇchi  
*"O father, I God against thee-before sin did; now-from*  
 nī kodaku-nu anēṭanduku nēnu yōgyani kānu. Nī okka naukari-vāni-valo  
*thy son to-say I worthy am-not. Thy one servant-like*  
 nannu vuntsu."  
*me let-be."*

## KĀMĀTHĪ DIALECT.

Telugu is spoken by the Kāmāthīs or bricklayers of Bombay and neighbourhood. The figures returned for the use of the Linguistic Survey are as follows:—

Bombay Town and Island . . . . .	12,000
Poona . . . . .	200
TOTAL . . . . .	<u>12,200</u>

This figure is probably considerably above the mark, for at the last Census of 1901 only 755 speakers were returned from the Bombay Presidency, 494 of whom were enumerated in Poona.

The dialect of the Kāmāthīs of Bombay has been much influenced by the neighbouring Aryan forms of speech, but is still a pure Dravidian dialect.

**Pronunciation.**—The vowels are mainly the same as in ordinary Telugu. Sometimes, however, certain changes take place. Thus we find *o* for *e*, e.g. *rouḍu*, two; *ā* or *yā* for *ō*, e.g. *lā* or *lyā*, in; *ō* for *avā*, e.g. *chinnōḍu*, a boy; shortening of long vowels, e.g. *unnamu* for *unnāmu*, we are; dropping of short vowels, e.g. *uṇḍiri* for *uṇḍirī*, they were, and so forth.

The palatals are pronounced as in ordinary Telugu. *Ch*, however, often becomes *s*; thus, *sostā*, Standard Telugu, *tsastānu*, I die.

The cerebral *ḍ* is interchangeable with *r*; thus, *iddaru*, two, *iddaḍ-ki*, to both; *mūḍu* and *māru*, three, etc. After a nasal, *ḍr* often takes the place of *ḍ*; thus, *teṇḍri*, Standard *teṇḍi*, bring.

*N* and *l* are sometimes interchanged; thus, *koḷḷālā*, you should strike; *iyānā*, you should give; *lillu* Standard *nīllu*, water.

Initial *v* is usually dropped; thus, *āḍu*, he; *astadi*, it comes; *yelli*, having gone. Note *naukar-gāllu*, Standard *naukara-vāṇḍlu*, servants; *uṇḍa-gallā*, Standard *uṇḍa-valenu*, I should be; *koḷḷālā*, Standard *koḷḷa-valenu*, I should strike.

*Y* is often inserted before *ā* and *a*; thus, *uṇḍyā*, Standard *uṇḍāḍu*, i.e. *uṇḍināḍu*, he was; *lā* and *lyā*, in, etc.

**Inflection.**—The inflexion of nouns is mainly regular.

The pronominal suffix *di* has a tendency to become the usual suffix of the genitive. Compare *dēvaru-di aparādhī*, a sinner against God; *sāmi-di pāpam*, sin against the Lord.

It should be noted that the Telugu accusative case has been replaced by the dative obviously under the influence of the Aryan idiom. Thus, *nā-ku untāu*, let me be; *āḷ-ki taṇḍri sūsā*, the father saw him.

With regard to the conjugation of verbs we may note that the personal terminations of the first and third persons singular are often dropped, as is also the case in most other forms of vulgar Telugu. Thus, *nēnu pōtā*, I go; *āyā*, he became; *achchā*, he came; *uṇḍyā*, he was.

It is of interest to note that this dialect has adopted the relative construction of the neighbouring Aryan tongues, the interrogative pronouns being used as relatives. Thus, *yēmi jindagi astadi adi iyānā*, what property will-come, that you-should-give; *yappuḍu āḍu suddi mida achchā appuḍu manasulā anukunḍyā*, when he came to senses, then he thought in his mind, etc.

On the whole, however, the dialect of the Kāmāthīs is the ordinary form of Telugu, as will be seen from the perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 81.]

## DRAVIDIAN FAMILY.

TELUGU.

KĀMĀTHĪ DIALECT.

(BOMBAY.)

Vakka manaśi-ki iddaru kodaku-lu und-undri. Chinnōḍu taṇḍri-ki aṇṭaḍu,  
*One man-to two sons were. The-younger the-father-to says,*  
 ‘ayyā, nā antu-ku yēmi jindagi a-tadi adi nā-ku iyyānā.’ Mari tānu adi  
*‘father, my share-to what property will-come that me-to give.’ Then he that*  
 iddaḍ-ki pūichi ichchiṇḍu. Tōḍyam dināllu kā-lē intaṭ-lā chinna  
*both-to having-divided gave. Few days went-not that-in the-younger*  
 kodaku tana-di anta hissa ḍzamā chēśi dūram dēśam-ku yelli pōiṇḍu.  
*son his all share together having-made for country-to having-gone went.*  
 Aḍa anta mulya maḍzā-lā yagara-kōṭṭiṇḍu. Yappuḍu anta mulya yagara-  
*There all property riotousness-in he-wasted. When all property he-had-*  
 kōṭṭiṇḍu appuḍu ā ūra-lyā luu pedda kālam paḍiṇḍyā. Appuḍu tana-ku tiṇḍi-ki  
*wasted then that village-in very great famine arose. Then him-to food-for*  
 mōtādu āyā. Maralā āḍu ā ūra-lyā daṇḍyōḍu dagyara pōi undyā.  
*difficulty came. Then he that village-in a-mighty-man near having-gone stayed.*  
 Mari āḍu āḍ-ki tana sēnu-lā pandu-lu mēpa-t-anaku tōliṇḍu. Pandu-lu tinē-ti poṭṭu  
*Then he him his field-in swine to-feed sent. Swine eaten husks*  
 tini poṭṭa nimpa-t-anaku tānu kabul āyā ganī adi bī yavvaru iyyaru.  
*having-eaten belly to-fill he ready became but that even any-one gave-not.*  
 Yappuḍu āḍu suddi mida achchā appuḍu manasulā ana-kunḍyā, ‘nā ayyā  
*When he senses on came then mind-in he-said-to-himself, ‘my father’s*  
 iṇṭ-lā yanta mandi naukīr chēśi sukaṅgī poṭṭa nimpu-kuntaru,  
*house-in how-many persons service having-done easily belly filling-for-themselves-are,*  
 inkā nēnu ida upāsam sastā. Nēnu ippuḍu lēśi nā taṇḍri dagyara pōtā  
*and I here from-hunger die. I now having-arisen my father near go*  
 inkā nēnu āḍ-ki anēnu, “ayyā, mī-di va dēvaru-di aparādhī unnānu. Dāni-  
*and I him-to shall-say, “father, thee-of and God-of sinner I-am. There-*  
 kōsaṇ-ki mī kodaku anapintsu-kuna-t-anduku lāyak kānu. Nīvu nā-ku  
*fore your son to-call-myself worthy I-am-not. Thou me*  
 naukarōḍu mēra-gā untsu.” Appuḍu lēśi taṇḍri dagyar-ki pōyā. Āḍ-ki  
*servant like let-be.” Then having-arisen the-father near-to he-went. Him*  
 dūraṇ-kelli kodaku rāṅgā taṇḍri sūśā inkā gōśā-vachchi taṇḍri  
*far-from son coming the-father saw and having-pitied the-father*  
 urki almu-kunyā inkā āḍi-ki mudditsu-kunyā. Maralā kodaku  
*having-run embraced and him kissed Then the-son*

taṇḍri-ki chapyā, 'ayyā, nī mungaṭa nēnu sāmi-di pāpam  
*the-father-to said, 'father, thee before I the-Lord-of sin*  
 chēśinā. Gandukōsan-ki ippuḍu mī koḍaku anapintsu-kun-t-anaku nāku  
*did. Therefore now your son to-call-myself me-to*  
 śiggu astadi. Maralā taṇḍri naukar-gālla-ku chapyā kī, 'mañchi  
*shame comes. Then the-father the-servants-to said that, 'good*  
 baṭṭalu teṇḍri inka iḍa-ki toḍagi-piyuṇḍri. Iḍi chēti-ki uṅgram peṭṭuṇḍri,  
*clothes bring and him-to put-on. His hand-to a-ring put,*  
 inka kālla-ku pāvasālu toḍa-kun-t-anaku iyuṇḍri, inka manamu tini  
*and feet-to shoes to-put-on give, and we having-eaten*  
 chēśi ānandamu chēstamu, kāraṇamu ī nā koḍaku sachchi  
*having-drunk joy will-make, because this my son having-died*  
 poiṇḍyā, āḍu ipoddu lēśi achchiṇḍu; āḍu kāri-pōiṇḍyā, gani ipoddu  
*went, he to-day alive came; he lost-went, but to-day*  
 nā-ku dorkiṇḍu.' Maralā āllu lau ānandamu cheyya-talagiri.  
*me-to was-found.' Then they much joy to-make-began.*

## DĀSARĪ DIALECT.

The Dāsarūs are wandering beggars in Belgaum. Some of them speak Kanarese and others Telugu. No separate estimates of the number of speakers are available. Specimens have only been forwarded of the speech of the Telugu Dāsarūs, and a version of the Parable of the Prodigal Son will be found printed below.

It will be seen that the dialect of the Telugu Dāsarūs has very few peculiarities of its own. The pronunciation is sometimes different. Thus, the plural suffix *ru* becomes *lu* or *lu*. Compare *mīlu unḍalu*, you are ; *evaḷu*, who ? etc.

The palatal *ch* is represented by *ṭṣ*, *ch*, *ś*, and *t* ; thus, *ṭṣākri*, service ; *vachchi*, having come ; *śēśi*, having done ; *tastā*, I die.

Other phonetical changes are identical with those occurring in other dialects. Thus we find *o* instead of *e* ; *a* instead of *o*, as in the Kāmāṭhī dialect of Bombay ; compare *ronḍu*, two ; *lā*, in ; *pālā*, I go. *L* and *n* are interchanged in *lōna*, Standard *nōna*, among, etc.

The inflexion of nouns and verbs is mainly regular. Note, however, causatives such as *tinipichchi*, having caused to eat, having feasted, etc.

It is not necessary to go further into detail. The close agreement of the dialect with ordinary Telugu will appear from the specimen which follows.



[No. 82.]

## DRAVIDIAN FAMILY.

TELUGU.

DĀSARĪ DIALECT.

(DISTRICT BELGAUM.)

Okkōdokkōd maniśike iddar maga-pilagālu undli. Vāl-nōna chinnā pilagaḍu  
*A-certain man-to two sons were. Them-among youngest son*  
 tana taṇḍrike ane, 'taṇḍrī, nī badakal-nōna nāke vachchyaṭṭi pāla nāke i.'  
*his father-to said, 'father, your property-in me-to that-may-come share me-to give.'*  
 Taṇḍri vāl-nōna tana badaka pañchi-ichche. Chinnā pilagaḍu tana pāla tiskōni  
*Father them-among his property divided. Youngest son his share taking*  
 dūramu nātka poyyi, śinā-vaddal āva-lēdu, antaṭṭi-nōna vāḍu śana  
*far country-to having-gone, many-days became-not, meantime he vast*  
 kharts śēśi tana badak-antā pāḍa-śēse. Vāḍu iṭṭa śēśina maṇṭke  
*expenditure having-made his property-all wasted. He so having-done after*  
 ā dēsam-lōna pedd karava paḍi vānki pyādarkem vachche. Vāḍu ā  
*that country-in mighty famine falling him-to poorly came. He that*  
 dēsam-lōna oga maniśi pakka tsākri jērē. Ī maniśi vāni pandili mēpaḍadanki tana  
*country-in one man near service stood. This man him swine to-feed his*  
 chēnaka tōlē. Āḍā ākal-gōni kaḷavalikaṇṭi pandi tinēṭa poṭṭu sudā  
*field-to sent. There being-hungry pangs-becoming swine eaten husk also*  
 tine kaḍapu nimpakutuṇḍe. Āte vānki yaval-niñchi ēmī chikak-uṇḍe.  
*having-eaten stomach was-filling. But him-to anybody-from anything was-not-found.*  
 Iṭṭa tōḍem vaddal pāye; tana enakaṭi jyalamam neppayyi vāḍu tana  
*So a-few days passed; his former condition memory-becoming he his*  
 mansal-nōna ane, 'nā taṇḍri pakka uṇḍēṭa tsākri-mandki kaḍapu niṇḍi  
*mind-in said, 'my father near remaining servants-to stomach filling*  
 ekkoyiṭanta iripemu chikatadi. Āte idā nā-mātranki ākal-gōni tastē.  
*so-as-to-exceed-so-much food is-found. But here as-for-myself being-hungry (I)die.*  
 Nā lēsi nā taṇḍri-takki poyyi ane, "taṇḍrī, nā dyāvardi karmam taṇḍrī  
*I rising my father-near going may-say, "father, I God-of sin father-of*  
 karmam kaṭ-konn. Nānu nī pilgaḍ-aṇṭani anipichakonāḍadānki bāga-lēdu.  
*sin have-got-tied-to-myself. I your son-as to-be-called am-not-fit.*  
 Nana oga chyākri-maniśi tiranī nī pakk peṭṭakō." Vāḍu ā-niñchi lēsi tana  
*Me one servant like your near keep." He thence rising his*  
 taṇḍri-kūḍiki vaṣṭepaḍu taṇḍri dūram-niñchi vāni tūsi antakaraṇam putṭi  
*father-near while-coming father distance-from him seeing sympathy producing*  
 urta-poyyi paṭakōni muddāḍe. Appaḍa pilagaḍu taṇḍriko ane, 'taṇḍrī, nā  
*running-going embracing kissed. Then son father-to said, 'father, I*

dyāvara mundalā nī mundalā tappa-sēsna. Nana nī pilagan-art. *God-of before your before sin-did. Me your son-as*  
 Dīnki taṇḍri tana tsākri-mandki ane, 'mañchidi śsam techchi nā pilagan-art. *This-to father his servants-to said, 'best dress having-brought my son-to*  
 toḍagunḍi, ēlu-nōṇa uṅgaram ēyiṇḍi, kāl-nōṇa ohyappulu ēyiṇḍi, tinipichidanki *put-on, finger-in ring put, feet-in shoes put, to-feast*  
 tayāra śēpichchuṇḍi, māmu tini santōsam ātam. *Em-anṭe, preparation cause-to-make, we having-eaten merry let-us-become. What-if-you-say*  
 i nā pilagaḍu tachchiṇḍe, tiragā jīva vachche; tappichakōṇaṇḍe, chikkināḍu.' *this my son was-dead, again life came; he-was-lost, is-found.'*  
 Dīni ini andar-ki bāga āyo. *This hearing all-to merriment became.*

I yālāku vāni pedd pilagaḍu chyānlā unḍe. Vāḍu iṇṭli-pakka *This time-to his eldest son field-in was. He house-near*  
 vachin-epḍu vānki pāḍa-eḍḍi chāli-baṭṭeḍḍi ina-vachche. Vāḍu tsākryōl-nōṇa *come-when him-to singing dancing was-heard. He servants-among*  
 ogani pilchi, 'ēm naḍachindi?' aṇṭā aḍige. Dānki vāḍu, 'nī *one calling, 'what has-happened?' saying asked. That-to he, 'your*  
 tammaḍu vachināḍu; vāḍu bāga vachchi paṭṭō kārāṇam nī taṇḍri *brother is-come; he safely coming having-reached on-account-of your father*  
 tinipichināḍu,' aṇṭā cheppe. Dīni ini vāni pedd pilagaḍu kōpam-eyyi *feast-has-made,' saying told. This hearing his eldest son being-angry*  
 nōṇki pāka-pāye. Dā-niūchi vana taṇḍri bēlk vachchi nōṇki dā-aṇṭani vānki *in did-not-go. Therefore his father out coming in in-order-to-come him-to*  
 śana chepakōni. Dānki vāḍu tana taṇḍrike ane, 'nā inn-oddal-dākā nī *much entreated. That-to he his father-to said, 'I so-many-years-till your*  
 tsākri śēsi eppaḍu nī māṭa mīra-lēdu. Eyinaganī nā *service having-done ever your word have-not-transgressed. However I*  
 geṇekālṇ kūḍapakōni tinipichidāḍanki nivvu nāku eppaḍu oga myāku sudā *friends together-with feast-in-order-to-make you me-to ever one goat even*  
 iyak-pōtivi. Āte laṇḍelkāl sōbatī kūḍi nī jīnjig-enta mingen-ant *did-not-give. But harlots company joining your property-all having-devoured-such*  
 i nī pilagaḍu iṇṭakū vachina maṇṭke nivvu vāniūchi tinipichināvu.' *this your son house-to having-come as-soon-as you him-for feast-have-made.'*  
 Taṇḍri pilaganiki ane, 'nivvu pagal-ellā nā pakk uṇṭāvu. Nāta uṇḍad-anta *Father son-to said, 'you always my near are. My-near what-is-all*  
 nīdē. Tachohini nī tammaḍu, maḷḷā jīvantaḷāye; tappichk-pōyinōḍu, *yours-only. Dead your brother, again became-alive; that-was-lost,*  
 ohikinaḍu, aṇṭani māmu santōsam ēyaḍḍi mañchidi uṇḍadi.' *is-found, regarding we merry to-become proper is.'*

## BĒRAḌĪ DIALECT.

The Bēraḍs are an aboriginal tribe in Belgaum. They are found scattered all over the district. Pachhapur, about twenty miles north of Belgaum, is said to have been a capital of the Bēraḍs, and they are the principal inhabitants of several villages in the neighbourhood. They are notorious thieves, but nevertheless honest guardians of public property, and are employed as village watchmen, husbandmen and labourers. Compare *Gazetteer of the Bombay Presidency*, Vol. xxi, Bombay, 1884, pp. 163 and ff.

Local estimates give 1,250 as the number of Bēraḍs speaking a separate dialect. At the Census of 1891, Bēraḍi was classed as a dialect of Kanarese. A glance at the specimens shows, however, that it is in reality a form of Telugu. Kanarese forms are occasionally used. Thus we find *pañchi-śide*, he having divided gave; *śikkag-alyā*, he was not found, etc., in the first specimen. In most details, however, and in its general character the dialect is ordinary Telugu.

Short final vowels are commonly dropped; thus, *ostān*, Standard *vastānu*, I shall come; *ottu*, Standard *vattunu*, I may come; *vaśūn*, Standard *vatsūnu*, it may come.

The last mentioned form shows that an *ś* sometimes corresponds to Standard *ch*. In *kēśi*, having done, Standard *chēśi*, *ch* is replaced by *k*.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in *t*; thus, *natt*, me; *nitt*, thee; *vānt*, him; *dāt*, it. 'I' is *nānu* and 'we' *nāmu*. Compare Kanarese *nānu*, Tamil *nān*, I; Kanarese *nāvu*, Tamil *nām*, we.

*Uḍaga*, to be, corresponds to Standard *uṇḍa*. Its present tense is formed as follows:—

Sing.		Plur.
1. <i>uḍānu</i> .		1. <i>uḍāmu</i> .
2. <i>uḍāvu</i> .		2. <i>uḍāru</i> .
3. m. <i>uḍā(ḍu)</i> .		3. <i>uḍāru</i> .
3. f. and n. <i>uḍāyi</i> .		

Other verbal forms will be easily recognized. Note the subjunctive ending in *tēn*; thus, *pōtēn*, if we go, etc. Compare the Gōṇḍi of Seoni.

Two specimens have been received from Belgaum. The first is a version of the Parable of the Prodigal Son, the second a conversation between two boys. Both are printed in Roman characters.

[ No. 83. ]

## DRAVIDIAN FAMILY.

TELUGU.

## SPECIMEN I.

BĒRAPĪ DIALECT.

(DISTRICT BELGAUM.)

Okanikokaniki girestanak udru paṭi biḍḍi udri. Vardā-nān saṇṇ kodak  
*A-certain gentleman-to two male children were. Of-them small son*  
tan aike aṇḍe, 'ayyā, nī jindigi-nān nāki vasan pāl iyi,'  
*his father-to said, 'father, your property-in me-to falling share give,'*  
aṇṭ-aṇḍe. Ayyi vardā-nān tan badak panchi-śido. Saṇṇ kodak  
*so-said. Father them-among his property divided. Youngest son*  
tan pāl chikōni dūr rājanak pōyi bāl nāḍḍi aggalyā.  
*his share taking far country-to going many days was-not.*  
Hant-nān vāḍu dundukēśi tan baduk-tel hāl-kēśaḍi. Vāḍu hiḷḷ kēśaḍi  
*Meanwhile he with-luxury his property-all waste-made. He so did*  
pāni ā dēsa-nān pedd bara paḍi vanike badatan vaśā. Vāḍu  
*after that country-in big famine falling him-to poverty came. He*  
ā dēsa-nān okan balli chākri nichhḍi. I girest vānt  
*that country-of one-of near service stood. This gentleman him*  
pandal mēbasag tan sēnak ampiśiḍe. And saraganuṭi kaḷavaḷasti  
*swine to-feed his field-to sent. There with-hunger being-oppressed*  
pāndi tāg-hantādi poṭṭ sudde tini oḷḷ nippikōtudaṭe. Agitēn vānike  
*swine that-could-eat husk even eating belly was-filling. But him-to*  
yār-nuṭi ēmī śikkagalyā. Hiḷḷ kont yāḷema pōyi tan enak agindi  
*anybody-from anything was-not-found. So some time going his behind what-happened*  
nenapagi vāḍu tan manasa-nān aṇḍe, 'māy-ayyi balli hentō chākaravarke  
*remembering he his mind-in said, 'my-father near many servants-to*  
oḷḷ nippi sālāganant annam śikkdāyi. Agitēn ind nānaṭu  
*belly filling so-as-to-exceed food is-found. But here as-for-myself*  
saragi sastān. Nānu lēśi mā ayya balli pōyi, "ayyā, nā  
*being-hungry I-die. I getting-up my of-father near going, "father, I*  
dēvaradu pāpam ayyan pāpam kaṭṭikōḍān. Nānu nī kodak  
*God-of sin father-of sin have-tied-to-myself. I your son*  
anibisikōga chalū lēdu. Natt ok āḷ-kodak tale nī balli peṭṭikō."'  
*to-be-called worthy is-not. Me one servant as of-you near keep."'*  
Aṇṭu anduṭi lēśi tan ayya balli vasināvad, ayya vānt  
*Saying thence getting-up his father near when-coming, father him*  
dūr-nuṭi sūdi piriti-vaśi pāri-pōyi paṭikōni muddi-śiḍi. Aṇḍ  
*distance-from seeing love-coming running-going embracing kiss-gave. Then*

koḍak ayyak aṇḍe, 'ayyā, nānu dēvar balli nī balli tapp-kēśudate.  
*son father-to said, 'father, I God-of near of-you near fault-have-made.*  
 Natt nī koḍak aṇṭa odar-odd.' Diniko ayyi tan chākarike aṇḍe,  
*Me your son saying do-not-call.' To-this father his servant-to said,*  
 'chalu pōśāk teśi nū koḍakk peḍas, boṭṭa-nān uṅgaram yayyi,  
*'good dress bringing my son-to put-on, finger-in ring put,*  
 kālān śeppal peḍas, ūṭam tayāram kēbs. Nāmu tagi santōs-agadam.  
*feet-in shoes put, dinner readiness make. We eating merry-let-become.*  
 Yāl-aṇṭēn ī nan koḍak saśudde, markali jīm-agadād; tepisikodāḍu,  
*Why-if-said this my son was-dead, again alive-has-become; he-had-been-lost,*  
 śikkidi.' Dīta ālisi ellāru santōsam agiri.  
*is-found.' This hearing all merry became.*

ī yālōma van pedd koḍak śēnān uḍḍi. Vāḍu guḍas balli vaśināvaḍ  
*This time his eldest son in-field was. He house near when-came*  
 vāniki pāṭlā kunsandā ini-vaśyā. Vāḍu ā chākari-nān okant odari,  
*him-to song dancing hearing-came. He that servants-among one calling,*  
 'id-ēm aggaḍāyi?' dāt aḍigiti. Dānike vāḍu aṇḍe, 'nī tammaḍ  
*'this-what became?' that asked. Thereto he said, 'your brother*  
 ośḍād. Vāḍā chalū-nān muṭṭindi kārānamā miy-ayyi ūṭam kēbasḍād,'  
*is-come. He safely having-reached on-account-of your-father feast has-made,'*  
 aṇṭ śeppiḍi. Dīt aḍigi ā pedd koḍak śiṭṭ-kēśi nonike pōk-ayidi.  
*so told. This hearing that eldest son being-angry in did-not-go.*  
 Dan-nuṭi vār-ayyi eliki vaśi, 'nonike dā,' aṇṭ vānike bālam  
*Therefore his-father out coming, 'in come,' so him-to much*  
 śeppikōḍi. Dānike vāḍā tan aike aṇḍe, 'nā inni varasal tankā  
*entreated. That-to he his father-to said, 'I so-many years till*  
 nī chākari kēśi yaṇḍū nī māt mīrk-agati. Intū nānu  
*your service having-made any-time your word did-not-disobey. However I*  
 nā geṇḷu kūḍikoni ūṭam kēbasag nivvu eṇḍū nāke okk mak sudde  
*my friends joining feast to-make you ever me-to one goat even*  
 isak-agati kādu. Agitēn sūligār sōbati paṭṭi nī baduk tella  
*did-not-give is-it-not. But harlots company joining your property all*  
 nuṅṅinaṇṭā ī nī koḍak guḍask vaśin bārak nivvu vān  
*that-has-devoured this your son house-to having-come as-soon-as you his*  
 kaḍiśind ūṭam kēbasḍ.' Ayyi koḍak aṇḍe, 'nivvu pogal-ellā  
*for . feast caused-to-be-made.' Father son-to said, 'you always*  
 nā himmāl uḍatāvu. Nā balli uṇṇid-ellā nī-dē. Sasinvāḍ nī tammaḍ,  
*my company are. Of-me near being-all yours. Dead-man your brother,*  
 tirigi jīm-agadād; tepisikōni pōnivāḍ, śikkḍād, aṇṭ nāmu santōs  
*again is-alive; having been-missed goer, is-found, so we merry*  
 agiteme pāḍu uḍāyi.  
*became proper is.'*

[No. 84.]

## DRAVIDIAN FAMILY.

TELUGU.

BERAḌĪ DIALECT.

(DISTRICT BELGAUM.)

## SPECIMEN II.

## A PLAY AT BAT AND BALL.

CHAṆḌU KŌLĀṬ.  
BALL BAT-PLAY.

Raṅg-ant huḍigēḷ Gōvindanak śapatāḍ, 'Gōvindā, rēvu āvakko usal  
*Raṅg-called boy Gōvind-to tells, 'Gōvind, river beyond sand*  
 bail-nān chaṇḍu kōlāṭ āḍag bālam huḍigēḷ pōḍār. Nānū ā kaḍege pōtānu.  
*plain-in ball bat-play to-play many boys have-gone. I that side-to go.*  
 Nivvu vastāvu kād?'  
*You come is-it-not?'*

Gōvind,—'Hond, agitēn māy-avvā guḍasān lēdu. Dān apaṇi lyāk  
*Gōvind,— 'Yes, but my-mother at-home is-not. Her permission not-being*  
 heḷḷ ottu? Adi guḍasak vaśin baḷak nānu aḍigi ostān. Avva  
*how shall-come? She house-to having-come after I asking come. Mama*  
 olike pōnāvaḍ, "guḍas tiḍisi ekkadū pō-vadd"-aṇṭ nāke apaṇi keśaḍāyi.'  
*out while-going, "house leaving elsewhere do-not-go"-saying to-me order has-made.'*

Raṅg, — 'Miy-avv yāvaḍ ostāyi ēmō; hint poddak and āṭ oḷe  
*Raṅg,— 'Your-mother when comes what; so-much time-to there play good*  
 bārak vaśūṇ; nāmu lagu pōtēn chaludu; nānu avāḍ pōtudaṭi;  
*height-to may-have-come; we soon if-go good-is; I then-only going-was;*  
 agitēn, "pōnāvaḍ natt odar"-aṇṭu nivvu monnā śēppindaḍiśind nitt  
*but, "while-going me call"-so you day-before-yesterday since-had-told you*  
 odarag osti; niki osand manasā lyākuḍtēn nā nanantak pōtānu.'  
*to-call I-came; to-you coming-of mind if-is-not I for-myself will-go.'*

Gōvind,—'Raṅgā, nivvu hiḷḷ kōsand chaluva? jarā nichḷ, māy-avva  
*Gōvind,— 'Raṅg, you so doing proper? a-bit stop, my-mother*  
 ivuḍ osan.'  
*now will-come.'*

Raṅg,— 'Miy-avv end pōḍāyi?'  
*Raṅg,— 'Your-mother where has-gone?'*

Gōvind,—‘Mā sinavv kūtra meyanān chalū lēdu; dāt mātālāḍas pōḍāyi.’

Gōvind,—‘*My aunt’s daughter body-in good is-not; her to-inquire is-gone.*’

Raṅg,—‘Haḷḷagitēn ād-ēm lagg ostāyi? andu nāl gaḷagalā kusarbaḍi,

Raṅg,—‘*Thus-being-if she-what soon comes? there four ghaṭikās sitting,*

dan-paini vasan; dan-nuṭi nīvvu kusarbaḍu, nānu pōtānu. I podd  
*that-on may-come; therefore you sit, I go. This of-time*

āt ole chamat agatāyi.’

*play very interesting is.*’

### FREE TRANSLATION OF THE FOREGOING.

A boy named Raṅg says to Gōvind,—‘Gōvind, many boys have gone to play at bat and ball on the sandy plain on the yonder bank of the river. I too am going thither. You also do the same. Do you?’

Gōvind,—‘Yes, but my mother is not at home. How shall I come without her leave? On her returning home, I shall ask her permission and go. While going out my mother has warned me not to leave home and go out elsewhere.’

Raṅg,—‘Who knows when your mother returns? By that time, the play may be at its height. The sooner we go, the better. I was to go long ago, but as you asked me the other day to call upon you while going, I am here to take you with me. If you have no wish for it, I will go by myself.’

Gōvind,—‘Raṅg, is it proper on your part to do so? Wait a bit; my mother will come presently.’

Raṅg,—‘Where is your mother gone?’

Gōvind,—‘My aunt’s daughter is ill; so she is gone to inquire after her health.’

Raṅg,—‘Well then, she is not likely to return soon. She will sit there for four *ghaṭikās* and then return. Therefore, you sit and I leave. To-day’s play is very interesting.’

## VADARĪ.

Vadārī is the dialect of a wandering tribe of quarry men in the Bombay Presidency, the Berars and other districts. The number of speakers has been estimated as follows for the purposes of this survey:—

Thana . . . . .	700
Ahmednagar . . . . .	100
Poona' . . . . .	450
Sholapur . . . . .	4,500
Satara . . . . .	1,200
State Aundh . . . . .	260
Belgaum . . . . .	6,100
Kolhapur . . . . .	350
Southern Marāṭhā Jaghirs . . . . .	1,000
Bijapur . . . . .	11,000
<hr/>	
TOTAL BOMBAY PRESIDENCY .	25,660
Amraoti . . . . .	600
Akola . . . . .	289
Buldana . . . . .	550
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TOTAL BERAR .	1,439
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GRAND TOTAL .	27,099
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At the last Census of 1901 no speakers were returned from Berar. The figures from other districts were as follows:—

Bombay Presidency . . . . .	2,736
Thana . . . . .	36
Ahmednagar . . . . .	698
Khandesh . . . . .	30
Nasik . . . . .	63
Poona . . . . .	774
Satara . . . . .	468
Sholapur . . . . .	260
Belgaum . . . . .	207
Bijapur . . . . .	62
Dharwar . . . . .	42
Kanara . . . . .	42
Kolaba . . . . .	13
Akalkot . . . . .	17
Bhor . . . . .	6
Satara Agency . . . . .	68
Hyderabad . . . . .	940
Travancore . . . . .	134
<hr/>	
TOTAL .	3,860
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The greatest numbers of speakers have been reported from Bijapur, Belgaum and Sholapur. The specimens received from those districts represent a form of speech which is essentially the same everywhere and only differs in unimportant details. The materials printed below will show that the dialect is simply vulgar Telugu, and it will be sufficient to draw attention to some details.



An *ā* is often substituted for *ō* in postpositions such as *lā* or *lō*, in; *tā*, with. Instead of *lā* we also find *lyā*, and *ā* and *yā* are also often interchangeable. Thus, *uṇḍānu* and *uṇḍyānu*, I am.

*E* usually becomes *i* in *nīnu*, I; *mīnu*, we.

*K* and *g* are often interchanged after vowels and nasal sounds. Thus, *oka* and *oga*, one; *inkā* and *ingā*, and.

*Ch* is usually pronounced as *ś*; thus, *śēśi* and *chēśi*, having done. Compare Dāsari.

Note also forms such as *i* instead of *iyyi*, give; *nū* and *nūvu* instead of *nīvu*, thou; *raṇḍu*, *ronḍu*, and *reṇḍu*, two; *yēḍu* and *yōḍu*, seven; *yeṇḍi* instead of *veṇḍi*, silver, and so on.

The inflexion of nouns and pronouns is regular. The dative is, however, sometimes used instead of the accusative. Note also the common ablative suffix *inda*. Compare Kanarese. Forms such as *nīnu*, I; *mīnu*, we; *nūvu* and *nū*, thou, have already been mentioned.

The various tenses of verbs are formed as in ordinary Telugu. The personal suffixes are, as is also the case in other connected forms of the language, usually omitted in the first and third persons singular. Thus, *uṇṭi*, I was; *chēse*, Standard *chēsenu*, he, she, it, did. The final *e* of the latter form is usually replaced by *ya* or *yā*, and forms such as *cheppya*, he said; *uṇḍyā*, he was, are the regular representatives of the third person singular of the past tense. In Sholapur, however, the regular form ending in *e* is more frequently used.

In the pluperfect we find forms such *mattuṇṭi* and *mattiṇṭi*, i.e., *matti-uṇṭi*, I had struck.

The negative verb is regular. Note, however, forms such as *pō-vallaḍu*, he did not go; *iyya-vallaru*, they did not give. Compare the Standard auxiliary *valayuta*, to be wanted, to be necessary.

Other details will be ascertained from the specimens which follow. The first is a version of the Parable of the Prodigal Son from Bijapur. The second is the beginning of another version received from Belgaum, and the third is a popular tale from Sholapur.

[ No. 85.]

## DRAVIDIAN FAMILY.

TELUGU.

## SPECIMEN I.

VADARĪ DIALECT.

(DISTRICT BIJAPUR.

Oka manaśi-ki iddaru kodakalu unnāru. Inkā chinna koḍuku vāri-lō  
*One man-to two sons were. And small son them-in*  
 tana ayyā-ku anyā, 'ayyā, nā pāla-ku vaohchina saṁsāra nāku-i.'  
*his father-to said, 'father, my share-to having-come property me-to-give.'*  
 Inkā vāḍu tana saṁsāra pañch-ichcha. Inkā shanā dinīlu  
*And he his property dividing-gave. And many days*  
 āyi-nda-lēdu chinnavāḍu kudyas-kinya inkā dūra dēsāniki pōyā,  
*having-become-were-not the-small-one collected and far country-to went,*  
 inkā āḍa tana badaku durguṇam sarpu-kinya. Inkā vāḍu antā  
*and there his property in-evil-ways spent. And he all*  
 kharchis-kinya, ā rājama-nā pedda karu paḍya, inkā āḍi-ki kaḍamu  
*spent, that country-in big famine fell, and him-to distress*  
 paḍya. Inkā vāḍu pōyi ā dēsā-nā okka manisi daggara nilsya.  
*fell. And he having-gone that country-in one man near stayed.*  
 Inkā vāḍu tana pandulu mēpaśyānki śena-ku aṁsya. Inkā, 'pandulu  
*And he his swine to-feed field-to sent. And, 'swine*  
 tiṇḍadi, nāku śikkite, poṭṭu-tōṭi nā khushilē kaḍupu niṇḍat-unḍyā.'  
*are-eating, me-to if-were-got, husk-with my gladly belly filling-was.'*  
 Inkā vāni-ki yevaru iyya-lēdu. Inkā vān painā yichchara-ku  
*And him-to anybody gave-not. And his body sense-to*  
 vachchin-anakā vāḍu anyā, 'mā abban daggara yento-māndi kulivāṇḍlu  
*having-come-after he said, 'our father near how-many-persons servant's*  
 tana kaḍupu niñchi-kōni rotya nilist-unḍi, inkā nēnu ākali-gōni sastānu.  
*their belly having-filled bread spared, and I hunger-with die.*  
 Nēnu lēchi nā yabbana daggara pōtānu, inkā vāniki cheputānu,  
*I having-arisen my father's near will-go, and him-to will-say,*  
 "ayyā, nī-mundara Dēvara mundara nēnu pāpam chēsīṇṭi. Nī koḍaku  
*"O-father, thee-before God before I sin have-done. Thy son*  
 anavāniki nī-mundalā nā yōgyam lēdu. Okka kulivavāṇi samānam nannu  
*to-call-myself thy-presence-in my fitness is-not. One servant-of like me*  
 petṭa-kō." Inkā vāḍu lēsi ayyā-daggiri vaohcha. Ayitō vāḍu ingā dūram.  
*put." And he having-arisen father-near came. But he still far*

unḍa-gāṇē vān-ayyā vāniki suśināḍu, inkā kaḷakaḷa vachohi ingā pāryā, ingā  
*being-when his-father him-to saw, and pity having-come still ran, and*  
 pōyi meḍa-ku paḍya, ingā muddu peṭṭya. Vāni koḍaku vāni śeppya, 'ayyā,  
*having-gone neck-to fell, and kiss put. His son him said, 'father,*  
 nī-mundara Dēvara-mundara nēnu pāpam chēśiṇṭi. Ni koḍuku anavāniki  
*of-thee-before God-of-before I sin have-done. Thy son to-call-myself*  
 nī-mundalā nā yōgyam lēdu.' Ayitē ayyā tana manasala-ku śeppya, 'mañchidi  
*thy-presence-in my fitness is-not.' But the-father his men-to said, 'good*  
 aṅgi yat-kōni daṇḍi ingā vāni-minda yiyaṇḍi. Vāni ohēyi-nā uṅgaram yiyaṇḍi,  
*cloth having-taken come and him-on give. His hand-on ring give,*  
 ingā vāni kāl-lā cheppulu yiyaṇḍi. Ingā manamu andarū tini ānandam-  
*and his foot-on shoes give. And we all having-eaten merry-*  
 audāmu. Antē nā koḍaku sachchiṇḍe, tiragi ippaḍu badaki vachcha; vāḍu  
*shall-become. Because my son had-died, and now alive came; he*  
 pōyinavāḍu, ohikke.' Ingā vāriki andariki sukham anubhaviñchidāniki  
*who-had-gone, was-found.' And them-to all-to happiness to-enjoy*  
 sūrū chēsiri.  
*beginning they-made.*

Ippaḍu vāni pedda koḍuku śēna-lō unḍe. Ingā vāḍu illu-saniyam vachchi  
*This-time his big son field-in was. And he house-near having-come*  
 aḍēdi udēdi inya. Ingā vāḍu tana aḷu-manuśhiyanna piliśya ingā, 'idā yōmu  
*dancing music heard. And he his servant called and, 'here what*  
 naḍisinādi?' aḍigya. Ingā vāḍu vānik-anya, 'nī tammudū vachchināḍu. Inkā  
*is-going-on?' asked. And he him-to-said, 'thy younger-brother has-come. And*  
 mi ayyā kuḍupu yesināḍu, yenduk-antē, vāḍu sukham-nā illu-ku vachcha.  
*your father feast has-served, why-if-said, he happily house-to came.*  
 Inkā vāḍu kōpaniki vachcha inkā vāḍu ian-lō pō-vallaḍu. Anduku vāri-bbaḍu  
*And he anger-to came and he house-in went-not. Therefore their-father*  
 ill-iḍisi yela-paṭiki vachcha, inkā vāniki ohētulu jōḍisya Inkā vāḍu tirigi  
*house-leaving outside-to came, and him-to hands folded. And he again*  
 mātl-āḍisya tana ayyāku śeppe, 'suḍu, inn-eṇḍlu nī-vadda duḍastānu; nēnu  
*said his father-to said, 'lo, so-many-years thee-with I-served; I*  
 yannaḍu nī māt mira-lēdu. Yetṭi nā genelku sukham paḍadaniki vakkati  
*erer thy command broke-not. Still my friends-with merry to-become one*  
 gōre-pilla suddham iyya-lēdu. Ayitē ni koḍuku raṇḍala guḍā antā pāḍa-chēsi  
*kid even gavest-not. But thy son harlots with all waste-having-made*  
 daṅgā kuḍu istivi.' Inkā vāḍu vāniki cheppe, 'nī yappaḍiki nā-vattā unḍāvu,  
*coming-on feast gavest.' And he him-to said, 'thou always me-with art,*  
 inkā nā-vattā antā unḍid-antā nīdi. Nī tammudū sachchinavāḍu, tirigi badaki  
*and me-with all being-all thine. Thy brother who-had-died, again alive*  
 vachche; pōyināḍu, tirigi śikke; dāni kōśāniki sukham paḍajedi  
*came; he-who-was-dead, again was-found; that-of reason-for happiness to-become*  
 ānandam paḍajedi yōgyam.'  
*joy to-become proper.'*

[No. 86.]

## DRAVIDIAN FAMILY.

TELUGU.

## SPECIMEN II.

VADARĪ DIALECT.

(DISTRICT BELGAUM.)

Ogānigogāḍ manīṣigi iddar moga-biḷḷu uṇḍri. Vāridāṇṭlene śinnā kodaku  
*A-certain man-to two sons were. Them-among youngest son*  
 abbaniki anyā, ‘abbā, nī jingandi nāk vachchayā pālu nāk iyi.’ Abbāḍ  
*father-to said, ‘father, your property-of me-to coming share me-to give.’ Father*  
 vāridāṇṭlene tan jingi pañchichyā. Śinnā kodaku tan pāl tis-kōni  
*them-among his property having-divided-gave. Youngest son his share taking*  
 dūrāma dēsamk poyyi śannāl kāle; antaṭlūnē vāḍu dund-ayyi  
*far country-to having-gone many-days had-not-been; meantime he luxury-becoming*  
 tan āstā pāḍalōpyā. Vāḍu hiḷḷ sēsina mōḍā ā bhūmi-nōnā peddā  
*his estate wasted. He so having-made after that land-in mighty*  
 karav paḍi vānki baḍatān vachyā. Vāḍu ā bhūmi-lyā oga manīṣi deggārā  
*famine falling him-to poverty came. He that land-in one man-of near*  
 tsākari nilaśyā. I manīṣi vāni pandal mēpēdanki tan śēnakk amaśyā. Anda  
*service stood. This man him swine to-feed his field-to sent. There*  
 ākal-gōni bhauḷki-vachchi pandi tinē poṭṭu suddā tini kaḍapō  
*being-hungry pangs-coming swine eating husk even having-eaten stomach*  
 niñchikaṇṭ-uṇḍyā. Āte avanki yavvan-nuṇṭi ēmi śikt-uṇḍlē. Hiḷḷā konnāl  
*was-filling. But him-to anyone-by anything was-not-found. So a-few-days*  
 pō, onkāṭi mātādi nipp-ayyi vāḍu tan mansa-lā anyā, ‘mabbāni  
*passed, former state memory-becoming he his mind-in said, ‘my-father-of*  
 attā entā tsākri-mandki kaḍap-niṇḍi sāl-ayyindākā kūḍ śikktadi. Āte  
*near so-many servants-to stomach-filling so-as-to-be-enough food is-found. But*  
 inda ninantka ākal-gōni sachchayānu. Ninu lēsi mabbantika poyyi aṇṭi,  
*here (I)for-myself being-hungry die. I rising my-father-near going said,*  
 “abbā, nīnu dyāvārā pāpāmu abbāni pāpāmu kāṭikuṇṭi. Ninu nī kodak  
*‘father, I God-of sin father-of sin got-tied-to-myself. I your son*  
 an-kōni aniskēne taḷallē. Nana oga tsākri-maṇīṣi lyāk nī-yattā poṭṭi-kō.”’  
*calling-myself to-be-called am-not-fit. Me one servant like of-you-near keep.”’*  
 Vāḍu andanuṇṭi lēsi tan abbāntika poyatappad, abbāḍ dūrām-nuṇṭi vāni sūsi  
*He thence rising his father-near while-going, father distance-from him seeing*  
 kaḷakaḷā-ayyi pūri-poyyi tekkyāsi mudd iohyā. Amidā kodak abbanigi anyā,  
*pity-becoming running-going embracing kiss gave. Then son father-to said,*

‘abbā, ninu dyāvārā mundārā nī mundārā tapp śōśaṇān. Nan nī  
*‘father, I God-of before your before fault have-committed. Me your*  
 kodak an-kōni pila-vadd.’ Dīnki abbād tan tsākri-mand-ki anyā, ‘mañchi battālu  
*son calling don’t-call.’ To-it father his servants-to said, ‘best dress*  
 etakōchi nā kodk-k kappu; boṭṭa-lā uṅgarā eyyi; kāl-lā pāpāś eyyi;  
*having-brought my son-to put-on; finger-in ring put; feet-in shoes put;*  
 vaṇṭā tayār śaiyyi; mīmu tini santōś ātāmu. Yāl-aṇṭi i  
*dinner preparation make; we having-eaten merry shall-become. Because this*  
 nā kodaku sachchinde, tirigi jivam vachchayā; tabs-konḍyā, śikkyā.’ Dīni inī  
*my son was-dead, again live came; was-lost, is-found.’ This hearing*  
 andāru santōś-airi.  
*all glad-became.*

[ No. 87.]

## DRAVIDIAN FAMILY.

TELUGU.

## SPECIMEN III.

VADARĪ DIALECT.

(DISTRICT SHOLAPUR.)

Paḷasagāṁ anka oka ūru unde. Andu vagaḍu banda-kōraḍu unde.  
*Paḷasagāṁ called one village was. There one bandy-carrier was.*

Vāniki iddaru koḍakulu undri. Vagani pēru Khaṇḍerāo iṅgōgani pēru Yeśa-  
*Him-to two sons were. One-of name Khaṇḍerāo other-of name Yeśa-*  
*vanta-rāo. Vāni-daggyarā aṭalane reṇḍu mañchi gurrālu unde. Oga gurram*  
*raṇṭrāo. Hi u-near also two good horses were. One horse-of*  
*pēru. Khaṇḍerāo, iṅgōga gurram pēru Yeśavantarāo. Ā banda-kōraḍu*  
*name Khaṇḍerāo, other horse-of name Yaṣṇṭrāo. That bandy-carrier*  
*tsachohi pōin-ankā vāni ālu gurrālu taḷagar-la dāchi peṭṭe, \*i gurrālu*  
*having-died gone-after his wife horses cellar-in hiding kept, these horses*  
*vāri nadarī-ka paḍaniyye-lēdu. Biḷḷu peldavār aiṇ-akkā amma-ka yarkā*  
*their sight-to to-come-allowed-not. Boys grown-up becoming-when mother-to known*  
*lēndi vāru taḷagara tērasiri. Appuḍu ā gurrālu vāru sūsiri. Vāru āniri, 'mēmu*  
*not-being they cellar opened. Then those horses they saw. They said, 'we*  
*gurra-mīda kusuntām.' Amma vadd-ane, yenduk-aṇṭē, 'mandi sūsiraṇṭē mimmu-*  
*horse-on will-sit.' The-mother objected, why?-saying, 'men see-if you-*  
*lā motti gurrāla yetakā pōyaru.' Biḷḷ-ēmi inaka pōyiri. Vāru*  
*to killing horses taking will-go.' Boys-anything not-hearing went. They*  
*dāni-minda kusiṇḍri. Vāru chellelu ūri-ki pōyiri. Ī mañchi gurrālu*  
*them-on sat. They sister-of village-to went. These good horses*  
*vāri bāmardi sūse, appuḍu vāni kaḍupu-lā kalpana vaache. Vāni-*  
*their brother-in-law saw, then his belly-in thought came. Him-*  
*ki dōse, 'vāri-ki gurrālu aṇṭaniya-rādu.' Āṅkā vāḍu i*  
*to it-appeared, 'them-to horses touch-to-let-is-not-proper.' Then he these*  
*biḷḷani sarāi tāpi dhundu chōse. Aṇṭē vāḍu rāju-tāṭā pōye*  
*boys liquor having-caused-to-drink intoxicated made. So he king-near went*  
*iṅgā ane, 'vārini mottēsi gurrālu yetakā pō.' Vāri chellela-*  
*and said, 'them having-caused-to-be-killed horses taking go.' Their sister-*  
*ku idi tolso. Āṅkā chellelu ā biḷḷani gurram-mīda kusana-peṭṭe,*  
*to this was-known. And the-sister those boys horse-on riding-put.*

Paḍer-aṅgā dārama-tā gachehi kaṭṭe. Ā gurrālani iḍiohi-poṭṭiri. Āpata-  
*Might-fall-so rope-with tight tied. Those horses let-loose. Running-*  
 āpata vāru ūri-ki pōyiri. Ā gurrālu ā biḷḷani batakapise.  
*running they village-to went. Those horses those boys saved.*

### FREE TRANSLATION OF THE FOREGOING.

In the village Paḷasagāṇ there was a bandy-carrier who had two sons, called Khaṇḍerāo and Yaśvantrāo. He also had two horses. Their names were likewise Khaṇḍerāo and Yaśvantrāo. When the carrier died his wife kept the horses hidden in the cellar and did not allow the boys to see them. When the boys had grown up they once opened the cellar without letting their mother know it, and saw the horses. They wished to ride on them, but the mother objected, because the people who might see them would kill them and take the horses. The boys did not listen to that, but took the horses and rode off to their sister's village. On seeing those good horses evil thoughts entered their brother-in-law's heart. He thought, 'it is not meet to let them keep those horses.' So he gave them to drink and made them drunk, and then he went to the King and said, 'let them be killed and take the horses away. This design became known to the sister. She put the boys on horseback, and tied them on well with ropes in order that they should not tumble off. So they let the horses loose and they galloped home. The horses thus saved the boys.

One thousand speakers of Vaḍari have also been reported from the Southern Marāṭhā Jaghirs. Specimens have been received from the Jamkhandi State and from Ramdrug.

The Vaḍari of the Jamkhandi State is identical with the dialect spoken in Bijapur, Belgaum, and Sholapur, as will be seen from the short specimen which follows.

[No. 88.]

## DRAVIDIAN FAMILY.

TELUGU.

VADARĪ DIALECT.

(JAMKHANDI STATE.)

Ilanē oga dorā undyā. Vāniki aida-māndi āṇḍl-undri. Vāni-ki musilōdu  
*So one king was. Him-to fire-persons wives-were. Him-to old-man*  
 āyitē-suddā maga-biḷḷu ēmi lēk-undyā. Oga dinamū vāḍu tanā āla-nō-niḍidi  
*bring-even son-child any not-was. One day he his wives-in-from*  
 oga-ogatini phalisi-kinya, vāri-ki māṭlu ādya, 'nū nā dayadinda i sukumu  
*one-one called, them-to words said, 'thou my mercy-from this happiness*  
 kuḍiśyāva ēme Dyāvāra dayadinda kuḍiśyāva?' Dāni-ki nalugu-man li āṇḍlu  
*enjoyest or God's mercy-from enjoyest?' That-to four-persons wives*  
 anniri, 'nī dayadinda kuḍisāmu.' Appuḍu vāni-ki santōsh-āyi  
*said, 'thy mercy-from enjoy.' Then him-to satisfaction-having-come*  
 hālāmu vastāmu ichchya. Enakasari aīdnē āl-ni phalisi-kinya, dāni-ki  
*many ornaments gave. Afterwards fifth-also wife having-called, her-to*  
 idē adigyā. Adi anyā, 'Dyāvāru ichchināya-akhani i sukumu  
*this-even asked. She said, 'God given-because this luck*  
 nī-ku vachanāyi, ā kāraṇāma-niṇṭi nī dayadinda kaḍā Dyāvāra  
*thee-to has-come, that reason-for thy mercy-from and God's*  
 'dayadinda kuḍiśyānu.' I māṭa ini dorā sitta-āyā, dāni mai-  
*mercy-from I-enjoy.' This word having-heard king angry-got, her body-*  
 mīdiṭidi vastāmu sīrāmu kubasāmu nābisi-kinya, dāni-ki paḍikyā kaḍiśyā,  
*what-was-on ornaments sari choli having-taken-off, her-to short-cloth left,*  
 peddā airānaku aniśya. Andu og-gudasā kaṭṭi peṭṭya. Apḍu ādi  
*big forest-to sent. There one-cottage having-built put. Then she*  
 mūnelli dimmāsi undyā. Ādā ādi maga-biḍāni khanyā. I suddi  
*three-months pregnant was. There she son-child got. This news*  
 ini dorā santōshamu āyā. Dāni tirigi araila-ku sechhibiśya.  
*having-heard the-king happy became. Her back palace-to brought.*  
 'Idi mundarā annellā Dyāvāra dayadinda i sukumu kharēmu. Vāni  
*'This formerly said-as God's mercy-from this happiness indeed. His*  
 mukkāṭā mādi paḍ-emu. Illā anya jīmāma-ku haḷālyā. Tanā  
*face-in ours worth-what.' So said the-heart-to was-touched. His*  
 peddastanamu sokku uḍiśā kaḍā Dyāvāra peddastanamu anyadaniki aṇṭyā.  
*greatness-of pride gave-up and God's greatness to-praise began.*



## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had five wives. Though he was already an old man he had no male issue. One day he called his wives and asked them separately through whose mercy they enjoyed happiness. The four oldest ones said, 'through your mercy.' He was pleased and gave them many trinkets. Then he also called his youngest wife and put the same question to her. She said, 'God has given this happiness to you, and therefore I can thank God and you for it.' On hearing this the king got angry and took her ornaments, her *sārī* and her *chōlī* from her, gave her one small cloth and sent her into a big forest. There he built a cottage and put her therein. Then she was pregnant for three months, and gave birth to a son. When the king heard the news he became happy and fetched her back to his palace. Said he, 'what she formerly told me, that I owe my happiness to God, is true. What is the worth of our things before Him?' So he left off the pride in his own greatness and began to praise God's greatness.

The specimens received from the Ramdrug State are very corrupt. The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the dialect is in reality identical with that illustrated in the preceding pages.

[No. 89.]

## DRAVIDIAN FAMILY.

TELUGU.

VADARĪ DIALECT.

(RAMDRUG STATE.)

Vag-ayā-ku idar pillāru uṇḍari. Vāni-tā chinna pillā ayā-ku  
*One-father-to two sons were. Them-in the-younger son father-to*  
 cheppindi, 'i jindagāni-lē pāl nā-ku iyālu.' Illā anyanakā pāl yēsi  
*said 'this property-in share me-to give.' So saying-after share making*  
 ichyā. Yannāl-mundarā chinna pillā antārē tis-kēni dūram dēsam-ko yaḷḷi  
*gave. Some-days-after the-small son all taking far country-to starting*  
 pō, and pōi-kyāśi duḍ-antā manasa-kochilā antā pāḍa-sēsā. Ā  
*went, there having-gone money-all riotously all squandered. That*  
 dēsam-ko karaū padyā, vāḍu kharchi-ge lēk-uṇḍyā, akanne nirachyā.  
*country-to famine fell, he spending-for wanting-was, in-want fell.*  
 Ā dēsam-madilyā kuḍa-kēni ā grihasthaḍu peṭṭikuṇḍu tanna śēna-ku  
*That country-inhabitant joining that householder employed his field-to*  
 pandala kāśadāna-ke peṭṭiḍāḍu.  
*swine feeding-for employed.*

As will be seen from the table on p. 607, Vadarī is also to some extent spoken in other districts in the Bombay Presidency. No specimens have been forwarded for the purposes of this Survey. There is, however, no reason for supposing that the dialect is different from that illustrated in the preceding pages. A similar remark holds good with regard to the speakers of Vadarī returned from Hyderabad and Travancore at the last Census.

Vadarī is also found in Berar, but the number of speakers is everywhere small and no separate figures were returned in the last Census of 1901. There are, of course, local variations in the dialect. They are, however, of small importance, and it will be sufficient to give the beginning of the Parable of the Prodigal Son in the Vadarī of Akola in order to show that the Vadarī of Berar is of the same kind as the Vadarī of the Bombay Presidency. The pronoun 'I' is *nēnu*, and forms such as *chēsīnānu*, I did; *pōiṇḍu*, he went, are quite common. Note also *mana* for Standard *tana*, own, his; *iyāra*, give.

[ No. 90.]

## DRAVIDIAN FAMILY.

TELUGU.

VADARĪ DIALECT.

(DISTRICT AKOLA.)

Vakkā mansi-ki iddar koḍakulu unḍri. Yē-mē śinā koḍaku  
*One man-to two boys were. Them-in the-youngest boy*  
 abbāni anyā, ‘abbā, ēdannā tōlīdamaḍidi pālu nāku vachchēdi adi iyāva.’  
*father-to said, ‘father, whatever property-of share me-to coming that give.’*  
 Maralā āḍu vāni-ki paisā pañchi ichiṇḍu. Maralā tōḍyam dināla-kindā  
*And he him-to money dividing gave. And few days-after*  
 chinnā koḍaku antā jamā-jēs-kōni dūram dēśam pōiṇḍu. Inkā  
*the-younger son all together-having-made far country went. And*  
 akkadā paisā yēgar-kōṭṭi-kōni naḍas-kōni manadi paisā yēgar-kōṭṭiṇḍu.  
*there money spent-having-made having-behaved his-own money spent-made.*  
 Maralā āḍu antā yēgar-kōṭṭin-ankā ā dēśam-lā poddā karū paḍenu.  
*And he all squandering-after that country-in big famine fell.*  
 Andu-kōrānke āniki chintā paḍinadi. Maralā vāḍu ā dēśam-lā vakkā  
*Therefore him-to anxiety fell. Then he that country-in one*  
 kōmatōḍu deggarā pōi unnāḍu. Vāḍu maralā vāniki pandulu mōpedanki  
*inhabitant near having-gone was. He then him swine feeding-for*  
 mana śēna-lā pampiñchiṇḍu. Maralā pandulu ēdannā tiṇṭā unṭ-unḍri dāni-  
*his field-in sent. Then swine whatever eating were that-*  
 mida vāḍu mana poṭṭā nimpālē iṭṭā vāniki anpiñchiṇḍi. Inkā yēvara-nnā  
*on he his belly to-fill so him-to appeared. And anybody*  
 vāniki yēma-nnā iya-lēdu. Maralā vāḍu śudi-midā vachchi cheppiṇḍu, ‘nā  
*him-to anything gave-not. Then he sense-on having-come said, ‘my*  
 .abbā-tā yentā kulyōnki kaḍapu-niṇḍa rōṭyā unnadi, maralā nēnu  
*father-with how-many servants-to belly-from bread is, and I*  
 ākalu-gōni sastānu. Nēnu lēsi nā abbā-dikku pōyēnu inkā āni-ki  
*hungering die. I having-arisen my father-near may-go and him-to*  
 cheppēnu, “yē abbā, nēnu Īśvaruni viruddha inkā nī muṅgaṭā pāpam  
*may-say, “O father, I God-of against and thee before sin*  
 jēsinānu. Ippaḍa-sandi nī koḍaku anadanki nēnu sādāyaḍu lēnu. Mana vakkā  
*did. Now-from thy son to-say I fit am-not. Your-own one*  
 kulyōna-lekkā nāku unachu.”’  
*servant-like me keep.”’*

## BRĀHŪĪ.

The bulk of the speakers of Brāhūī are found in the Sarawan and Jhalawan Provinces of Baluchistan. Some 40,000 speakers have also been returned from Sind in the Bombay Presidency, and a short account of the language will be given in the ensuing pages.

According to Dr. Trumpp, Brāhūī or Birāhūī is the correct form of the name which the people use to denote themselves. In Sind we find  
 Name of the Language. Birūhī or Birōhī, or, with the addition of the common suffix *kī*, Brōhki. We do not know anything about the etymology or original meaning of the word Brāhūī. According to Mr. Masson, the language is also called Kūr Gāllī.

The home of the Brāhūīs is the mountainous regions in Eastern Baluchistan and the neighbouring districts of Sind. They are much split up into  
 Area within which spoken. small tribes, on account of the difficulty of access to their homes in the mountains. It is only in the provinces of Sarawan and Jhalawan and in the south-east, so far as Kuch in Makran, that we find them together in greater Tūmāns, *i.e.*, tent-villages. They also apparently avoid the plains where the Balōchī reside.

The Brāhūīs maintain that they are the original inhabitants of Baluchistan. The Persians must, however, have invaded the country at a very early date. The cultivating class in the middle and westerly parts of the Khanat of Kalat are at the present day the Tājiks whose mother-tongue is Persian. The Jats have occupied the south-east of the Khanat, the province of Las with the plains extending towards the Indus, and almost the whole province of Kachh Gandava. The last settlers were the Balōchī who came from the south-west. They were not able to dislodge the Brāhūīs from the mountains, and they therefore took possession of the north-east and of the tract between Sind and Kachh Gandava. The Brāhūīs are, however, still considered as the dominant race.

We do not know anything about the existence of dialects in Brāhūī. Specimens  
 Dialects. have been received from Kalat and from the adjoining districts of Sind, and they all represent the same form of speech, with very slight differences in pronunciation.

No census has ever been taken of the whole of Baluchistan. I am, however, able,  
 Number of speakers. through the kindness of the Agent to the Governor General, to give the following estimates of the number of speakers of

Brāhūī in that area:—

Kalat, Sarawan Country	.	.	.	.	.	.	.	.	.	.	25,000
" Jhalawan Country	.	.	.	.	.	.	.	.	.	.	100,000
Southern Baluchistan, Las Bela and Levy tracts	.	.	.	.	.	.	.	.	.	.	2,500
" " His Highness the Khan's lands	.	.	.	.	.	.	.	.	.	.	500
Chagai Agency	.	.	.	.	.	.	.	.	.	.	1,500
TOTAL										.	129,500

The estimates given for the number of speakers of Brāhūī in the Bombay Presidency, which are based on the figures of the Census of 1891, are as follows:—

Karachi	.	.	.	.	.	.	.	.	.	.	10,000
Shikarpur	.	.	.	.	.	.	.	.	.	.	20,000
Upper Sind Frontier	.	.	.	.	.	.	.	.	.	.	6,000
TOTAL										.	36,000

The total number of speakers of Brāhūi, as estimated for this Survey, is therefore as follows:—

Baluchistan . . . . .	129,500
Bombay Presidency . . . . .	36,000
	<hr/>
TOTAL . . . . .	165,500

If we compare these figures with those recorded for Brāhūi in the Census of 1901, we are met by the difficulty that no language census was then taken of the greater part of Baluchistan, and that hence only 645 speakers of the language are shown in the tables for that area. Excluding Bombay, 46 speakers were found in other parts of India, all of whom hailed from the North-West Frontier Province, except one who had journeyed for his country's good to the Andamans. The 1901 Bombay figures are as follows. They show a considerable increase over those given above:—

Karachi . . . . .	19,023
Hyderabad (Sind) . . . . .	1,498
Shikarpur . . . . .	15,197
Thar and Parkar . . . . .	448
Upper Sind Frontier . . . . .	10,871
Khairpur . . . . .	861
	<hr/>
TOTAL . . . . .	47,898

The total figures for all India according to the Census of 1901 are therefore as follows:—

Bombay Presidency . . . . .	47,898
Baluchistan . . . . .	645
Elsewhere in India . . . . .	46
	<hr/>
TOTAL . . . . .	48,589

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AVERY, JOHN,—*The Brahui Language. The American Antiquarian and Oriental Journal, Vol. ix, 1887, pp. 189 and f.*

Brāhūī has no written literature, and no portion of the Bible seems to have been translated into it. Alla Bux<sup>1</sup> and Captain Nicolson made use of the Persian alphabet for Brāhūī. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trumpp, and this improved system has been adopted in the ensuing pages.

The various letters are, in most cases, pronounced as in Hindōstānī, and it will therefore be sufficient to make but few remarks on Brāhūī pronunciation.

The vowels *e* and *o* are both short and long, but it is not always possible from the sources available to distinguish between the two sounds. *E* is sometimes interchangeable with *i*, and *o* with *u*; thus, *khalāteaf* and *khalātiaf*, with stones; *uf* and *ol*, I am.

The diphthongs *ai* and *au* are of frequent occurrence, mostly, however, in borrowed words.

Of other vowels Brāhūī possesses *a*, *ā*, *i*, *ī*, *u*, and *ū*.

A final consonant is often followed by a short vowel sound, as is also the case in other Dravidian languages. The short vowel is usually written *e*, but sometimes also *u*. Thus, *nan* and *nane*, we; *nuu* and *nuuu*, you. The use of the short vowel in such cases is especially common in the Upper Sind Frontier district.

Similarly we also find a short vowel, usually *i* or *e*, inserted between concurrent consonants. Thus, *ōfk* and *ōfik*, they.

On the other hand, we sometimes find contracted forms, especially in Karachi. Thus, *antak* for *antae-ki*, because; *hākīmā* for *hākīmāe*, to the magistrate; *gaṛrī-s*, i.e., *gaṛrī-os*, a bundle.

The gutturals, palatals, cerebrals, and dentals are the same as in Hindōstānī. In this connexion we should note that Brāhūī makes an extensive use of aspirated letters, just as is the case in Kurukh. Aspirated letters are, however, also freely used in dialects of other Dravidian languages.

The cerebral *ḍ* is interchangeable with *ṛ*. In Karachi, however, no *ṛ* seems to occur, the dental *r* being used instead. *ḍ* and *ṛ* also interchange with *d* in demonstrative pronouns. Thus, *ōḍe*, *ōḍe*, and *ōṛe*, him.

The dental *n* is also written before gutturals, palatals, and cerebrals. I have in the specimens followed Dr. Trumpp and transliterated *n* throughout. There can, however, be no doubt that *n* is, in such cases, written instead of the different class nasals, and I have transliterated accordingly in the list of words. An *n* is often added after final vowels in Karachi. Thus, *ōṭin* and *ōṭe*, to them; *kin* and *kī*, for.

Of *s*-sounds Brāhūī possesses a hard dental *s*, a soft *z*, and a hard cerebral *sh*.

The semi-vowels *y*, *r*, *l*, and *v* are the same as in Hindōstānī.

The *h* is very faintly sounded and often dropped. Thus, *ant* and *hant*, what?

Brāhūī further possesses the sounds *kh*, *gh*, and *f*.

<sup>1</sup> The author himself uses this transliteration of his name البرخشي

*Kh* also occurs in Kurukh. It seems to correspond to *k* in other Dravidian languages. Thus, *khan*, Tamil *kan*, eye; *khal*, Tamil *kal*, stone.

*Gh* is very common, both in borrowed and in indigenous words. Thus, *bandagh*, a man; *iragh*, bread. Nouns ending in *ah* commonly change their final *h* to *gh* before vocalic suffixes. Thus, *lummah*, mother; *lummaghē*, to the mother. The final *h* of such words is probably silent, and the *gh* is therefore apparently used in order to avoid the hiatus. Similarly, we also find *urāghān*, from the house, from *urā*, house. It is, however, also possible that the termination *gh* is borrowed from Balōchī, where it is very common.

*F* is often interchangeable with *p*. Thus, *khan*, see; *khan-pa*, don't see; *bar*, come; *ba-fa*, don't come. *F* does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Brāhūī *f* in other connected forms of speech.

Other letters are only used in loan-words. They are *s*, pronounced *s*; *h*, pronounced *h*; *z* pronounced *z*; *zh*; *ʃ*, pronounced *s*; *ʒ*, pronounced *z*; *t*, pronounced *t*; *ʒ*, pronounced *z*; *ʻ*, not pronounced; *q*, pronounced *k*.

**Articles.**—There are no articles. The numeral *asī*, one, is, however, often used as an indefinite article. An abbreviated form *as* is usually suffixed to the noun. Thus, *asī bandagh-as* or simply *bandagh-as*, a man; *asī darvish*, a Darvish; *bandagh-as-e*, to a man. The suffixed *as* is also used in forms such as *vakht-as ki*, at the time when, when.

**Nouns.**—Nouns do not differ for gender. Brāhūī has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Eranian influence. There are, however, perhaps some traces of the neuter, i.e. the irrational, gender in the conjugation of verbs. See below. When it is necessary to distinguish the natural gender the Persian words *nar*, man, and *mādah*, mother, are prefixed.

**Number.**—There are two numbers, the singular and the plural. The plural is occasionally left unmarked. This is also the case in other Dravidian languages, and in Kurukh and Malto it is the rule with neuter nouns. The usual plural suffix is *āk*, or, after long vowels, *k*; thus, *khaḥ-āk*, ears; *dū-k*, hands; *lummagh-āk*, mothers. *K* is also added to nouns ending in *n*, *t*, and *r*; an *r* which is preceded by a long vowel, or a *t* is dropped before this *k*. Thus, *khan-k*, eyes; *māk*, sons (*mār*, son); *nak*, feet (*nat*, foot). The plural of *masir*, daughter, is *masir-āk* or *masink*.

The plural suffix in Brāhūī should be compared with Gōṇḍī *k*, *hk*; Kaikāḍī *gā*, oblique *gl*; Tamil *gal*, and so forth.

The suffix *k* is changed to *t*, or, occasionally in Karachi, to *kt*, in the oblique cases. Thus, *khan-t-ā*, of the eyes. The *t* is perhaps derived from *kl*; compare the plural suffix in Kaikāḍī, nominative *gā*, oblique *gl*.

**Case.**—There is no separate oblique base in the singular. Brāhūī in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kaikāḍī and Burgāḍī.

The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kaikāḍī and Burgāḍī, and in Gōṇḍī, Naikī, and Kōlāmī. The usual suffix is *e*, or, in Karachi, *in*; thus, *lummah-e* or *lummagh-e*, to the mother; *ōft-e* or *ōft-in*, to them. Compare Tamil *ei*; Gōṇḍī *un*; Kurukh *n*, *in* (accusative, but sometimes also used as a dative).

The usual suffixes of the other cases are, instrumental *aṭ* ; ablative *ān* ; genitive *nā*, plural *ā* ; locative *āe* and *ī*. The suffixes of the instrumental, the ablative, and the locative, are usually preceded by an *e* or *i* in the plural and often also in the singular. Thus, *khal-aṭ*, with a stone; *khalate-ān*, from stones; *khal-ī*, in a stone; *khalāt-ā*, of the stones.

The two suffixes of the locative are distinguished in such a way that *ī* denotes only the simple locative, and *āe* also motion towards some place or person. Instead of *āe* we also find *ā* in Karachi.

The instrumental suffix *aṭ* is perhaps connected with Tamil *inru*, Korava *inḍe*, *unḍ*, Kui *ṭai*, Kurukh *tī*, Kōi *aggaḍa*, from. Compare Tamil *āṭ*, Kui *oḍā*, Gōṇḍī *yēṭi*, Brāhūī *hēṭ*, a goat.

Dr. Trumpp compares the ablative suffix *ān* with Tamil *in* and Telugu *na*. *In* is, however, interchangeable with *il*, and the Telugu *na* is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix *āṭ* (old *ān*) in Tamil.

The genitive suffix *nā*, *ā*, corresponds to Burgandī *e*, *ne*; Naikī and Kōlāmi *nē*; Gōṇḍī *ā*; Kui *i*, *ni*, etc.

Dr. Trumpp compares the locative suffix *ī* with Tamil *iḍei*, place; Kui has *ta*. The other suffix *āe* can perhaps be compared with *aḷi*, *uḷḷi*, and similar forms in Tamil dialects, or else it is borrowed from Balōchī.

**Adjectives.**—Adjectives do not change for gender, number or case. They precede the noun they qualify. They are often formed with the suffix *angā* or *aghā*; thus, *pīrangā*, old, from *pīr*, an old man; *sharangā* and *shar*, good; *bīmāraghā*, sick. Balōchī has an adjective suffix *agh*, which is perhaps identical.

Definiteness is expressed by adding *ā*, and indefiniteness by adding *ō*. Thus, *kabēn-ā* *kārēm*, the hard business; *asī kōr-ō bandaghas*, a blind man.

Comparison is effected in the usual way by putting the noun with which comparison is made in the ablative.

**Numerals.**—The numerals are given in the list of words. It will be seen that the first three numerals are distinctly Dravidian, and that the higher ones are Aryan loan-words. *Musiṭ*, three, can be compared with Tulu *mūji*, etc.

The ordinals are formed by adding *mikō* or *vikō*. Thus, *iraṭ-mikō*, second; *musiṭ-mikō*, *mus-vikō*, third; *chār-vikō*, fourth, etc. 'First' is *muhiko*, *munhā*, or *arvulkō*.

**Pronouns.**—The various pronouns will be found in the grammatical sketch on pp. 628 and f.

*I*, 1, most closely corresponds to Kurukh *ēn*, and *nan*, we, to Kurukh *nanhai*, our, etc. It should be noted that there is only one form of the plural of the first person, just as is also the case in Kanarese and Gōṇḍī. This state of affairs in Brāhūī is perhaps due to Eranian influence. Compare, however, the remarks in the general introduction to the Dravidian family on p. 293 above.

Dr. Trumpp was of opinion that the initial *k* of *kane*, me; *kanā*, my, etc., might be due to the influence of Balōchī, in which language a *k* is prefixed to the present tense of verbs beginning with a vowel; thus, *k-āyān*, I may come. The initial *k* in *kane* might, however, also be compared with *ng* in Kurukh *eṅgan*, me, etc.

*Nī*, thou, and *num*, you, most closely correspond to Kurukh and Malto *nīn*, thou; *nīm*, you; Tamil *nī*, thou, etc.

The demonstrative pronouns do not, of course, differ for gender. When followed by a verb beginning with a vowel the nominative singular often ends in *d*. Thus, *ō-d are*, he is.



The regular inflexion will be seen from the skeleton grammar on pp. 628 and f. The *d* which ends the base in the oblique cases is often changed to *ḍ* and *r*; thus, *ōde*, *ōḍe*, or *ōre*, him.

A pronominal suffix *ta* or *tah* occurs in forms such as *bārah-tah*, his father.

Just as is the case in Kurukh there are two forms of the remote demonstrative pronoun, viz., *ō*, that, he; and *ē*, that, far off. *ō* corresponds to Tamil *avan*, etc., and *ē* should be compared with the base *ē*, that, in Kui. The pronoun *dā*, this, corresponds to Tamil *iran*, etc. Compare Brāhūi *dēr*, Tamil *yār*, Kanarese *dāra* and *yāra*, who? *Dā*, which? also occurs in Tulu.

The Eranian *ham*, even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus, *ham-ō*, just he, he; *han-dā*, this.

Relative clauses are effected as in Balōchī. The Balōchī relative particle *ki* has been introduced into the language, and it is used in exactly the same way as in Balōchī and Persian.

**Verbs.**—The verbal noun ends in *ing* and is regularly inflected. Thus, *nī hining-ṭi* us, thou going-in art, thou art going.

The base alone is used as an imperative; thus, *bin*, hear. The corresponding plural ends in *tō*, thus, *bin-bō*, hear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in *n* change their *n* into *r* in the imperative, e.g., *man-ing*, to be; *mar*, be; *huning*, to see; *hur*, see. From *ting*, to give, is formed *ēte*, plural *ēt-bō*, give. In other cases the final consonant is dropped, or a *ṭh* is added. Thus, *pāning*, to say; *pā*, say; *lūling*, to sit; *lūl-ṭh*, sit.

The verbal noun is sometimes used as an imperative; thus, *rasing*, come.

A suffix *ak* is often added in the singular. Thus, *kaning*, to do; *kar-ak*, do.

A final *r* or *gh* is dropped before the plural suffix *bō*; thus, *kar-ak*, do; *ka-bō*, do ye; *shū gh*, lay; *shābō*, lay ye.

The personal terminations of finite tenses are as follows:—

Sing. 1. <i>v, ṭ</i>	Plur. 1. <i>n</i>
2. <i>s</i>	2. <i>rē</i>
3. <i>i, e, ak</i>	3. <i>r, ō</i>

The form *v* of the suffix of the first person singular is used in the conjunctive present, the suffix *ṭ* in other tenses. The suffix *ō* of the third person plural is used in the past tense in addition to the suffix *r*. Thus, *kḥalkur* and *kḥalkō*, they struck. It is never used when the base of the past tense ends in a vowel. The suffix *ō* is perhaps the old neuter suffix, and *r* the corresponding rational suffix. Compare Kanarese *āre*, neuter *ave*.<sup>1</sup>

The plural suffixes of the first and second persons likewise correspond to forms used in other Dravidian languages.

On the other hand, it is difficult to compare the singular suffixes with corresponding forms occurring in other Dravidian forms of speech.

The various tenses are formed as follows:—

A conjunctive present is formed by adding *i* or *e* to the base. Thus, *kḥaniv* or *kḥanev*, I may see. This *i* or *e* is dropped after long vowels; thus, *pāv*, I may say. A similar suffix is used in Malto where we find forms such as *bandin*, I draw; *daryin*, I catch. Compare also Kui *pāgiṭi*, I beat, *giṭi*, I do, etc.

The conjunctive present denotes the action of the verb without restriction as to time. It thus corresponds to the so-called indefinite tense of other Dravidian languages.

The ordinary present is derived from the conjunctive present in a way peculiar to Brāhūī. A *k* is added in the third person singular; the second person plural remains unchanged, and an *a* is added in the remaining forms. Thus, *khanira* (or *khanera*, and so forth), I see; *khanisa*, thou seest; *khanik*, he sees; *khanina*, we see; *khanirē*, you see; *khanira*, they see.

The future is formed from the base by adding *ō*. Compare Kurukh *o*. A vowel is dropped before this *ō*. Thus, *khanō!*, I shall see; *khanōs*, thou wilt see; *kōt*, I shall go, and so forth. This form seems to be derived from a future participle ending in *ō* by adding the present tense of the verb substantive. A future perfect is formed from the same participle by adding the past tense of the verb substantive. Thus, *khanōsut*, I shall have seen. A future participle *khanō* does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an *ā* or *ē* is added to the base. Thus, *taming*, to fall; past base *tamā*; *tharing*, to cut; past base *tharē*. Another suffix of the past is *k*; thus, *khaling*, to strike, past base *khalik*.

The suffix *ā* is sometimes added to the verbal noun; thus, *rasing-ā*, he arrived. Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an *s*. Thus:—

<i>baning</i> , to come	past <i>bas</i>
<i>maning</i> , to be	„ <i>mas</i>
<i>ṭining</i> , to give	„ <i>ṭis</i>
<i>tūling</i> , to sit	„ <i>tūs</i>
<i>saling</i> , to stand	„ <i>salīs</i>
<i>haling</i> , <i>hataring</i> , to bring	„

A final *n* is often replaced by an *r* in the past. Thus:—

<i>kaning</i> , to do	past <i>karē</i>
<i>daning</i> , to remove	„ <i>darē</i>
<i>pāning</i> , to say	„ <i>pārē</i>

Other verbs are slightly irregular. Thus:—

<i>bining</i> , to hear	past <i>bing</i>
<i>kuning</i> , to eat	„ <i>kung</i>
<i>kahing</i> , to die	„ <i>khashk</i>

We have not as yet sufficient materials for classifying all these various forms. The *k*-suffix also occurs in Kurukh and Malto. It is perhaps originally identical with the *t* or *d* suffix of other Dravidian languages. Compare Brāhūī *kun*, Tamil *tin*, eat. The *s*-suffix is well known from Tamil dialects, Kurukh and Malto (*ch*), Gōṇḍī, Telugu, etc. It is probably a modification of *t* or *k*. Dr. Trumpp compares the *ē*-suffix with *i* in Tamil, Malayālam, etc. The *ā*-suffix has probably a similar origin.

The ordinary past tense is apparently formed by adding the present tense of the verb substantive to the past base. The past tenses of *khaling*, to strike, and *khaning*, to see, are formed as follows:—

Sing. 1. <i>khalik-ut</i> , <i>khanā-t</i>	Plur. 1. <i>khalikun</i> , <i>khanān</i>
2. <i>khalik-us</i> , <i>khanā-s</i>	2. <i>khalikurē</i> , <i>khanārē</i>
3. <i>khalik(-ak)</i> , <i>khanā(-k)</i>	3. <i>khalikur</i> } <i>khanār</i> :ō }

An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, *khalkuṭa*, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, *khalk-asuṭ*, I had struck; *khanā-suṭ*, I had seen.

The past base was perhaps originally a conjunctive participle as in most other Dravidian languages. It is also used in order to form a perfect. An *un*, or, after vowels, an *n*, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, *khalk-un-uṭ*, I have struck; *khanā-n-uṭ*, I have seen. The analogy of other Dravidian languages seems to point to the conclusion that the forms ending in *un* or *n* are nouns of agency formed from the past base by adding the common Dravidian *n*-suffix. The literal meaning of *khalkunūṭ* would then be 'I am a man who has struck.'

An adverbial participle is formed by adding *ōk* to the base. Thus, *khālōk*, striking. It is inflected as an adjective, i.e., the suffixes *ā* and *ō* can be added. Dr. Trumpp compares the Balōchī participle ending in *ōkh*; thus, *janōkh*, a striker.

Another participle is formed by adding the suffix *esa* or *isa*. I have also found it combined with the suffix *aṭ*; thus, *ōḍ mukhtāj maresa-aṭ hinā*, he needy becoming went, he began to become in want.

Brāhūi possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in Kōlāmī, Naikī, Kuī, and other dialects. The formation of the various tenses in Brāhūi is, however, apparently different. The usual principle prevailing in other Dravidian languages is to add the personal terminations to a negative base. In Brāhūi, on the other hand, a negative verb is apparently added to the positive base and conjugated throughout. We may perhaps compare the use of negative verbs such as *polnā*, not to be able, in Kurukh. The negative particle *tōten* in Kōlāmī is perhaps also a past tense of a negative verb, and in some Gōṇḍī dialects an inflected *hille* is used.

There are two such negative verbs in Brāhūi, one used in the imperative, the conjunctive present, the future, and the tenses formed from them, and the other used in the past tenses.

The former begins with *p*, before which a final *r* and *gh* are dropped. After vowels it often becomes *f*. Thus, *ka-pa*, do not do; *ba-f*, he may not come.

The other negative verb begins with *t*, before which the base is changed in various ways. The regular terminations of the negative verb are thus :—

	Conj. pres.	Future.	Past.	Perfect.	Imperative.
Sing. 1.	<i>par</i>	<i>parōṭ</i>	<i>tavaṭ</i>	<i>tanuṭ</i>	
2.	<i>pis</i>	<i>parōs</i>	<i>tavis</i>	<i>tanus</i>	<i>pa</i>
3.	<i>p</i>	<i>parōe</i>	<i>tau</i>	<i>tane</i>	
Plur. 1.	<i>pan</i>	<i>parōn</i>	<i>tavan</i>	<i>tanun</i>	
2.	<i>pirē</i>	<i>parōrē</i>	<i>tavirē</i>	<i>tanurē</i>	<i>pa-bō</i>
3.	<i>pas</i>	<i>parōr</i>	<i>tavas</i>	<i>tanō</i>	

Note the termination *s* of the third person plural of the conjunctive present and the perfect. The corresponding form of the present tense ends in *pasu*.

Other tenses are regularly formed. Thus, *khanpara*, I do not see; *khanparōsu*, I shall not have seen; *khanavasut*, I had not seen, etc.

It is difficult to find any analogies to these forms in other Dravidian languages. The *t*-forms can perhaps be compared with Kōlāmī *tōten*, and similar forms appear to be current in Tulu where we find *malpuji*, I do not wake; *mal't'diji*, I did not wake, etc.

It should be noted that the past tense of the verb substantive, *alla-ot*, I was not, seems to be connected with the common Dravidian *alla*, not.

Brāhūī also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, *khaning-iv*, I may be seen. The conjugation is regular.

The preceding remarks will have shown that Brāhūī is a distinctly Dravidian language. It seems to have more points of analogy with Kurukh and Malto than with other dialects belonging to the same family. The language has, on the other hand, been influenced by Eranian forms of speech. We have already drawn attention to some few points. The greatest influence can, however, be traced in the vocabulary which to a very great extent differs from that of other Dravidian languages. It is also possible that Brāhūī has been influenced by yet other different forms of speech. We are not, however, in a position to take up that question in this place. The Brāhūīs have been so long separated from their cousins to the south that it is more to be wondered that they have preserved so many traces of Dravidian linguistic principles and tendencies than that their language has in many points struck out independent lines of its own.

It is hoped that the preceding remarks will enable the student to grasp the principal features of the language from the short Skeleton Grammar which follows. They are mostly based on Dr. Trumpp's work, to which the student is referred for further details. Dr. Duka's paper, quoted under authorities above, is a translation of Dr. Trumpp's sketch. It is not quite free from mistakes, but can on the whole safely be consulted by those who are not in a position to use the original. Of the three specimens printed below on p. 630 and ff., the two first have been received from Baluchistan, and the third from Karachi. A list of Standard Words and Phrases, forwarded from Baluchistan, will be found below on pp. 649 and ff.

BRĀHŪĪ SKELETON

I.—NOUNS.—*Lummaḥ*, mother ; *urā*, house ; *nat*, foot ; *kḥal*, stone.

	SINGULAR.				PLURAL.			
Nom. . .	<i>lummaḥ.</i>	<i>urā.</i>	<i>nat.</i>	<i>kḥal.</i>	<i>lummaḡḥāk.</i>	<i>urāk.</i>	<i>nak.</i>	<i>kḥalāk.</i>
Acc. Dat. .	<i>lummaḥ-e.</i>	<i>urā-e.</i>	<i>nat-e.</i>	<i>kḥal-e.</i>	<i>lummaḡḥāte.</i>	<i>urāte.</i>	<i>natte.</i>	<i>kḥalāte.</i>
Inst. . .	<i>lummaḥ-aḥ.</i>	<i>urā-aḥ.</i>	<i>nat-aḥ.</i>	<i>kḥal-aḥ.</i>	<i>lummaḡḥāte-aḥ.</i>	<i>urāte-aḥ.</i>	<i>natte-aḥ.</i>	<i>kḥalāte-aḥ.</i>
Abl. . .	<i>lummaḥ-ān.</i>	<i>urā-ān.</i>	<i>nat-ān.</i>	<i>kḥal-ān.</i>	<i>lummaḡḥāte-ān.</i>	<i>urāte-ān.</i>	<i>natte-ān.</i>	<i>kḥalāte-ān.</i>
Gen. . .	<i>lummaḥ-nā.</i>	<i>urā-nā.</i>	<i>nat-nā.</i>	<i>kḥal-nā.</i>	<i>lummaḡḥāt-ā.</i>	<i>urātā.</i>	<i>nattā.</i>	<i>kḥalātā.</i>
Loc. . .	<i>lummaḥ-āe.</i>	<i>urā-āe.</i>	<i>nat-āe.</i>	<i>kḥal-āe.</i>	<i>lummaḡḥāte-āe.</i>	<i>urāte-āe.</i>	<i>natte-āe.</i>	<i>kḥalāte-āe.</i>
	<i>lummaḥ-ī.</i>	<i>urā-ī.</i>	<i>nat-ī.</i>	<i>kḥal-ī.</i>	<i>lummaḡḥāte-ī.</i>	<i>urāte-ī.</i>	<i>natte-ī.</i>	<i>kḥalāte-ī.</i>

Instead of *lummaḥ-e*, etc., we also find *lummaḡḥ-e*, etc. Similarly also *urāḡḥ-āe*, in the house, etc.

II.—PRONOUNS.—

	I.	We.	Thou.	You.	Self.	Who ?	That.	They.
Nom. . .	<i>ī.</i>	<i>nun.</i>	<i>nī.</i>	<i>num.</i>	<i>tēn-(aḥ).</i>	<i>dēr.</i>	<i>ō, ōd.</i>	<i>ṭṭk.</i>
Acc.-Dat. .	<i>kane.</i>	<i>nane.</i>	<i>nē.</i>	<i>nume.</i>	<i>tēne.</i>	<i>dēre.</i>	<i>ōde.</i>	<i>ṭṭe.</i>
Abl. . .	<i>kane-ān.</i>	<i>nane-ān.</i>	<i>nī-ān.</i>	<i>nume-ān.</i>	<i>tēn-ān.</i>	<i>dēr-ān.</i>	<i>ōd-ān.</i>	<i>ṭṭ-ān.</i>
Gen. . .	<i>kanā.</i>	<i>nanā.</i>	<i>nā.</i>	<i>numā.</i>	<i>tēnā.</i>	<i>dinnā.</i>	<i>ōnā.</i>	<i>ṭṭā.</i>
Loc. . .	<i>kane-āe.</i>	<i>nane-āe.</i>	<i>nī-āe.</i>	<i>nume-āe.</i>	<i>tēnī-āe.</i>	<i>dēr-āe.</i>	<i>ōd-āe.</i>	<i>ṭṭ-āe.</i>
	<i>kane-ī.</i>	<i>nane-ī.</i>	<i>nē-ī.</i>	<i>nume-ī.</i>	<i>tēn-ī.</i>	<i>dēr-ī.</i>	<i>ō(-īe)-ī.</i>	<i>ṭṭe-ī.</i>

Instead of *ōde*, etc., we also find *ōḍe* or *ōḍe*, etc. *Ē*, that, plur. *ṭṭk*, and *dā*, this, plur. *dāḥṭk*, are inflected as *ō*. Instead of *dāḍ-ān*, etc., we often find *dāḍe-ān*, etc.  
*Ō*, that ; *ē*, that ; *dā*, this, when used as adjectives, and *ant*, what ? *arā*, what ? are not inflected.  
*Kī*, which is used as a relative particle.

III.—VERBS.—

A. Verb Substantive.—

	POSITIVE FORM.			NEGATIVE FORM.	
	Present.		Past.	Present.	Past.
	I.	II.			
Sing. 1 . . .	<i>uḥ.</i>	<i>areḥ.</i>	<i>asuḥ.</i>	<i>aḥaḥ.</i>	<i>alla-ōḥ</i>
2 . . .	<i>us.</i>	<i>ares.</i>	<i>asus.</i>	<i>aḥes.</i>	<i>alla-os.</i>
3 . . .	<i>ē.</i>	<i>are, (a-)se.</i>	<i>as(-ak), asas.</i>	<i>aḥ(-ak).</i>	<i>alla-o.</i>
Plur. 1 . . .	<i>un.</i>	<i>aren.</i>	<i>asun.</i>	<i>aḥan.</i>	<i>alla-on.</i>
2 . . .	<i>urē.</i>	<i>arerē.</i>	<i>asurē.</i>	<i>aḥerē.</i>	<i>alla-orē.</i>
3 . . .	<i>ō(ur).</i>	<i>arer.</i>	<i>asur.</i>	<i>aḥas.</i>	<i>alla-or.</i>

# GRAMMAR.

## B. Finite Verb.—

### I. Positive verb.

*Khaning*, to see. Participles.—*khanik*, *khanisa*.

	Conjunct. Pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing. 1 . . .	<i>khaniv.</i>	<i>khaniv-a.</i>	<i>khanō-t.</i>	<i>khanī-t.</i>	<i>khanī-t-a.</i>	<i>khanīn-u.</i>	
2 . . .	<i>khanis.</i>	<i>khanis-a.</i>	<i>khanō-s.</i>	<i>khanī-s.</i>	<i>khanī-s-a.</i>	<i>khanīn-us.</i>	<i>khan(-ak).</i>
3 . . .	<i>khanē.</i>	<i>khanik.</i>	<i>khanō-e.</i>	<i>khanī(-k).</i>	<i>khanīk-a.</i>	<i>khanīn-ē.</i>	
Plur. 1 . . .	<i>khanin.</i>	<i>khanin-a.</i>	<i>khanō-n.</i>	<i>khanī-n.</i>	<i>khanīn-a.</i>	<i>khanīn-un.</i>	
2 . . .	<i>khanirē.</i>	<i>khanirē.</i>	<i>khanō-rē.</i>	<i>khanī-rē.</i>	<i>khanīrē.</i>	<i>khanīn-urē.</i>	<i>khan-b.</i>
3 . . .	<i>khanir.</i>	<i>khanir-a.</i>	<i>khanō-r.</i>	<i>khanī-r.</i>	<i>khanīr-a.</i>	<i>khanīn-ō.</i>	

Present definite, *khaning-ī ut.*—Future perfect *khanōsu.* Pluperfect, *khanīsu.*

The third person singular of the past tense often ends in a consonant such as *k*, *g*, or *s*. An *u* or *o* is then inserted between the final consonant and other suffixes, and the third person plural of the past ends in *ō* or *ur*. Thus, *khal-k-ut*, I struck; *khal-k-ō* and *khal-k-ur*, they struck; *khal-k-asu*, I had struck; *khal-k-un-ut*, I have struck, etc.

### II.—Negative verb.

	Conjunct. pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative
Sing. 1 . . .	<i>khanpar.</i>	<i>khanpar-a.</i>	<i>khanparōt.</i>	<i>khanṭara.</i>	<i>khanṭara.</i>	<i>khanṭanu.</i>	
2 . . .	<i>khanpis.</i>	<i>khanpis-a.</i>	<i>khanparōs.</i>	<i>khanṭavis.</i>	<i>khanṭavis-a.</i>	<i>khanṭanus.</i>	<i>khan-pa.</i>
3 . . .	<i>khanp.</i>	<i>khanp-ak.</i>	<i>khanparōē.</i>	<i>khanṭau.</i>	<i>khanṭavak-a.</i>	<i>khanṭanē.</i>	
Plur. 1 . . .	<i>khanpan.</i>	<i>khanpan-a.</i>	<i>khanparōn.</i>	<i>khanṭaran.</i>	<i>khanṭavan-a.</i>	<i>khanṭanun.</i>	
2 . . .	<i>khanpirē.</i>	<i>khanpirē.</i>	<i>khanparōrē.</i>	<i>khanṭavirē.</i>	<i>khanṭavirē.</i>	<i>khanṭanurē.</i>	<i>khan-pa-bō.</i>
3 . . .	<i>khanpas.</i>	<i>khanpas-a.</i>	<i>khanparōr.</i>	<i>khanṭavas.</i>	<i>khanṭaras-a.</i>	<i>khanṭan-ō.</i>	

Future perfect, *khanparōsu.*

Pluperfect, *khanṭarasu.*

The *p* of the negative suffix, before which an *r* and *gh* are dropped, is often changed to *f* or *v* after vowels. Thus, *bafarōt*, I shall not come.

C. Irregular Verbs.—Several verbs are irregular in the imperative and the past tense, some also in other forms. Compare the following table:—

Verbal noun.	Conjunct. Pres.	Imperative.	Future.	Past.	Negative Imperat.
<i>khaling</i> , strike . . .	<i>khalen.</i>	<i>khal-ṭh.</i>	<i>khalōt.</i>	<i>khalku.</i>	<i>khal-pa.</i>
<i>haling</i> , take . . .	<i>halev.</i>	<i>halṭh.</i>	<i>halōt.</i>	<i>halku.</i>	<i>hal-pa.</i>
<i>bining</i> , hear . . .	<i>binev.</i>	<i>bin.</i>	<i>binōt.</i>	<i>bingu.</i>	<i>binī-pa.</i>
<i>kuning</i> , eat . . .	<i>kunev.</i>	<i>kun.</i>	<i>kunōt.</i>	<i>kungu.</i>	<i>kun-pa.</i>
<i>kahing</i> , die . . .	<i>kahēv.</i>	<i>kah.</i>	<i>kahōt.</i>	<i>khasku.</i>	<i>kahī-pa.</i>
<i>huning</i> , see . . .	<i>hurev.</i>	<i>hur.</i>	<i>hurōt.</i>	<i>hunā.</i>	<i>hun-pa.</i>
<i>daning</i> , remove . . .	<i>dēv.</i>	<i>dar-ak.</i>	<i>darōt.</i>	<i>darē.</i>	<i>da-pa.</i>
<i>pāning</i> , say . . .	<i>pāv.</i>	<i>pā.</i>	<i>pōt.</i>	<i>pārē.</i>	<i>pā-ṭa.</i>
<i>kaning</i> , do . . .	<i>kāv.</i>	<i>kar-ak.</i>	<i>karōt.</i>	<i>karē.</i>	<i>ka-pa.</i>
<i>maning</i> , be . . .	<i>marev.</i>	<i>mār.</i>	<i>marōt.</i>	<i>masu.</i>	<i>ma-fa.</i>
<i>baning</i> , come . . .	<i>barev.</i>	<i>bar-ak.</i>	<i>barōt.</i>	<i>basu.</i>	<i>ba-fa.</i>
<i>ṭining</i> , give . . .	.....	<i>ṭe.</i>	<i>ṭōt.</i>	<i>ṭisu.</i>	<i>ṭi-fa.</i>
<i>tāling</i> , sit . . .	<i>tālev.</i>	<i>tāl-ṭh.</i>	<i>tālōt.</i>	<i>tāsu.</i>	<i>tāli-pa.</i>
<i>hining</i> , go . . .	<i>kāv.</i>	<i>hin.</i>	<i>kōt.</i>	<i>hinā.</i>	<i>hin-pa.</i>

Passive voice.—Formed by adding *ing* to the base and conjugating throughout. Thus, *khaning-ing*, to be seen; present *khaningiv-a*; future *khaning-ōt*; past *khaningā.*, etc.

Causals.—Formed by adding *ē* or *ī* to the base and conjugating throughout. Thus, *raseing*, to cause to come; present *raseiv-a*; future *rase-ōt*; past *rase-ā.*, and so forth.

[No. 91.]

## DRAVIDIAN FAMILY.

BRĀHŪI.

## SPECIMEN I.

(KALAT, BALUCHISTAN.)

Bandagh-as-e irā mār assur. Ōftiān chunakā mār tenā bāwa-e  
*Man-one-to two sons were. Them-from the-younger son his father-to*  
 pārē ki, 'bāwah, mālān girā-as ki kanā bashkh marek, kane  
*said that, 'father, property-from thing-a which my share is, me-to*  
 ēto.' Ō tenā kaṭiā-e ōfti-tō bashkh-kare. Bhāz dē  
*give.' He his living them-with division-made. Many days*  
 gidarengtavesur ki chunā mār tenā kull māle much-kare ō  
*passed-not-were that small son his all property together-made and*  
 murrō vaṭanase-āe mosāfire-āe hinā ō ēre tenā kull māle  
*far country-a-to journey-on went and there his all property*  
 ḥarāmanga kārēmtē-aṭ gum-kare. Vakht-as ki ō kull māle tenā  
*forbidden works-with spend-made. Time-a that he all property his*  
 kharch karēsas hamō mulka-ṭi bhallō ḍukkāl-as tammā, ō ōd  
*spent had-made that country-in heavy famine-a fell, and he*  
 mukltāj maresa-aṭ hinā. Gurā ō hinā ō ham-ē mulka-nā  
*needy becoming went. Afterwards he went out that country-of*  
 bandagh-ase-tō sangat mas. Hamō shaṣkh ōde tenā hūkamātā  
*man-one-with follower became. That person him his swine-of*  
 khvāfing-kī tenā ḍaghārte-āe mōn tis. Ō khvashi-aṭ pachkhāti-aṭ ki  
*feeding-for his field-to presence gave. He gladly husks-with that*  
 hūkamāk kungurak tenā phide sēra karōka ō kas-as ōde  
*swine eating-were his belly satisfied was-making and person-a him-to*  
 girā-as titavaka. Vakht-as ki hōsha-āe bas, pārē ki,  
*thing-a was-not-giving. Time-a that sense-on came, said that,*  
 'akhkhadar kanā bāwah-nā naukarāte-ān arer ko ōft iragh bhāz  
*'how-many my father-of servants-from are that them-to bread much*  
 ē, ō ōfti-ān ziāte ham are, ō i bhīn-ān kahing-ṭi uṭ.  
*is, and them-from excess also is, and I 'hunger-from dying-in am.*  
 I bash mareva ō tenā bāvaghāe kāva ō ōde pāva ki, "ō  
*I standing become and my father-to go and him-to say that. "O*

bāvah, ī khudā-nā ō nā mōne-ṭi malūmat ut, ō dāsā ī lāiq  
*father, I God-of and thy front-in blamed am, and now I worthy*  
 afaṭ ki kane nā mār pār. Kane tenā naukarāte-ān asit  
*am-not that me thy son they-say. Me your-own servants-from one*  
 kah.”” Gurā ō bashi mas ō tenā bāvah-is bas.  
*make.”” Afterwards he upright became and his father-near came.*  
 Magar ō haunā bhāz murr as ki ōnā bāvah ōde kḥanā, ōnā  
*But he still very far was that his father him saw, his*  
 hālāc raham bas, tah dūdengā ōnā likhe-ṭi dūki shāghā  
*condition-on compassion came, then ran his neck-on hands put*  
 ō ōde buk halk. Mār tenā bāva-e pārē ki, ‘bāvah, ī  
*and him-to kiss took. The-son his father-to said that, ‘father, I*  
khudā-nā gunahgār-ase ut ō nā mōn-ṭi ham gunahgār ut, ō  
*God-of sinner-a am and thy presence-in also sinner am, and*  
 dārān gud ī lāiq affuṭ ki kane nā mār pār.’  
*this-from after I worthy am-not that me thy son they-call.’*  
 Magar bāvah-tah tenā naukarāte pārē ki, ‘kull-ān jovānangū  
*But the-father-his his servants-to said that, ‘all-from good*  
 pōshākāto hatibō ō ōde bērif-bō, dūṭi-tah challavas shābō  
*clothes bring-ye and him cause-to-put-on, hand-on-his ring-a put*  
 ō mōcharete nate-ṭi-tah ētibō. Babō ki dāsā āvār kunēn  
*and shoes feet-on-his give. Come that now together we-may-eat*  
 ō khvash marēn. Antac, ki kanā mār khaskas, ō phadāc  
*and merry may-become. Why, that my son dead-was, he again*  
 zindah mas; ō gōingāsas, ō kḥaningā.’ Ō ōfk khvash maresa  
*alive became; he lost-was, he was-found.’ And they merry becoming*  
 hinār.  
*went.*

Handā niyāma-ṭi ōnā bhallā mār tenā mulkāc asaka. Vakhṭas ki  
*This time-at his elder son his land-in was. Time that*  
 ō bas ō urāghān kḥurk mas, nāchanā ō sāzanā tavāro  
*he came and house-from near became, dance-of and music-of sound*  
 bing. Naukarāte-ān asitc tavār-kare ō ḥarrifē ki, ‘dā kārēmnā  
*heard. Servants-from one-to call-made and asked that, ‘this action-of*  
 ant mānā ē?’ Naukar ōde pārō ki, ‘nā ilum bassonē  
*what meaning is?’ The-servant him-to said that, ‘thy brother come-is*  
 ō nā bāvah bhallō mehmānc-as karēnē, antac, ki ō ōde durākḥ  
*and thy father great feast-a made-has, why, that he him whole*  
 jōre-at kḥanānē.’ Gurā ō khafa mas ō talc-ṭi hintav.  
*welfare-with seen-has.’ Then he angry became and inside went-not.*  
 Handā hitāc bāvah pēsh tammā ō ōde minnat karo. Ō  
*This word-at the-father out fell and him-to favour made. He*



tenā bāvao jovāb tis ki, 'hur, ī dākha sāl nā khizmate  
*his father-to answer gave that, 'see, I these-many years thy service*  
 karēnuṭ, ō hech nā ḥukame pirghṭanuṭ; magar ni gāhas  
*done-have, and any thy order broken-not-have; but thou time-a*  
 kane dagharas ham ti-taves ki ī tenā dōstāti-tō majlis-as  
*me-to kid-a even gavest-not that I my-own friends-with feast-a*  
 karēṭa. Magar dāsā ki nā mār bassonē ki nā māle  
*might-make. But now that thy son has-come who thy property*  
 kinjerite-tō bāy tissonē, nī ōṛkī mohmāne-as karēnus.' Ō ō  
*harlots-with loss given-has, thou him-for feast-a made-hast.' And he*  
 ōde pārē ki, 'abā, nī har vakht kan-tō thud us, ō  
*him-to said that, 'O-son, thou all time me-with together art, and*  
 girā-as ki are kull nā ē. Dā munāsib as ki nan khvashī  
*thing-a that is all thine is. This proper was that we merry*  
 kēn ō khvash marēn; antae, ki nā ilum khask-as,  
*should-make and merry should-become; why, that thy brother dead-was,*  
 ō pēnd vār zindah mas; gōingāsas, ō ḥāzīr ē.'  
*he another time alive became; lost-was, he present is.'*

[ No. 92.]

## DRAVIDIAN FAMILY.

BRANCH I.

## SPECIMEN II.

(KALAT, BALUCHISTAN.)

Dākān Gurgīnaghāe hinān. Murād khānnā shahr-tī hinān.  
*Here-from Gurgina-to we-went. Murād khān-of village-in we-went.*

Ōkān gidāringān Adamzaitkān hinān. Ōre ki hinān gurā ṣāhib  
*There-from we-passed Adamzai-from we-went. There that went then Sahib*  
 ō risāla ō risālanā ṣāhib ō i harsingān phadāc. Nanēkān  
*and cavalry and cavalry-of Sahib and I turned back. At-night*  
 Murād khān-nā shahr-tī masun. Pēnd-vār pagaghāc ṣāhib ō  
*Murād khān-of village-in we-were. Again morning-in Sahib and*  
 risālanā ṣāhib ō risāla zēn karēr ō Murraīnā shahrāc  
*cavalry-of Sahib and cavalry saddle made and Murrai-of village-to*  
 hinār. I ṣāhib-tō hintavaṭ. Ṣāhib kano handāre illā. Magar i  
*went. I Sahib-with went-not. Sahib me here left. But I*  
 bandaghātīān hingunut ki ṣāhib Ḥasane kalkunē ō Tāmāse  
*men-from heard that Sahib Hasan arrested-has and Tāmās*  
 ō Murād khāne ham halkunē. Vakht-as ki ṣāhib phadāc bas,  
*and Murād khān also arrested-has. Time that Sahib back came,*  
 i tenā khantiat Ḥasane ō Murād khāne ō Tāmās khāne khānūt.  
*I my-own eyes-with Hasan and Murād khān and Tāmās khān saw.*  
 Ḥasane risālanā dū-tī tis. Elō irā kaidio nanā dū-tī tis.  
*Hasan cavalry-of hand-in gate. Other two prisoners our hand-in gate.*  
 Kaidik nanēkān nano pārēr ki, 'ṣāhib nancān hecbrā hariftav  
*Prisoners at-night us-to said that, 'the-Sahib us-from anything asked-not*  
 ō nano hēs.' Gurā ṣōb-tō ṣāhib rāhī mas ō  
*and us brought.' Then morning-in Sahib wayfarer became and*  
 Chichizai-tī bas. Vakht-as ki shām mas Ḥasan-ki iragh  
*Chichizai-in came. Time-a that evening became Hasan-for bread*  
 hēsūr. Ham-ō iraghāto Jemadār Gohar khān-nā sovār bisēsas.  
*they-brought. Those breads Jamdār Gohar khān-of sovār had-baked.*  
 Ḥasan risāla-nā sovārte pārō ki, 'i iragh tenā kuncva, kancān  
*Hasan cavalry-of sovārs-to said that, 'I bread own eat, me-from*

murr mabō.' Sovāk Sik asur ō pārēr ki, 'Sāhib-nā hukam af  
*far become.' Sovārs Sikhs were and said that, 'Sahib-of order is-not*  
 ki nan murr maren.' Gurā Ḥasan khafa mas ō iraghāte  
*that we far should-be.' Then Ḥasan angry became and breads*  
 jōa-ṭi biṭē. Nēm shafāc ki bingun mas arz karē ki,  
*stream-in threw. Half night-in that hungry became petition made that,*  
 'kano iragh itibō.' Gurā sikāk iragh tisur, tah ō hamō iraghāte  
*'me-to bread give.' Then Sikhs bread gave, then he those breads*  
 kung. Gurā ō-nā hāl avalān ham ganda mas.  
*ate. Then him-of condition first-from even bad became.*

### FREE TRANSLATION OF THE FOREGOING.

We went from here to Gurgina, and proceeded to Murād Khān's village. We started thence and went out from Adamzai. When we came there, the Sahib and the cavalry and the Sahib of the cavalry turned back. At night we were in Murād Khān's village. Again, in the morning, the Sahib and the cavalry Sahib and the cavalry saddled their horses and went to Murrai's village. I did not go with the Sahib. He left me here. But I learnt from the men that the Sahib had arrested Ḥasan, Tāmās, and Murād Khān. When the Sahib returned, I with my own eyes saw Ḥasan and Murād Khān and Tāmās Khān. The Sahib left Ḥasan with the cavalry, and handed the two other prisoners over to us. At night the prisoners said to us, 'the Sahib did not ask anything when he brought us.' In the morning the Sahib set out for Chichizai. At night bread was brought for Ḥasan. A sowar of the Jamdār Gohar Khān had baked it. Ḥasan said to the sowars of the cavalry that he wanted to eat the bread alone, and asked them to withdraw. The sowars were Sikhs, and they said, 'the Sahib's order is not to leave you.' Ḥasan then became angry and threw the bread into the river. Towards midnight he became hungry and asked for bread. The Sikhs gave him some, and he ate it. Afterwards he was at once taken ill.

[No. 93.]

## DRAVIDIAN FAMILY.

BRĀHŪI.

## SPECIMEN

(KARACHI.)

Ī Juma, mār Kamāl-nā, kās-nā gudām-nā jamadār Karāchī-nā  
*I Juma, son Kamāl-of, wool-of godown-of jamadar Karāchī-of*  
 tūlōksiyot. Qasam kunev pāv, handā-tūnā aulikō dēh bēg-nā  
*inhabitant-am. Oath I-do I-say, this-month first day evening-of*  
 pañj baja guḍ harch bēgārī asur, ōftin rōzu tisut. Ōftān  
*five striking after all coolies were, them-to wages I-gave. Them-from*  
 guḍ kās-nā gaṭrīs Ḥayāt khān-nā kūs-nā kīrghān as, ī khānāt.  
*after wool-of bundle-a Hayāt khān-of shirt-of below was, I saw.*  
 Ī yakdam ō-nā jhārū ḥalkut. Ī pēn hichrā khantavat. Ī  
*I at-once him-of search took. I other anything found-not. I*  
 padūe ōde gudām-nā sēṭae darēt. Sēṭ pārē, ‘dā  
*afterwards him store-of chief-to brought. The-chief said, ‘this*  
 gunah-gārō pōlis chauki-tī dar, dārā firyād kar.’ Ī hamdun  
*culprit police station-in bring, him-on complaint make.’ I so*  
 karēt. Ī khānāt ōde Ḥākimā darē. Ḥākim pārē, ‘nī tenā  
*did. I saw him Hakim-to took. Hakim said, ‘thou thy-own*  
 bachāi-nā shāhadā tin-hatar.’ Ō tining katav. Ō nēṭ  
*defence-of witness give-bring.’ He to-give did-not-do. He at-last*  
 qabūldār mas, ‘ī tenā chunā-nā barzī-kin kās durzāsut hafēsut.’  
*admitter became, ‘I my-own child-of pillow-for wool stole took.’*  
 Ḥākim ōde bis rūpāi-nā dand-nā sazā tis.  
*Hākim him-to twenty rupees-of fine-of punishment gave.*

## FREE TRANSLATION OF THE FOREGOING.

I Juma, son of Kamāl, residing at Karachi, employed as a Jamedar at the wool stores, do state on solemn affirmation that on the first day of the current month after five o'clock in the evening when all the coolies had been paid their wages for the day, I found a bundle of wool concealed under Ḥayāt Khān's shirt. I at once searched the man's person, but found nothing else. I then took him to the Sēṭh of the godown and he

told me to take the culprit to the Police station and lodge a complaint against him. I did so and saw that the Policemen took him before a Magistrate ; the Magistrate then called on the accused for witnesses, which he was unable to produce, and finally he admitted that he was removing the wool clandestinely to make a pillow for his baby. The Magistrate punished him with a fine of R20.

## SEMI-DRAVIDIAN DIALECTS.

Attention has already been drawn to the fact that several Dravidian tribes in the North have abandoned their original speech for some Aryan dialect. A good instance is the so-called Hal'bi which will, in this Survey, be dealt with in connexion with Marāṭhī. It is a mixed form of speech which has been strongly influenced by Marāṭhī and Chhattisgarhī.

In this place we shall give specimens of two similar dialects, as an appendix to the Dravidian family, in order to enable the student to recognize how thorough the influence of Aryan speech has been in such cases. The dialects in question are the so-called Ladhāḍī or Randhāḍī of Amraoti and the Bhariā dialect spoken in Narsinghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:—

Ladhāḍī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2,122
Bhariā	.	.	.	.	.	.	.	.	.	.	.	.	.	.	330
														<hr/>	
TOTAL														.	2,452
														<hr/>	

Both dialects have formerly been classed as Gōṇḍī. At the present day, however, they have become quite Aryanized.

The dialect of the Ladhāḍīs or Randhāḍīs of Amraoti is a dialect of the same kind as Hal'bi. Conjunctive participles often add a suffix *kanī* which can be compared with *kun* in Gōṇḍī; thus, *āi-kanī*, having come; *jāi-kanī*, having gone. On the whole, however, the dialect has no more anything to do with Gōṇḍī or with any other Dravidian form of speech, as will be seen from the specimen which follows:—

[ No. 94.]

## DRAVIDIAN FAMILY.

## SEMI-DRAVIDIAN DIALECTS.

LADHĀPĪ.

(DISTRICT AMRAOTI.)

Ekā mānsā-lā du ṭuryā bhait. Ēk ṭurā bāpā-lā bōlyā, 'bāwā,  
 One man-to two sons were. One son the-father-to said, 'father,  
 jō jingī-kī bāṭṇī āi tī malā dēnā.' Maṅg ō-lā bāṭṇī  
 which property-of share comes that me-to give.' Then him-to division  
 kar dēis. Maṅg thōḍā dīn-kanī nānā ṭurā sab jamā kari-  
 making gave. Then few days-after the-younger son all together having-  
 kanī dūr dusryā mulkh-mā jāṭ lagyā, ākhīn whāsan āpnā paisā  
 made far other country-in going began, and there his money  
 uthāi ḍāris. Maṅg tyān sab kharchī ḍālī-par unē  
 spending threw. Then him-by all having-spent throwing-after that  
 mulkh-mā baḍā kāl padyā. Kāl padyā-kanī ō-lā adchaṇ bhai.  
 country-in big famine fell. Famine falling-after him-to difficulty became.  
 Tab ō unē mulkh-mā ēk mānsā-jabari rahyā. Unī tar ō-lā  
 Then he that country-in one man-with stayed. Him-by then him  
 ḍukar charāwal āpnē khēt-mā paṭhāis. Maṅg ḍukar-nī sāl khāi-upar  
 swine to-feed his field-in was-sent. Then swine-of husks eating-on  
 unē āpnē pēt bhari, asā ō-lā samjā whāi. Maṅg u-lā  
 him-by his belly was-filled, such him-to thought was. Then him-to  
 kāi nakō dis. Maṅg ō sudhī-par āi-kanī bōlyā, 'mōrā  
 anything not-at-all gave. Then he sense-on having-come said, 'my  
 bāp-kā kitik rōj-dār-sanī bhakkam bhākar sē, bajar mī bhukī-nī  
 father-of how-many servants-to much bread is, but I hunger-with  
 marī gayā. Mī uthī-kanī āpnē bāp-kōndī jāū, ō-lā kahū,  
 having-died went. I having-arisen my father-to will-go, him-to will-say,  
 "arē bāpā, Dēw-kā āndhi urphāt kām karis, ō-kā sāmne pāp karī.  
 "O father, God-of against evil deed I-did, him-of before sin did.  
 Abō pāsūn tōrā pōryā nōkō whāy. Āpnā ēkā rōj-dār-āsa rākhī dhar."'  
 Now from thy son not-at-all am. Your one servant-like keeping keep."  
 Maṅg uthī-kanī āpnā bāp-kōndī gayā. Maṅg ō dūr sē itnā-mā  
 Then having-arisen his father-near went. Then he far is that-in  
 ō-kā bāp ō-lā dēkhī-kanī kīv-āis. Āpkhī wō dawḍī-kanī ō-kā  
 his father him having-seen compassion-got. And he having-run his

galā-lā jhōvyā, jāi-kanī ō-kā mukā līs. Maṅg ō-kā pōryā bōlyā,  
*neck-to fell, having-gone his kiss look. Then his son said,*  
 'Dōwā-kō sāmne pāp karisū. Abhō pāsūn tōrā pōryā nōkō whāy.'  
 'God-of before sin I-did. Now from thy son not-at-all am.'

Bāpan chākrā-lā kais, 'śābūt āngrakhā lāi-kanī ō-lā  
*The-father-by servant-to was-said, 'good cloth having-taken him-to*  
 ghāl, ānkhī ō-kā hāt-mē mundī pāy-mō jōdā ghāl. Apan khāi-kanī  
*put, and his hand-on ring foot-on shoe put. We having-eaten*  
 khūs bhayāsū. Hā āmrā turyā maryā bachyā, tō phirī-kanī jītā  
*merry will-become. This our son dead went, then again alive*  
 bhayō. Wō hārpī gayā-tā, tō sāmpanyā.' Maṅg wā khūs bhayā.  
*became. He lost gone-was, then was-found.' Then they merry became.*

Yā bakt-mā ō-kā badā turyā khēt-mā hōtā. Maṅg wō gharākōnī  
*This time-at his big son field-in was. Then he house-near*  
 āyā-par ō-nē bajā tar sunī-āya. Maṅg ēknī mānsū-lā bulāy-kanī  
*coming-on him-by music then heard-was. Then one man-to having-called*  
 ōnē pusis, 'yā kāy sē?' Wō-nā kahis kī, 'tōrā  
*him-by it-was-asked, 'this what is?' Him-by it-was-said that, 'thy*  
 bhāi āis, ānkhīn wō tōrā bāp-lā milyā sē. E-kā karitā  
*brother came, and he thy father-to met is. This-of for-the-reason*  
 badā jēwan ō-nā kari-sē.' Maṅg wō rāgē bhārī-kanī jāi-nī.  
*big feast him-by done-is.' Then he anger-with being-filled went-not.*  
 E-kā sāthī ē-kā bāp bāhīr āi-kanī wō-lā samjāh lagyā. Pan  
*This-of for his father out having-come him to-entreat began. But*  
 wō hāp-lā bōlyā kī, 'dēkh bāwā, mī itnī baras tōrī chākri  
*he father-to said that, 'see father, I so-many years thy service*  
 karsawū, ānkhī tōrā hukūm nōkō mōḍī; tarū mī āpnā sōbtī-barōbar  
*did, and thy order not was-broken; still I my friends-with*  
 khuśāl karū tyā ām-kō bakrā nakō dis. Jēnā tōrā  
*merry should-make by-thee me-to a-goat not was-given. Whom-by thy*  
 paisā rāṇḍī-barōbar khāi dāris yā tōrā pōryā āyā, ō-kā sāngi  
*money harlots-with eating was-thrown this thy son came, his sake-for*  
 badī pangat karis.' Maṅg ō-na ō-kā kais, 'mōrā barōbar  
*big feast madest.' Then him-by him-to it-was-said, 'me with*  
 yā turā hamēsa sē, ānkhī yā sab jingī tōrī sē. Maṅg sukh  
*this son always is, and this all property thine is. But happiness*  
 ānand karwā yā barābar sē; yā tōrā bhāi maryā hōtā, wō  
*joy to-make this proper is; this thy brother dead was, he*  
 palṭī-kanī jītā bhayā sē; wō hārpī gayā-tā, wō sāmpanyā-sē.'  
*again alive become is; he lost gone-was, he found-is.'*



The Bhariās are found in Narsinghpur and Chhindwara. In the latter district, however, the tribe is dying out, and no speakers have been returned at the last Census of 1901. Their number in Narsinghpur was estimated for this Survey at 330. At the last Census of 1901, 563 speakers have been returned.

AUTHORITY—

SCANLAN, C.,—*Notes on the Bharias.* *Indian Antiquary*, Vol. i. 1872, pp. 159 and f.

The Bhariās have probably once spoken a form of Gōṇḍī. The pronoun *hōrā*, he, is probably identical with Gōṇḍī *ōr*, he. Their dialect is, however, now a corrupt Bundēli.

Of the specimens which follow the first has been forwarded from Narsinghpur and the second from Chhindwara.

[ No. 95.]

## DRAVIDIAN FAMILY.

## SEMI-DRAVIDIAN DIALECTS.

## SPECIMEN I.

BHARĪĀ.

(NARSINGHPUR.)

Hurak dō chhāwā rah<sup>ra</sup>ī. Hōrā-mē-sē halkā ap<sup>nā</sup> dādā-sē  
*A-man-of two sons were. Them-in-from the-younger his-own father-to*  
 kah<sup>ra</sup>, ‘arō dādā, ghar-kō dhan-mē mōrā bātā hō mā-kā dēdā.’ Phir  
*said, ‘O father, house-of property-in my share may-be me-to give.’ Then*  
 dādā-nē ap<sup>nā</sup> dhan bātī dihā. Tan<sup>kē</sup> din pāchhū  
*the-father-by his-own property having-divided was-given. A-few days after*  
 halkā chhāwā ap<sup>nā</sup> dhan lē-kō dūr dēs garā ūthī,  
*the-younger son his-own property taking distant country went having-arisen,*  
 aru gamār-panā-mē sab khōh-dihāy. Jab sab dhan baḥā-garā hō dēs-mā  
*and debauchery-in all was-wasted. When all fortune spent-gone was country-in*  
 baḥā kāl paṭi-garā, arū ab bhūkhā mar<sup>nā</sup> lag<sup>ra</sup>y. Tab hōrā kāhū  
*great famine falling-went, and now from-hunger to-die began. Then he some*  
 lōgā-kā har<sup>wā</sup>hī kar<sup>nā</sup> lag<sup>ra</sup> aru hōrā-kā suar charānā rakhārāi.  
*man-of the-office-of-a-ploughman to-do began and him swine to-feed kept.*  
 Hōrā suar-khānā khānē-sē ap<sup>nā</sup> pēt bhar<sup>nā</sup> lag<sup>ra</sup>. Hurak lōgā kachhū  
*He swine-food eating-by his-own stomach to-fill began. Any man anything*  
 nāhī dēnā-lag<sup>ra</sup>. Tab hōrā khab<sup>rī</sup> bhīrā. Hurak kah<sup>nā</sup> lag<sup>ra</sup>, ‘dāī,  
*not to-give-began. Then he sensible became. He to-say began, ‘Oh,*  
 mōrā dādā-kā ghanā har<sup>wā</sup>hā-kā khūb khāi lihan aur bachī-garā aru mōy  
*my father-of many servants-to much eating take and to-spare-went and I*  
 bhūkhā mar<sup>nā</sup>-lag<sup>ra</sup>. Ab mā ūthī dādā jōrō jāhū aru kahū,  
*from-hunger to-die-am-about. Now I arising father near will-go and will-say,*  
 “arō dādā, mā-nē tōrē saṅgā Bhag<sup>wā</sup>n-kā pāp karāī; mā  
*“O father, me-by thee before God-of sin has-been-committed; I*  
 tōrā chhāwā kah<sup>nē</sup> rārā nūhī rah<sup>ra</sup>. Ap<sup>nā</sup> har<sup>wā</sup>hā-mā  
*thy son to-say worthy not remained. Thy-own servants-among*  
 ōk-lā samājāhō mā-kā rakhā-lā.” Tab hōrā thāpā-hō  
*one-to equal-considering me keep.” Then he having-arisen*  
 garā aru ap<sup>nā</sup> dādā thānā garā ūthī. Dādā-nē  
*went and his-own father near went arising. The-father-by*  
 dūrā-hūnē āwāchhā dēkhī-lihā. Hurō achchhā-karī, daurī-ke galā-mē  
*distance-from coming he-was-seen. Him pitying, running neck-on*

jhūmī-gēra aru chūmhi. Tab chhāwā-nē kah'rā, 'arē dādā, maī-nē  
*falling-went and kissed-him. Then the-son-by it-was-said, 'O father, me-by*  
 tōrē saṅgā Bhagwān-kā pāp karrā; maī tōrā chhāwā kah'nē rārā  
*thee before God-of sin was-done; I thy son to-be-called worthy*  
 nāhī rah'rā.' Dādā-nā ap'nā har'wāhā-kā kahdis, 'asal asal  
*not remained.' The-father-by his-own servants-to it-was-said, 'good good*  
 uṭh'nā li āhō aru hō-ri pah'rā-dā. Ēk mūdi hurak hāth pah'rā-dā  
*clothes taking come and on-him put. One ring his hand-on put*  
 ēk pan'hī jōrī pāw. Chalā sab'rā khājīnā aru khuṣī manārā. Yā  
*one shoes pair feet-on. Come all shall-eat and merry shall-be. This*  
 chhāwā janam-bhīrā-hawā, hāth-sō hūnē-garā uṭhī-hōtā phīrī mili-gīrā.'  
*son has-been-born-again, hands-from lost-gone arising-was again was-found.'*  
 Irā sabi khuṣī bhīrē.  
*Then all merry became.*

Barā chhāwā ōhī bakh'tā khētā-mē rah'rā. Lauṭike ghar-āī-bakh'tā  
*The-elder son that time field-in was. Returning house-coming-time*  
 hurē hūnē hallā nāch kudāī sun'rā. Har'wāhā-nā-sā ēk-lā  
*him-by from-a-distance noise dancing singing was-heard. Servants-in-from one*  
 chilādahā hurē pūchhē, 'yā kyā hā?' Hōrā hū-nē kah'rā, 'tōrā halkā  
*calling him asked, 'this what is?' He him-to said, 'thy younger*  
 bhāī āi-garā, aru tōrā dādā hurē asal palṭī-kōrā khuṣī-bhīrā khānā  
*brother come-is, and thy father his safe return-of merry-becoming feast*  
 dihā.' Yā sunī-ke khiṣāi-garā, aru ghar nāhī jāhū. Tab  
*has-given.' This hearing angry-he-became, and house-to not would-go. Then*  
 hōrā dādā bāhar nik'li hurē pōṭī lag'rā. Chhāwā kah'rā, 'arō  
*his father outside coming him to-entreat began. The-son said, 'O*  
 dādā, dēkhis, bar'sō tōrī naukri karrā; kabhū tōrī kahī nī  
*father, see, years-for thy service I-did; ever thy sayings not*  
 tāl'rā; tū mā-kā kāū ēk-lā bhēr-kē chhāwā inām nī dihā  
*disobeyed; thou me-to ever one sheep-of young-one reward not gavest*  
 hō saṅg-sāthī saṅgā majā kar'rā. Par halkā chhāwā tōrā  
*that companions with feast might-make. But the-younger son thy*  
 dhan-rah'rā gamār-panā-mē urā-dihā . . jaisā palṭī-kōrā ghar āi-gērā taisa  
*fortune-was riotous-living-in wasted-away as-soon-as returning home came so*  
 khawā-bāchhā." Dādā-nē gōṭ-karārā, "arō chhāwā, tū janam-  
*thou-gavest-a-feast." The-father-by the-reply-was-made, "O son, thou the-whole-*  
 bhar mōrā saṅgā rahīs; jō dhan mōrāy sō dhan tōrāy. Yā  
*life me with livedest; which fortune mine-is that fortune thine-is. This*  
 halkā bhāī tōrā marrā garā, phīrī jiy'rā; hōrā gamī-garā-hōtā,  
*younger brother thine dead went, again became-alive; he was-lost,*  
 phīrī mili-gērā. Ab khūb khuṣī bhīrā.'  
*again has-been-found. Now very happy became.'*

[ No. 96.]

## DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

## SPECIMEN II.

(DISTRICT CHHINDWARA.)

BHARIĀ.

Ek janē-kē dō bēṭā rah'rō-hōnē. Aur chhōṭē bēṭā-nē dādā-sē  
*One man-of two sons were. And the-younger son-by father-to*  
 kahī ki, 'mōrā hisā āchhar sō dē-dahā.' Aur ō-nē ap'nā  
*it-was-said that, 'my share may-be that give-away.' And him-by his-own*  
 dhan rah'rō-hōtā sō bāt diḥāy. Aur tanak dinā rah'rā-hōtay  
*fortune was that having-divided was-given. And a-few days remained*  
 sō ap'nā dhan-sampat samat-liḥāyē aur dūr dēs garā uṭhāy.  
*then his-own fortune-property together-took and distant country-to went arising.*  
 Aur dhan-sampat rah'rā-hōtam sō raṇḍī-bāji-mē ḍubāy diḥay. Aur jab  
*And the-fortune was that adultery-in squandering gave. And when*  
 sab ḍubāyē-dīday ū mul'kah barā akāl paḍ'rāy; aur garīb huy-gārāy.  
*all had-been-wasted that country-in great famine fell; and poor he-became.*  
 Aur jāy-ke bhalē ād'mī ṭhanā milō-gārāy aur ō-nē, 'suwar charāyas-dēw'nā  
*And going good man near joined-himself and him-by, 'sine food-to-give*  
 jā,' kah'rāy. Aur wah khuṣī rah'rā-hōtay suwar tō chhip'lā khāh-hōtē  
*go,' it-was-said. And he pleased being-was swine which husks eating-were*  
 hōrī khāy-ke-huī. Sā bhī khānā nahī milārā hōtay. Aur  
*those-very having-eaten. That even food not to-be-got was. And*  
 jab akāl dhar'rāy hō kah'rāy, 'ōr mōrō dādā ṭhanē. ghanā  
*when sense having-got became said, 'O my father near many*  
 naukār rah'rā-hōtay khāthai bhī aur kacchhu bach'rāy bhī aur  
*servants live eat also and something is-saved also and*  
 hamē bhūkhā mar'jē-chhē. Ab maī uṭhū tō bāpā ṭhanā  
*we hunger-from dying-are. Now I will-arise then the-father near*  
 jāhū kahū, "dādā, Bhag'wān-chō pāp kar'rāō, kacchhū tōrō pāp kar'rāō;  
*will-go will-say, "father, God-of sin I-did, some thy sin did;*  
 aur ab maī aisā lāyak nē-hū ki tōrā bēṭā āykhōy, aur maī nōkar dhāī  
*and now I so worthy not-am that thy son may-be, and I servant like*  
 rahū." Aur uṭh'rāy aṭr bāp ṭhanā huīrāy. Aur jab dūr  
*will-live." And he-arose and father near went. And when far-off*

rah'rāy-hōtāy dādā dekh'rāy aur kibīrāy aur dōr'rāy-hōtāy ōr garē-sō  
*he-was the-father saw and took-pity-on-him and ran and neck-on*  
 chip'ti-gēray aur chūmā lirāy. Aur dādā-sē bōtā-nē kah'rāy-hōtāy,  
*falling-went and kiss took. And the-father-to the-son-by it-was-said,*  
 'Bhag'wān-chē pāp kar'rāō aur kachhū tōrā pāp kar'rāō, aur aisā lāyak  
*'God-of sin I-did and some thy sin I-did, and so worthy*  
 nē-hū ab ki torā bētā rah'tāō mōy.' Bāp  
*not-I-am now that thy son I-may-remain I.' The-father*  
 kah'rā-hōtāy ap'nē nauk'ran-sē, 'achhā pōsāk lāwā aur pah'rāwā. Hāth-mē  
*said his-own servants-to, 'good clothes bring and put-on-him. Hand-on*  
 mundi pah'rāwā aur pāw-mē pan'hī; apan khātib aur khuśi-mē rah'jān;  
*a-ring put and feet-on shoes; we will-eat and pleasure-in shall-live;*  
 mōy kah'rā-hōtāō, mōrā bētā marī gēray-hōtāy, ab asal-huī  
*I saying-became, my son having-died gone-was, now alive-having-become*  
 gēray; wuh gami-gēray hōtāy, sō mil-gēray.' Aur vē khuśi huy-  
*went; he lost-gone was, he has-been-found.' And they merry having-*  
 gay'rāy.  
*become-went.*

Barā bētā khēt-mē rah'rāy-hōtāy. Jab ghar-kanē huīrāy-hōtāy tō gānā  
*The-elder son field-in was. When house-near he-came then singing*  
 bajānā sun'li-hāy. O-nē ap'nē nōkar-kō bul'rāy, 'itā āō, rē, ap'nē  
*music he-heard. Him-by his-own servants was-called, 'hither come, O, our-own*  
 ghar-mē kiya gānā bajānā hōwā-chhar?' Us-nē kah'rāy-hōtāy ki, 'tōrā bhāi  
*house-in why singing music is-going-on?' Him-by it-was-said that, 'thy brother*  
 irā-āchhar aur tōrā dādā khūb khawārāy piyārāy, ki jītē jindgi-mē  
*come-is and thy father much caused-to-eat caused-to-drink, that alive possession-in*  
 milē-gārāy āy-ke.' Aur wuh gussā hōy-gārāy aur bhitar nahī  
*he-has-been-found having-come.' And he angry became and inside not*  
 ghusrāy. Aur bāp bāhar irāy aur phir sam'jharāy. Aur ap'nē  
*entered. And the-father outside came and again entreated. And his-own*  
 dādā-sē kah'rārāy ki, 'ham tōrī nōkarī bahut baras kar'rān aur tōrā  
*father-to he-said that, 'I thy service many years have-done and thy*  
 hukm hamē-nē kab-hū nahī tāl'rān aur ham-lan ēk mēthē-kā bachohā  
*orders me-by ever not was-transgressed and me-to one goat-of young-one*  
 takād nahī dīhē ki khāy-pī-ke dōs mili-ko rah'rān;  
*even not thou-gavest that eating-and-drinking friends with might-remain;*  
 aur tōrā bētā irāy, sō sab sampat randī-bāji-mē dūbāy-dihāy,  
*and thy son came, he all fortune adultery-in having-squandered-gave,*  
 tū khuśi-mē kiya jāphat-kar'rāy.' Ō-nē kah'rāy, 'bētā, hamēśā  
*thou pleasure-in to-do invitation-madest.' Him-by it-was-said, 'son, always*  
 rahisā mōy sangā; aur jō mōrā āy sō tōrā āy. It'nī man'sā  
*thou-livedst me with; and which mine is that thine is. So-much desire*

rah<sup>\*</sup>ri-hōtī    mōri    ki    ohēn-kar<sup>\*</sup>nā    aur    khuśimē    rah<sup>\*</sup>nā,    ki<sup>\*</sup>  
*was    mine    that    merry-should-be-made    and    happiness-in    should-live,    that*  
 tōrā    bhāi    mari-gērā-hōtay,    phir    āvirāy-hōtāy ;    gamī-gērā-hōtā,    sō  
*thy    brother    having-died-gone-was,    again    became-alive ;    lost-gone-was,    then*  
 mili-gērā-hotā.<sup>\*</sup>  
*has-been-found.'*

# LIST OF STANDARD WORDS AND PHRASES IN THE

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍi (Sholapur).
1. One . . .	Ondru, oru, ōr . . .	Oṇḍ . . .	Vaṇḍa . . .
2. Two . . .	Irappu, iru, ir . . .	Raṇḍ . . .	Raṇḍa . . .
3. Three . . .	Māndru, mā, mu . . .	Māḍ . . .	Māṇḍa . . .
4. Four . . .	Nālu, or nāngu, nāl . . .	Nāl . . .	Nāl . . .
5. Five . . .	Eindu, eim . . .	Añja . . .	Āñj . . .
6. Six . . .	Āru, aṟu . . .	Āra . . .	Āra . . .
7. Seven . . .	Ēru, eṟu . . .	Aga . . .	Aga . . .
8. Eight . . .	Etṭu, eṇ . . .	Aṭṭa . . .	Aṭṭa . . .
9. Nine . . .	Onbadu . . .	Ōmbidi . . .	Vamdi . . .
10. Ten . . .	Pattu . . .	Patt . . .	Patta . . .
11. Twenty . . .	Irubadu . . .	Raṇḍrakappatt . . .	Merda . . .
12. Fifty . . .	Kimbadu . . .	Añjarkappatt . . .	Pannās . . .
13. Hundred . . .	Nāṟu . . .	Nūr . . .	Nūr . . .
14. I . . .	Nāṇ . . .	Nā . . .	Nān, nā . . .
15. Of me . . .	Enṇuḍeiya . . .	Nana . . .	Nannāda . . .
16. Mine . . .	Enṇadu . . .	Nanada . . .	Nannāda . . .
17. We . . .	Nām ( <i>inclusive</i> ), nāṅga! ( <i>exclusive</i> ). . .	Nāga . . .	Nāṅg . . .
18. Of us . . .	Namṇuḍeiya . . .	Naṅgaḷada . . .	Naṅḷāda . . .
19. Our . . .	Namṇuḍeiya . . .	Naṅgaḷada . . .	Naṅḷāda . . .
20. Thou . . .	Ni . . .	Ni . . .	Nīn, nī . . .
21. Of thee . . .	Unṇuḍeiya . . .	Ninna . . .	Ninnāda . . .
22. Thine . . .	Unṇadu . . .	Ninada . . .	Ninnāda . . .
23. You . . .	Niṅgaḷ . . .	Nīga . . .	Niṅg . . .
24. Of you . . .	Uṅgaḷuḍeiya . . .	Niṅgaḷada . . .	Niṅḷāda . . .
25. Your . . .	Uṅgaḷuḍeiya . . .	Niṅgaḷada . . .	Niṅḷāda . . .

# LANGUAGES OF THE DRAVIDIAN FAMILY.

Malayālam.	Kanarese (Belgaum).	Kurukh (Palaman).
Oru . . . .	Ondu (n.), obba (masc. & fem.)	Onṭā, masc. ort . . .
Raṇḍu . . . .	Enḍu (n.), ibbarn (masc. & fem.).	Enḍ, masc. & fem. irb . .
Mūnu . . . .	Mīru (n.), mīvaru (masc. & fem.)	Mūṇḍ, masc. & fem. nub . .
Nālu . . . .	Nālku (n.), nālvaru (masc. & fem.)	Nākḥ, masc. & fem. naib . .
Añju . . . .	Eidu (n.), eivaru (masc. & fem.)	Pañchē . . . .
Āru . . . .	Āru . . . .	Chhau (soyē) . . . .
Yēru . . . .	Ēlu . . . .	Sattē . . . .
Yeṭṭu . . . .	Eṭu . . . .	Āth . . . .
Onbadu . . . .	Ombhattu . . . .	Nau . . . .
Pattu . . . .	Hattu . . . .	Dassē . . . .
Irupadu . . . .	Ippattu . . . .	Kīri . . . .
Ambadu . . . .	Aivattu . . . .	Pachās . . . .
Nūgu . . . .	Nūru . . . .	Oṇḍ sai . . . .
Ṇān . . . .	Nānu . . . .	Ēn . . . .
Enṅe . . . .	Nauna . . . .	Eñhai . . . .
Enṅedu . . . .	Nannadu . . . .	Eñhai . . . .
Ṇāññal, nām . . . .	Nāvu . . . .	Em (exclusive) ; nām (incl.)
Ṇāññalḍe, nāmḍe . . . .	Namma . . . .	Emhai . . . .
Ṇāññalḍe, nammḍe . . . .	Namma . . . .	Emhai . . . .
Ni . . . .	Ninu . . . .	Nin . . . .
Ninge . . . .	Ninna . . . .	Ninḥai . . . .
Niṅgedu . . . .	Ninnadu . . . .	Ninḥai . . . .
Niññal . . . .	Nivu . . . .	Nim . . . .
Niññal(ḷu)ḍe . . . .	Nimma . . . .	Nimhai . . . .
Niññal(ḷu)ḍe . . . .	Nimma . . . .	Nimbhai . . . .



English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍī (Sholapur).
26. He . . . .	Avan . . . .	Āva . . . .	Āu . . . .
27. Of him . . . .	Avanūḍeiya . . . .	Āvan . . . .	Avanāda . . . .
28. His . . . .	Avanūḍeiya . . . .	Āvan . . . .	Avanāda . . . .
29. They . . . .	Avargaḷ . . . .	Avga, Āga . . . .	Āuḡ . . . .
30. Of them . . . .	Avargaḷūḍeiya . . . .	Agaḷ . . . .	Āuḡlād . . . .
31. Their . . . .	Avargaḷūḍeiya . . . .	Agaḷ . . . .	Āuḡlād . . . .
32. Hand . . . .	Kei . . . .	Kai . . . .	Kai . . . .
33. Foot . . . .	Paḍam . . . .	Kāl . . . .	Kāl . . . .
34. Nose . . . .	Mūku . . . .	Mūka . . . .	Mūka . . . .
35. Eye . . . .	Kaṇa . . . .	Khappa . . . .	Kanna . . . .
36. Mouth . . . .	Vāyi . . . .	Vāyi . . . .	Vāi . . . .
37. Tooth . . . .	Pallu . . . .	Pell . . . .	Pella . . . .
38. Ear . . . .	Kādu . . . .	Śavi . . . .	Svai . . . .
39. Hair . . . .	Mayir . . . .	Magara . . . .	Magri . . . .
40. Head . . . .	Talei . . . .	Teli . . . .	Thāli, talkai . . . .
41. Tongue . . . .	Nāku . . . .	Nāgi . . . .	Nak . . . .
42. Belly . . . .	Vayaru . . . .	Varag . . . .	Vārga . . . .
43. Back . . . .	Mudugu . . . .	Benn . . . .	Benna . . . .
44. Iron . . . .	Irumbu . . . .	Khabbin . . . .	Lōkaṇḍa . . . .
45. Gold . . . .	Pon . . . .	Bāḡār . . . .	Bāḡāra . . . .
46. Silver . . . .	Velli . . . .	Valli . . . .	Teāṇḍi . . . .
47. Father . . . .	Tagappanār . . . .	Āvu . . . .	Gāv . . . .
48. Mother . . . .	Tāyār . . . .	Āmma . . . .	Gāmma . . . .
49. Brother . . . .	Appan (elder), (younger). tambi	Appa (elder), (younger). tembi	Tembi . . . .
50. Sister . . . .	Akkāl (elder), taṅgachohi (younger).	Akka (elder), (younger). taṅgāi	Taṅgāi . . . .
51. Man . . . .	Maṇiḍan . . . .	Manusu . . . .	Urāpāi . . . .
52. Woman . . . .	Stiri . . . .	Vārūti . . . .	Urūti . . . .

Malayālam.	Kanarese (Belgaum).	Kurukh (Palamau).
Avan . . . .	Avanu . . . .	Ās . . . .
Avange . . . .	Avana . . . .	As-gahi . . . .
Avange . . . .	Avana . . . .	As-gahi . . . .
Avar . . . .	Avaru . . . .	Ār . . . .
Avaruḍo . . . .	Avara . . . .	Ār-gahi . . . .
Avaruḍo . . . .	Avara . . . .	Ār-gahi . . . .
Kai . . . .	Kei . . . .	Khekkhā . . . .
Kāl . . . .	Pāda or kālū . . . .	Khed . . . .
Mūkkū . . . .	Mūgu . . . .	Mūi . . . .
Kaṇṇu . . . .	Kaṇṇu . . . .	Khannu . . . .
Vayi . . . .	Bāyi . . . .	Bai . . . .
Pallu . . . .	Hallu . . . .	Pall . . . .
Chevi . . . .	Kivi . . . .	Khebdā . . . .
Talamuḍi, rōman . . . .	Kūdalu . . . .	Chuṭṭi . . . .
Tala . . . .	Tale . . . .	Kukk . . . .
Nāva . . . .	Nālige . . . .	Tatkha . . . .
Vayaga . . . .	Hoṭṭe . . . .	Kāl . . . .
Muduga . . . .	Bennu . . . .	Mēd . . . .
Irimba . . . .	Kabbiṇa . . . .	Pannā . . . .
Pon . . . .	Bhangāra . . . .	Sonā . . . .
Velli . . . .	Belli . . . .	Rupā . . . .
Achchhan . . . .	Tande . . . .	Bābā, embas ( <i>my father</i> ) . . . .
Amma . . . .	Tāyi . . . .	Ayō, iṅgyō ( <i>my mother</i> ) . . . .
Sahōdaraḍ ; appan ( <i>elder</i> ) . . . .	Appa ( <i>elder</i> ), ( <i>younger</i> ), tanma . . . .	Bhūi . . . .
Peñṇa! ; akka ( <i>elder</i> ) . . . .	Akka ( <i>elder</i> ), ( <i>younger</i> ), taṅgi . . . .	Iṅgri ( <i>my sister</i> ) . . . .
Āl, purushan . . . .	Maunshya . . . .	Āl . . . .
Stri . . . .	Heṅgasu . . . .	Āli . . . .

English.	Malto.	Kui (Khondmala).	Gōṣṇḍi (Mandla)
26. He . . .	Āh . . .	Ēbāñju. (ēāñju)	Ōr . . .
27. Of him . . .	Ahekith . . .	Tai . . .	Ona . . .
28. His . . .	Ahekith . . .	Tandē . . .	Ōna . . .
29. They . . .	A-saber or āwer . . .	Ēbaru, (ēāru, etc.) . . .	Ork . . .
30. Of them . . .	A-saber-kith . . .	Ēbārdi . . .	Orā, ōrkua . . .
31. Their . . .	Ā-saber-kith . . .	Ēbardi . . .	Ora, ōrkua . . .
32. Hand . . .	Tetuth . . .	Kāgu, kāju . . .	Kai . . .
33. Foot . . .	Qeḍ-chaptath ( <i>sole of the foot</i> ). . .	Pātkā . . .	Kāl . . .
34. Nose . . .	Minsoth . . .	Muṅgeli . . .	Mussōr . . .
35. Eye . . .	Qanuth . . .	Kann . . .	Kan . . .
36. Mouth . . .	Toroth . . .	Sadā . . .	Fodḍ . . .
37. Tooth . . .	Palath . . .	Palka . . .	Pal . . .
38. Ear . . .	Qethwuth . . .	Kere . . .	Kaxi . . .
39. Hair . . .	Talith . . .	Lañā . . .	Cañto . . .
40. Head . . .	Qakuth . . .	Tā . . .	Tā . . .
41. Tongue . . .	Taproth . . .	Bāngosi . . .	Vañjē . . .
42. Belly . . .	Pur th . . .	Tuṭ . . .	Pur . . .
43. Back . . .	Qomp th . . .	Bet . . .	Morch d . . .
44. Iron . . .	Lobath . . .	Loba . . .	Kachcha . . .
45. Gold . . .	Sonath . . .	Sani . . .	Sunō . . .
46. Silver . . .	Clawdith . . .	Darba, c pā . . .	Clānd . . .
47. Father . . .	Abba . . .	Abu, auji . . .	Dadal . . .
48. Mother . . .	Ayya . . .	Iya . . .	Dai . . .
49. Brother . . .	Bayā . . .	Dāda ( <i>elder</i> ), tamēsa ( <i>younger</i> ). <sup>*</sup> . . .	Tauma . . .
50. Sister . . .	Bayith . . .	Bai ( <i>elder</i> ), āngi ( <i>younger</i> ) . . .	Didi . . .
51. Man . . .	Murce . . .	Lōku, mnehēñju . . .	Māpsal . . .
52. Woman . . .	Pelith . . .	Āsā . . .	Ār . . .

Telugu.	Brāhūi (Kolat).	English.
Vaḍu . . . . .	Ē, or ō . . . . .	23. He.
Vāni . . . . .	Ē-na, or ō-na . . . . .	27. Of him.
Vānidi . . . . .	Ē-nā, or ō-nā . . . . .	28. His.
Vara, vaṇḍa . . . . .	Ēk, or ōk . . . . .	30. They.
Vari, vaṇḍa . . . . .	Ēta, or ōta . . . . .	31. Of them.
Vāidi, vaṇḍadi . . . . .	Ēta, or ōta . . . . .	31. The e.
Cheyi . . . . .	Dā . . . . .	32. Head.
Kala, palama . . . . .	Na . . . . .	35. Foot.
Mukku . . . . .	Bannu . . . . .	36. Nose.
Kanna . . . . .	Khan . . . . .	37. Eye.
Nōra . . . . .	Bā . . . . .	39. Mouth.
Pallu . . . . .	Chenchu . . . . .	47. Breast.
Chevi . . . . .	Khaf . . . . .	48. Ear.
Venṭenka . . . . .	Puṇḍu . . . . .	49. Heart.
Tabu . . . . .	Kaṭṭu . . . . .	50. Hand.
Nāluka . . . . .	Dē . . . . .	51. Leg.
Kaḍupu . . . . .	Pā, or phid . . . . .	52. Foot.
Benna . . . . .	Bledj . . . . .	53. Back.
Innumu . . . . .	Alin . . . . .	54. Side.
Baṅgarannu . . . . .	Khanna . . . . .	55. Breast.
Vendi . . . . .	Zar . . . . .	56. Neck.
Tandri . . . . .	Bayah . . . . .	57. Father.
Falli . . . . .	Lammah . . . . .	58. Mother.
Tammūḍu, anna . . . . .	Īhu . . . . .	59. Brother.
Chello, akka . . . . .	Īr . . . . .	59. Sister.
Manishi . . . . .	Bandagh . . . . .	61. Man.
Āḍadi . . . . .	Za'ifah . . . . .	62. Woman.

English.	Tamil (Poona).	Korvi (Belgaum).	Kalkadi (Sholapur).
53. Wife . . . .	Pendadi . . . .	Khulisi . . . .	Kulisi . . . .
54. Child . . . .	Pillai . . . .	Gunt . . . .	Gunti . . . .
55. Son . . . .	Kumaran . . . .	Mavn . . . .	Gova . . . .
56. Daughter . . . .	Kumartti, maga . . . .	Maga . . . .	Peugir . . . .
57. Slave . . . .	Aimeci . . . .	Gulam . . . .	.....
58. Cultivator . . . .	Payiridugiravan . . . .	Vallagu . . . .	Kvallaya . . . .
59. Shepherd . . . .	Idoiyan, mayppan . . . .	Kurbad . . . .	Dhangarad . . . .
60. God . . . .	Kadavul . . . .	Davar . . . .	Davri . . . .
61. Devil . . . .	Pisasu . . . .	Davu . . . .	Pei . . . .
62. Sun . . . .	Suriyan . . . .	Poda . . . .	Phod . . . .
63. Moon . . . .	Chandiran . . . .	Chandram . . . .	Nyalav . . . .
64. Star . . . .	Nachchattiram . . . .	Chukyang . . . .	Chukkyā . . . .
65. Fire . . . .	Neruppu . . . .	Nerpa . . . .	Nyarp . . . .
66. Water . . . .	Tappir . . . .	Tenni . . . .	Tonni . . . .
67. House . . . .	Viḍu . . . .	Ūḍa . . . .	Ūt . . . .
68. Horse . . . .	Kudirci . . . .	Kudri . . . .	Khudri . . . .
69. Cow . . . .	Paśu . . . .	Āka . . . .	Āka . . . .
70. Dog . . . .	Nāy . . . .	Khavāl . . . .	Nāy . . . .
71. Cat . . . .	Pūci . . . .	Pāni . . . .	Phōni . . . .
72. Cock . . . .	Śoval . . . .	Savk . . . .	Kōgi . . . .
73. Duck . . . .	Pendurā . . . .	Padaka . . . .	Badak . . . .
74. Ass . . . .	Kagudei . . . .	Kadi . . . .	Khedi . . . .
75. Camel . . . .	Oṭṭei . . . .	Vanti . . . .	Vanti . . . .
76. Bird . . . .	Paḡavei . . . .	Hakki . . . .	.....
77. Go . . . .	Pa . . . .	Ho . . . .	Ho . . . .
78. Eat . . . .	Tinnu . . . .	Tinnu . . . .	Tinna . . . .
79. Sit . . . .	Utkaru . . . .	Ukkā . . . .	Kvāni . . . .

Malayālam.	Kanarese (Belgaum).	Kurukh (Palaman).
Bhāryya . . . .	Heṇḍati . . . .	Mukkā . . . .
Kuṭṭi . . . .	Kūsu . . . .	Khadd . . . .
Magan . . . .	Muga . . . .	Eṇḍas ( <i>my son</i> ) . . . .
Magal . . . .	Magalu . . . .	Eṇḍa ( <i>my daughter</i> ) . . . .
Choruman . . . .	Dāsa . . . .	Savki, jōkhi . . . .
Kṛishivalan . . . .	Sāgnavaliḡāra . . . .	Chāsā . . . .
Āṭṭugāran . . . .	Kuruba . . . .	Gadrā . . . .
Deivam . . . .	Dēvaru . . . .	Dharmē . . . .
Pīśācha . . . .	Devva . . . .	Nāḍ . . . .
Sūryan . . . .	Sūrya or hottu . . . .	Bīri . . . .
Chandran . . . .	Chandra . . . .	Chandō . . . .
Nakshatram . . . .	Chikke . . . .	Binkō . . . .
Ti . . . .	Beṇki . . . .	Chieh . . . .
Vellam . . . .	Nīru . . . .	Anin . . . .
Kuḍi . . . .	Mane . . . .	Eppā . . . .
Kudira . . . .	Kudure . . . .	Ghōrō . . . .
Ā . . . .	Ākalu . . . .	Gāy . . . .
Nāy . . . .	Nāyi . . . .	Allā . . . .
Pūchcha . . . .	Bekku . . . .	Berkhā . . . .
Pūvaṅḡōri . . . .	Huñja . . . .	Kokrō . . . .
Bāttu . . . .	Bātukōli . . . .	Gere . . . .
Karnda . . . .	Katte . . . .	Gadhā . . . .
Oṭṭagam . . . .	Oṭṭe . . . .	Uṇṭ . . . .
Pakshi . . . .	Hakki . . . .	Oṛā . . . .
Po(ga) . . . .	Hōgu . . . .	Kalā . . . .
Tinnuga . . . .	Tinnu . . . .	Mōkhā . . . .
Iri . . . .	Kāḍru . . . .	Okkā . . . .

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍi (Sholapur).
80. Come . . .	Vā . . .	Vā . . .	Vā . . .
81. Beat . . .	Aḍi . . .	Aḍi . . .	Idḍa . . .
82. Stand . . .	Nilla . . .	Yedduil . . .	Nil . . .
83. Die . . .	Śāvu . . .	Sāg . . .	Sāg . . .
84. Give . . .	Koḍu . . .	Kuḍa . . .	Ta . . .
85. Run . . .	Ōḍu . . .	Ōḍa . . .	Ōḍa . . .
86. Up . . .	Mēlē . . .	Mēnk, mēni . . .	Mini . . .
87. Near . . .	Arugō . . .	Sanc, jyāṭi . . .	Kiṭṭa . . .
88. Down . . .	Kiṭē . . .	Dika . . .	Dhik . . .
89. Far . . .	Tāram . . .	Dūr . . .	Thūr . . .
90. Before . . .	Muṇ . . .	Munni . . .	Paṭli . . .
91. Behind . . .	Piṇṇu . . .	Parka . . .	Phārgi . . .
92. Who . . .	Yār . . .	Yār . . .	Yāu . . .
93. What . . .	Enṇa . . .	Enṭa, yānda . . .	Midā . . .
94. Why . . .	En . . .	Yātka . . .	Mitka . . .
95. And . . .	Um . . .	Mutt . . .	Ān . . .
96. But . . .	Āṇāl . . .	Āṇāka . . .	Pan . . .
97. If . . .	Āl ( <i>a verbal suffix</i> ) . . .	Ka . . .	.....
98. Yes . . .	Ām . . .	Hāma . . .	Ilā . . .
99. No . . .	Illei . . .	Ilā . . .	Ilā . . .
100. Alas . . .	Eiyō . . .	Ayyō . . .	Igad-igad . . .
101. A father . . .	Oru tagappanar . . .	Ortū āvu . . .	Gāv . . .
102. Of a father . . .	Oru tagappanāruḍeiya . . .	Ortū āvan . . .	Gāunād . . .
103. To a father . . .	Oru tagappanārukkū . . .	Ortu āvank . . .	Gāunk . . .
104. From a father . . .	Oru tagappanāriḍamirunda . . .	Ortū āvuṇḍ . . .	Gāun kiṭṭuṇḍā . . .
105. Two fathers . . .	Iraṇḍu tagappanārgal . . .	Raṇḍōr āvanāga . . .	Raṇḍ gāv . . .
106. Fathers . . .	Tagappanārgal . . .	Āvanāga . . .	Gāv . . .

Malayālam.	Kannarese (Belgaum).	Kurukh (Palaman).
Variga, vā . . . .	Bā . . . .	Barā . . . .
Aḍi . . . .	Baḍi . . . .	Lau'ā . . . .
Nilla, nil . . . .	Nilla . . . .	Ij'ā . . . .
Chāga . . . .	Sāyu . . . .	Khē'ā . . . .
Koḍu, tū . . . .	Koḍu . . . .	Chi'ā . . . .
Ōḍuga . . . .	Ōḍu . . . .	Boṅgā . . . .
Mēl . . . .	Mēle . . . .	Mēyā . . . .
Aḍukke . . . .	Hattara . . . .	Heddē . . . .
Kiṛ . . . .	Kelage . . . .	Kiyā . . . .
Dāru . . . .	Dāra . . . .	Gechhā . . . .
Munbe . . . .	Munde . . . .	Mundbhārē . . . .
Pinnālō . . . .	Hinde . . . .	<u>Klōkhā</u> . . . .
Āi . . . .	Yāu . . . .	Nē . . . .
Endu . . . .	Ēnu . . . .	Endrā . . . .
Endukoṇḍu, endinnu . . . .	Yāke . . . .	Endergō . . . .
Um . . . .	Mattu . . . .	Aur. darā . . . .
Ēṅgilum . . . .	Ādare . . . .	Mudā . . . .
Ēṅgil . . . .	Re ( <i>a suffix</i> ) . . . .	Yāli . . . .
Ade . . . .	Haudu <i>or</i> abudu . . . .	Hā, ha'i . . . .
Illa . . . .	Illa <i>or</i> alla . . . .	Mal'ā . . . .
Kaṣṭam . . . .	Ayyō . . . .	Hairē . . . .
Achchhan . . . .	Obba tandeyu . . . .	Orot bābā . . . .
Achchhanṅe . . . .	Obba tandeyu . . . .	Orot bābas-gahi . . . .
Achchhannu . . . .	Obba tandego . . . .	Orot bābas-gē . . . .
Achchhanilinnu . . . .	Obba tandeyinda . . . .	Orot bābas-gusti . . . .
Raḍu achchhanmār . . . .	Ibbaru tandegaḷu . . . .	Ēḍ bābar . . . .
Achchhanmār . . . .	Tandegaḷu . . . .	Bābar . . . .



English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍī (Sholapur).
107. Of fathers . . .	Tagappanārgaḷuḍeiyā . . .	Āvanāgḷ . . . . .	Gāvanḡḷād . . . . .
108. To fathers . . .	Tagappanārgaḷukku . . .	Āvanāgḷika . . . . .	Gāvanḡḷak . . . . .
109. From fathers . . .	Tagappanārgaḷiḍattilirindu . . .	Āvanāgḷvunḍ . . . . .	Gāvanḡḷa-kiṭṭunḍā . . .
110. A daughter . . .	Oru kumārṭti . . . . .	Ort maga . . . . .	Peṅger . . . . .
111. Of a daughter . . .	Oru kumārṭṭiyinuḍeiyā . . .	Ort magaḷḍa . . . . .	Peṅgeryād . . . . .
112. To a daughter . . .	Oru kumārṭṭikku . . . . .	Ort magaḷka . . . . .	Peṅgerk . . . . .
113. From a daughter . . .	Oru kumārṭṭiyiḍamirundu . . .	Ort magaḷunḍ . . . . .	Peṅger-kiṭṭunḍā . . .
114. Two daughters . . .	Iraṇḍu kumārṭṭigaḷ . . . . .	Raṇḍēr heṇa makk . . . . .	Raṇḍa peṅger . . . . .
115. Daughters . . . . .	Kumārṭṭigaḷ . . . . .	Heṇa makk . . . . .	Peṅger . . . . .
116. Of daughters . . .	Kumārṭṭigaḷuḍeiyā . . . . .	Heṇa makkḷa . . . . .	Peṅgeryāṅḷād . . . . .
117. To daughters . . .	Kumārṭṭigaḷukku . . . . .	Heṇa makkḷka . . . . .	Peṅgeryāṅḷak . . . . .
118. From daughters . . .	Kumārṭṭigaḷiḍamirundu . . .	Heṇa makkḷvunḍ . . . . .	Peṅger-kiṭṭunḍā . . .
119. A good man . . . . .	Nallavaṇ . . . . .	Ortu chhalṭ manuṣu . . . . .	Nalla urāpāy . . . . .
120. Of a good man . . .	Nallavaṇ . . . . .	Ortu chhalṭ manuṣina . . . . .	Nalla urāpnād . . . . .
121. To a good man . . .	Nallavaṇukku . . . . .	Ortu chhalṭ manuṣiṅk . . . . .	Nalla urāpunk . . . . .
122. From a good man . . .	Nallavaṇiḍamirundu . . . . .	Ortu chhalṭ manuṣunḍ . . . . .	Nalla urāpun-kiṭṭunḍā . . .
123. Two good men . . .	Iraṇḍu nalla maṇiḍargaḷ . . . . .	Raṇḍēr chhalū manasara . . . . .	Raṇḍa nallayā urāyā . . .
124. Good men . . . . .	Nalla maṇiḍargaḷ . . . . .	Chhalṭ manasara . . . . .	Nallayā urāyā . . . . .
125. Of good men . . . . .	Nalla maṇiḍargaḷuḍeiyā . . . . .	Chhalū manasāra . . . . .	Nalla urāpnaṅḷād . . . . .
126. To good men . . . . .	Nalla maṇiḍargaḷukku . . . . .	Chhalū manasārka . . . . .	Nalla urāpnaḡḷak . . . . .
127. From good men . . .	Nalla maṇiḍargaḷiḍan irundu . . .	Chhalū manasārunḍa . . . . .	Nalla urāpnaḷ-kiṭṭunḍā . . .
128. A good woman . . .	Nallavaḷ . . . . .	Orti chhalṭ vārāti . . . . .	Nallād urti . . . . .
129. A bad boy . . . . .	Ketṭa peiyaṇ . . . . .	Ortu kaṭṭ aṇḷ-guṇṭi . . . . .	Vāiṭ igarṭi . . . . .
130. Good women . . . . .	Nalla istirigaḷ . . . . .	Chhalṭ vārātyaṅga . . . . .	Nallayā urtyā . . . . .
131. A bad girl . . . . .	Oru ketṭa penpillai . . . . .	Orti kaṭṭ paṅḡr-guṇṭi . . . . .	Vāiṭ gubli . . . . .
132. Good . . . . .	Nalla . . . . .	Chhalu . . . . .	Nallād . . . . .
133. Better . . . . .	Avagukku nalla (better than he).	Kitā chhalū . . . . .	.....

Malayālam.	Kanarese (Belgaum).	Kurukh (Palaman).
Achchhanmāruḍe . . .	Tandegaḷa . . .	Bābar-gahi . . .
Achchhanmārkkku . . .	Tandegaḷige . . .	Bābar-gē . . .
Achchhanmārilniinna . . .	Tandegaḷinda . . .	Bābar-gustī . . .
Magal . . .	Obba magalu . . .	Orot eṇḍā . . .
Magaluḍe . . .	Obba magala . . .	Orot eṇḍā-gahi . . .
Magalḷkku . . .	Obba magalige . . .	Orot eṇḍā-gē . . .
Magalilniinna . . .	Obba magalinda . . .	Orot eṇḍā-gustī . . .
Raḍḍu magaluḷal . . .	Ibbaru hennu makkaḷu . . .	Eṇḍ eṇḍā . . .
Magaluḷal . . .	Hennu makkaḷu . . .	Eṇḍā-baggar . . .
Magaluḷaluḍe . . .	Hennu makkaḷa . . .	Eṇḍā-baggar-gahi . . .
Magaluḷalḷkku . . .	Hennu makkaḷige . . .	Eṇḍā-baggar-gē . . .
Magaluḷalilniinna . . .	Hennu makkaḷinda . . .	Eṇḍā-baggar-gustī . . .
Oru nalla manushyan . . .	Obba oḷḷe manushyanu . . .	Orot bēs ālas . . .
Nalla manushange . . .	Obba oḷḷe manushyana . . .	Orot bēs ālas-gahi . . .
Nalla manushyanu . . .	Obba oḷḷe manushyanige . . .	Orot bēs ālas-gē . . .
Nalla manushyanil-ninna . . .	Obba oḷḷe manushyaninda . . .	Orot bēs ālas-gustī . . .
Raḍḍu nalla manushyar . . .	Ibbaru oḷḷe manushyaru . . .	Eṇḍoṭā bēs ālar . . .
Nalla manushyar . . .	Oḷḷe manushyaru . . .	Bēs ālar . . .
Nalla manushyarūḍe . . .	Oḷḷe manushyara . . .	Bēs ālar-gahi . . .
Nalla manusharkku . . .	Oḷḷe manushyarige . . .	Bēs ālar-gē . . .
Nalla manushyarilniinna . . .	Oḷḷe manushyarinda . . .	Bēs ālar-gustī . . .
Nallaval . . .	Obba oḷḷe heṅgasu . . .	Orot bēs āli . . .
Chitta āṅguṭṭi . . .	Obba keṭṭa huḍuga . . .	Orot luecha kukkos . . .
Nalla striguḷ . . .	Oḷḷe heṅgasarū . . .	Bēs ālir . . .
Chitta peṅguṭṭi . . .	Obba keṭṭa huḍigi . . .	Luecha kuko'e . . .
Nalladu . . .	Chalō . . .	Bās . . .
Adhikam nalladu . . .	Hechchu chalō . . .	Adinti bēs . . .

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikāḍī (Sholapur).
134. Best . . . .	Avargaḷilum ualla . . . .	Ellā kitā ohhaltū . . . .	.....
135. High . . . .	Uyarnda . . . .	Ētr . . . .	Vāsk . . . .
136. Higher . . . .	Avanukku uyarnda . . . .	Kitā etr . . . .	.....
137. Highest . . . .	Avargaḷilum uyarnda . . . .	Ellā kitā etr . . . .	.. ...
138. A horse . . . .	Kudirei . . . .	Onḍō kudri . . . .	Ghaṇḍ khudri . . . .
139. A mare . . . .	Peṇ kudirei . . . .	Onḍō paṭ-kudri . . . .	Phaṭṭad khudri . . . .
140. Horses . . . .	Kudireigaḷ . . . .	Kudryāṅg . . . .	Khudryāṅg . . . .
141. Mares . . . .	Peṇ kudireigaḷ . . . .	Paṭ kudryāṅg . . . .	Phaṭ khudryāṅg . . . .
142. A bull . . . .	Māḍu . . . .	Onḍō māḍ . . . .	Māṭ . . . .
143. A cow . . . .	Paśu . . . .	Onḍō āḷ . . . .	Ākaḷ . . . .
144. Bulls . . . .	Māḍugaḷ . . . .	Māḍāṅg . . . .	Māṭgā . . . .
145. Cows . . . .	Paśukkaḷ . . . .	Āḷāṅg . . . .	Ākaḷgā . . . .
146. A dog . . . .	Nāy . . . .	Onḍō khavāl . . . .	Nāi . . . .
147. A bitch . . . .	Peṇ nāy . . . .	Onḍō paṭ-khavāl . . . .	Nai . . . .
148. Dogs . . . .	Nāygaḷ . . . .	Khavālaṅg . . . .	Nāyaṅg . . . .
149. Bitches . . . .	Peṇ nāygaḷ . . . .	Paṭ khavālaṅg . . . .	Nāyaṅg . . . .
150. A he goat . . . .	Oru āḍu . . . .	Onḍō hōṭa . . . .	Āṭ . . . .
151. A female goat . . . .	Oru peṇ āḍu . . . .	Onḍō paṭ-āḍu . . . .	Āṭ . . . .
152. Goats . . . .	Āḍugaḷ . . . .	Āḍāṅg . . . .	Āṭgā . . . .
153. A male deer . . . .	Oru āṇ mān . . . .	Onḍō yaḷḷi ohigari . . . .	Gaṇḍāl . . . .
154. A female deer . . . .	Oru peṇ mān . . . .	Onḍō paṭ-chigari . . . .	Phaṭ-māre . . . .
155. Deer . . . .	Mān . . . .	Chigaryāṅg . . . .	Marri . . . .
156. I am . . . .	Nāṇ irukkiṇē . . . .	Nā igare . . . .	Nā igari . . . .
157. Thou art . . . .	Nī irukkiṇāy . . . .	Nī igarā . . . .	Nīn igarā . . . .
158. He is . . . .	Avāṇ irukkiṇā . . . .	Avā igarū . . . .	An igarū . . . .
159. We are . . . .	Nāṅgaḷ irukkiṇōm . . . .	Nāga igarō . . . .	Nāṅg igarū . . . .
160. You are . . . .	Niṅgaḷ irukkiṇirgaḷ . . . .	Niṅa igarāga . . . .	Niṅg igrāṅg . . . .

Malayalam.	Kanarese (Belgaum).	Kannāḥ (Palamau).
Erravum nalladu . . .	Ellakkñ mēlu . . .	Hurmintī hēs . . .
Uyara . . .	Ēttara . . .	Meehbā . . .
Adhikam uyara . . .	Hechchu ettaga . . .	Ādinti meebhā . . .
Erravum uyara . . .	Ellakkū ettara . . .	Hurminti meebha . . .
Āṇ kudira . . .	Ondu kudure . . .	Oṇṭā ghōṛō . . .
Peṇ kudira . . .	Ondu heṇṇu kudure . . .	Oṇṭā ghurī . . .
Āṇ kudiragaḷ . . .	Kuduregaḷu . . .	Ghōṛō guṭhī . . .
Peṇ kudiragaḷ . . .	Heṇṇu kuduregaḷu . . .	Ghurī guṭhī . . .
Kāḷa . . .	Ondu hāri (or ettu) . . .	Oṇṭa sāṇḍh . . .
Paṣu . . .	Ondu ākaḷu . . .	Oṇṭā gāy . . .
Kāḷagaḷ . . .	Hōrigaḷu . . .	Sāṇḍh guṭhī . . .
Paṣukkāḷ . . .	Ākaḷugaḷu . . .	Gāy guṭhī . . .
Nāy . . .	Ondu nāyi . . .	Oṇṭā alla . . .
Paṭṭi . . .	Ondu heṇṇu nāyi . . .	Oṇṭā kuṭi allā . . .
Naykkal . . .	Nāyigaḷu . . .	Allā guṭhī . . .
Paṭṭigaḷ . . .	Heṇṇu nāyigaḷu . . .	Kuṭi allā guṭhī . . .
Vellāḍa . . .	Ondu hōlū . . .	Oṇṭā bokā (bokrā ēṛā) . . .
Peṇ vellāḍa . . .	Ondu āḍu or mēke . . .	Oṇṭā (burhi) ēṛā . . .
Āḍugaḷ . . .	Āḍugaḷu or mekegaḷu . . .	ēṛā-guṭhī . . .
Āṇ mān . . .	Ondu gaḍṇu chigari . . .	Oṇṭā māḱ . . .
Peṇ mān . . .	Ondu heṇṇu chigari . . .	Oṇṭā madī māḱ . . .
Māngaḷ . . .	Chigarigaḷu . . .	Māḱ guṭhī . . .
Nān āgunnu . . .	Nānu iddēne . . .	Ēn ra'dan . . .
Ni āgunnu . . .	Nīnu iddi . . .	Nīn ra'dai . . .
Avan āgunnu . . .	Avanu iddāne . . .	Ās ra'das . . .
Nāṇṇaḷ āgunnu . . .	Nāvu iddēve . . .	Ēm ra'dam . . .
Nīṇṇaḷ āgunnu . . .	Nīvu iddīri . . .	Nīm ra'dar . . .

English.	Malto.	Kui (Khondmals).	Gōpḍi (Mandla).
134. Best . . .	Goṭente <u>ṛuṭh</u> . . .	Dehā nēgi . . .	Sabtāl bēs . . .
135. High . . .	Mechge . . .	Deṅgā . . .	Ūñcho . . .
136. Higher . . .	Ado meohge . . .	.....	Nakkā ūñcho . . .
137. Highest . . .	Goṭente mechge . . .	Dahā deṅgā . . .	Sabtāl ūñcho . . .
138. A horse . . .	Maqond goṛoṭh . . .	Ro porā gōṛā . . .	Kōṛā . . .
139. A mare . . .	Maqond ḍaḍi goṛoṭh . . .	Ro tāli gōṛā . . .	Ghuriyā . . .
140. Horses . . .	Goṛo gahṇḍiṭh . . .	Porā gōṛāṅgā . . .	Kōṛān . . .
141. Mares . . .	Ḍaḍi goṛo gahṇḍiṭh . . .	Tāli gōṛāṅgā . . .	Ghuriyān . . .
142. A bull . . .	Saṇḍeth . . .	Ro soṇḍo koḍi . . .	Kondā . . .
143. A cow . . .	Maqond ōyuth . . .	Ro tāli koḍi . . .	Tāli . . .
144. Bulls . . .	Saṇḍe gahṇḍiṭh . . .	Gulē soṇḍo koḍiṅgā . . .	Kondañ . . .
145. Cows . . .	Ōyu gahṇḍiṭh . . .	Gulē tāli koḍiṅgā . . .	Tāliñ . . .
146. A dog . . .	Maqond aleṭh . . .	Ro porā nākuri . . .	Nai . . .
147. A bitch . . .	Maqond ḍaḍi aleṭh . . .	Ro tāli nākuri . . .	Sitṭi . . .
148. Dogs . . .	Al gahṇḍiṭh . . .	Gulē porā nākuriṣkā . . .	Naik . . .
149. Bitches . . .	Al ḍaḍi gahṇḍiṭh . . .	Gulē tāli nākuriṣkā . . .	Sitṭiṅg . . .
150. A he goat . . .	Maqond bokṛa <u>ṛeṭh</u> . . .	Ro porā oḍā . . .	Bukrāl . . .
151. A female goat . . .	Ḑṛ ḍaḍiṭh . . .	Ro tāli oḍā . . .	Yeṭi . . .
152. Goats . . .	Ḑṛ gahṇḍiṭh . . .	Gulē oḍāṅgā . . .	Yeṭiṅg . . .
153. A male deer . . .	Bokṛa chañjuṭh . . .	Ro porā sitāli . . .	Harnā . . .
154. A female deer . . .	Ḍaḍi chañjuṭh . . .	Ro tāli sitāli . . .	Harni . . .
155. Deer . . .	Chañjuṭh . . .	Sitāli . . .	Harank . . .
156. I am . . .	Ēn ḍokin . . .	Ānu māi . . .	Nannā āndōnā . . .
157. Thou art . . .	Nin ḍokne . . .	Inu māñji . . .	Immā āndōni . . .
158. He is . . .	Āh ḍokih . . .	Ēbāñju mānēñju . . .	Ōr āndōr . . .
159. We are . . .	Nām ḍoki', ōm ḍokim . . .	Amu mānāmu . . .	Mamīnaṭ āndōm . . .
160. You are . . .	Nim ḍokner . . .	Iru māñjēru . . .	Immār āndiṛ . . .

Teiugu.	Brāhūī (Kulat).	English.
Anniti-mida mañchidi .	Kull-ān jomān .	134. Best.
Yettu . . . .	Burz . . . .	135. High.
Dāni kaṇṭe yettu . .	Burztir . . . .	136. Higher.
Anniti-mida yettu . .	Kullān burz . . . .	137. Highest.
Oka moga gurramu . .	Nariān . . . .	138. A horse.
Oka āḍa gurramu . .	Mādiān . . . .	139. A mare.
Moga gurramu-lu . .	Nariānk . . . .	140. Horses.
Āḍa gurramu-lu . .	Mādiānk . . . .	141. Mares.
Ōka yeddu . . . .	Kharās . . . .	142. A bull.
Oka āvu . . . .	Ḍagī . . . .	143. A cow.
Yedlu . . . .	Kharāsk . . . .	144. Bulls.
Āvulu . . . .	Ḍagik . . . .	145. Cows.
Oka moga kukka . .	Kuchak . . . .	146. A dog.
Oka āḍa kukka . .	Miṇḍ . . . .	147. A bitch.
Moga kukka-lu . .	Kuchakāk . . . .	148. Dogs.
Āḍa kukka-lu . .	Miṇḍāk . . . .	149. Bitches.
Oka moga mēka . .	Mat . . . .	150. A he goat.
Oka āḍa mēka . .	Hēt . . . .	151. A female goat.
Mēka-lu . . . .	Hēṭk . . . .	152. Goats.
Jiṅka . . . .	Nar-āsk . . . .	153. A male deer.
Irri . . . .	Mādah-āsk . . . .	154. A female deer.
Jiṅka-lu . . . .	Khazm . . . .	155. Deer.
Nēnu unnānu . . . .	Ī arēt, or ut . . . .	156. I am.
Nīvu unnāvu . . . .	Nī arēs, or us . . . .	157. Thou art.
Vāḍu unnāḍu . . . .	Ō arē, or ē . . . .	158. He is.
Mōmu unnāmu . . . .	Nan arēn, or un . . . .	159. We are.
Mīru unnāru . . . .	Num arērē . . . .	160. You are.

English.	Tamil (Poona).	Korvi (Belgaum).	Kalkāḍi (Sholapur).
161. They are . . . .	Avargaḷ irukkirārgaḷ . . . .	Avga igarāga . . . .	Āuṅg igrāṅg . . . .
162. I was . . . .	Nāṅ irundōṅ . . . .	Nā indō . . . .	Nā indi . . . .
163. Thou wast . . . .	Ni irundāy . . . .	Ni indā . . . .	Ni indā . . . .
164. He was . . . .	Avan irundāṅ . . . .	Ava indū . . . .	Āu indū . . . .
165. We were . . . .	Nāṅgaḷ irundōm . . . .	Nāga indō . . . .	Nāṅg indū . . . .
166. You were . . . .	Niṅgaḷ irundūgaḷ . . . .	Niga indāga . . . .	Niṅg indāṅg . . . .
167. They were . . . .	Avargaḷ irundārgaḷ . . . .	Avga indāga . . . .	Āuṅg indāṅg . . . .
168. Be . . . .	Iru . . . .	Āga . . . .	Āga . . . .
169. To be . . . .	Irukka . . . .	Agark . . . .	Āgrād . . . .
170. Being . . . .	Irukkiga . . . .	Āgat . . . .	.....
171. Having been . . . .	irundu . . . .	Āgi . . . .	Āgi . . . .
172. I may be . . . .	Nāṅ irukkalām . . . .	Nā āgaba . . . .	.....
173. I shall be . . . .	Nāṅ iruppēṅ . . . .	Nā āgaru . . . .	Nā ikarī . . . .
174. I should be . . . .	Nāṅ irukka-vēṇḍum . . . .	Nā āgarda . . . .	.....
175. Beat . . . .	Adi . . . .	Adi . . . .	Iḍḍ . . . .
176. To beat . . . .	Adikka . . . .	Adikika . . . .	Iḍrād . . . .
177. Beating . . . .	Adikkiga . . . .	Ads-kōt . . . .	Iḍḍi . . . .
178. Having beaten . . . .	Adittu . . . .	Adasa . . . .	Iḍḍi . . . .
179. I beat . . . .	Nāṅ adikkirēṅ . . . .	Nā adikēri . . . .	Nā iḍḍāki . . . .
180. Thou beatest . . . .	Ni adikkirāy . . . .	Ni adikērā . . . .	Ni iḍḍākā . . . .
181. He beats . . . .	Avan adikkirāṅ . . . .	Ava adikērū . . . .	Āu iḍḍākū . . . .
182. We beat . . . .	Nāṅgaḷ adikkirōm . . . .	Nāga adikērō . . . .	Nāṅg iḍḍākū . . . .
183. You beat . . . .	Niṅgaḷ adikkirūgaḷ . . . .	Niga adikērā(ga) . . . .	Niṅg iḍḍākāṅg . . . .
184. They beat . . . .	Avargaḷ adikkirārgaḷ . . . .	Avga adikērā(ga) . . . .	Āuṅg iḍḍākāṅg . . . .
185. I beat ( <i>Past Tense</i> ) . . . .	Nāṅ adittēṅ . . . .	Nā adise . . . .	Nā iḍnō . . . .
186. Thou beatest ( <i>Past Tense</i> ). . . .	Ni adittāy . . . .	Ni adasā . . . .	Ni iḍnā . . . .
187. He beat ( <i>Past Tense</i> ) . . . .	Avan adittāṅ . . . .	Ava adasū . . . .	Āu iḍnū . . . .

Malayālam.	Kanarose (Belgaum).	Kurukh (Palamau).
Avar āgunnu . . . .	Avaru iddāre . . . .	Ār ra'nar . . . .
Īnān āyi, or āy-irunnu (and so throughout).	Nānu iddennu . . . .	Ēn ra'achkan . . . .
Ni āyi . . . . .	Nīnu iddi . . . . .	Nin ra'achkai . . . .
Avan āyi . . . . .	Avanu iddānu . . . .	Ās ra'achas . . . .
Īnānāḷ āyi . . . . .	Nāvu iddevu . . . .	Ēm ra'achkam . . . .
Niṇnāḷ āyi . . . . .	Nīvu iddiri . . . . .	Nim ra'achkar . . . .
Avar āyi . . . . .	Avaru iddaru . . . .	Ār ra'achar . . . .
Āguga . . . . .	Āgu or iru . . . . .	Ra'a . . . . .
Āguga . . . . .	Āguvadu or iruvadu . .	Ra'nā . . . . .
Āgunna . . . . .	Āgutta . . . . .	Ra'ar-kī . . . . .
Āyi . . . . .	Āgi . . . . .	Ra'ar-kī . . . . .
.....	Nānu āga bahudu . . . .	Ēn ra'a oṇḍan . . . .
Īnān āgum . . . . .	Nānu āguvenu . . . .	Ēn ra'on . . . . .
.....	Nānu āgatakkaddu . . .	Ēngā ra'nā chāhī . . .
Adikkuga . . . . .	Hoḍo . . . . .	Lau'a . . . . .
Adikkuga, adippān . . .	Hoḍeyalikke . . . . .	Lau'nā . . . . .
Adikkunna . . . . .	Hoḍeyutta . . . . .	Lau'nun . . . . .
Adichehu . . . . .	Hoḍedu . . . . .	Lau'ar-kī . . . . .
Īnān adikkunnu . . . .	Nānu hoḍeyuttēne . . .	Ēn landan . . . . .
Ni adikkunnu . . . . .	Nīnu hoḍeyutti . . . .	Nin laudai . . . . .
Avan adikkunnu . . . .	Avanu hoḍeyuttāne . . .	Ās laudas . . . . .
Īnānāḷ adikkunnu . . .	Nāvu hoḍeyuttāve . . .	Ēm laudam . . . . .
Niṇnāḷ adikkunnu . . .	Nīvu hoḍeyuttīri . . . .	Nim landar . . . . .
Avar adikkunnu . . . .	Avaru hoḍeyuttāre . . .	Ār launar . . . . .
Īnān adichehu . . . . .	Nānu hoḍedennu . . . .	Ēn lauchkan . . . . .
Ni adichehu . . . . .	Nīnu hoḍodi . . . . .	Nin lauchkai . . . . .
Avan adichehu . . . . .	Avanu hoḍedanu . . . .	Ās lauchas . . . . .



English.	Malto.	Kui, (Khondmals).	Göpdī (Mandla).
161. They are . . .	Āwer dökner . . .	Ēbaru mănōru . . .	Örk āndurk . . .
162. I was . . .	Ēn dökken . . .	Ānu māsē . . .	Nannā mattōnā . . .
163. Thou wast . . .	Nin dökke . . .	Inu māsi . . .	Immā mattōni . . .
164. He was . . .	Āh dokyah . . .	Ēbāñju māsēñju . . .	Ör mattör . . .
165. We were . . .	Nām dökket, ōm dökken . . .	Āmu māsōmu . . .	Mammāt mattōram . . .
166. You were . . .	Nim dökke . . .	Iru māsēru . . .	Immār mattōriṭ . . .
167. They were . . .	Āwer dokyar . . .	Ēbaru māsēru . . .	Örk mattörk . . .
168. Be . . .	Mena . . .	Mānu . . .	Ām . . .
169. To be . . .	Dokuo . . .	Mānbātāngi . . .	Āyānā . . .
170. Being . . .	Dokne . . .	Mānāri . . .	Āsi . . .
171. Having been . . .	Dökke . . .	Ājā mānāri . . .	Āsi-kun . . .
172. I may be . . .	Ēn dokin bauro . . .	Ānu ābā-muṭ . . .	Nannā āyākā . . .
173. I shall be . . .	Ēn doken . . .	Ānu āṭ . . .	Nannā āyikā . . .
174. I should be . . .	Ēn dökner . . .	Ānu ājā duṭ . . .	Nannā āsi mattōnā . . .
175. Beat . . .	Baja . . .	Sāhāmu, uhumu. kosmu . . .	Jim . . .
176. To beat . . .	Bajoti . . .	Sāhāppātingū . . .	Jiyānā . . .
177. Beating . . .	Bajeth . . .	Sāhāppā . . .	Jitāl . . .
178. Having beaten . . .	Bajke . . .	Sāhāppā mānāri . . .	Jisi-kun . . .
179. I beat . . .	Ēn bajin . . .	Ānu sāhṭ . . .	Nannā jiyēnā . . .
180. Thou beatest . . .	Nin bajne . . .	Inu sāhādi . . .	Immā jiyōni . . .
181. He beats . . .	Āh bajih . . .	Ēbāñju sāhānēñju . . .	Ör jiyēr . . .
182. We beat . . .	Nām bajit, ōm bajim . . .	Āmu sāhānāmu . . .	Mammāt jiyēram . . .
183. You beat . . .	Nim bajner . . .	Iru sāhāderu . . .	Immār jiyōriṭ . . .
184. They beat . . .	Ār bajner . . .	Ēbaru sāhānōru . . .	Örk jiyēr . . .
185. I beat ( <i>Past Tense</i> ) . . .	Ēn bajken . . .	Ānu nhā-(mā)sē . . .	(Nannā jītān) . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Nin bajke . . .	Inu nhā-māsi . . .	(Immā jīti) . . .
187. He beat ( <i>Past Tense</i> ) . . .	Āh bajyah . . .	Ēbāñju nhā-māsēñju . . .	(Ör jītur) . . .

Telugu.	Brāhṃī (Kalet).	English.
Yāru unnāru, avi unnavi . . . .	Ōfk arēr . . . .	161. They are.
Nēnu nṇṇini . . . .	I assuṭ . . . .	162. I was.
Nivu nṇṇivi . . . .	Ni assus . . . .	163. Thou wast.
Vāḍu nṇḍenu . . . .	Ō as . . . .	164. He was.
Mōmu nṇṭimi . . . .	Nan assun . . . .	165. We were.
Mīru nṇṭiri . . . .	Num assurō . . . .	166. You were.
Vāru nṇḍiri, or nṇḍenu . . . .	Ōfk assur . . . .	167. They were.
Unḍu . . . .	Marak . . . .	168. Be.
Unḍuṭa . . . .	Maniṅg . . . .	169. To be.
Unṭu . . . .	Marisa-aṭ . . . .	170. Being.
Unḍi . . . .	Maṇōk . . . .	171. Having been.
Nēnu unḍavaṭṭisunu . . . .	I marēv . . . .	172. I may be.
Nēnu unṭānu . . . .	I marōṭ . . . .	173. I shall be.
Nēnu unḍa-valenu . . . .	I masuṭa . . . .	174. I should be.
Koṭṭu . . . .	Khalṭh . . . .	175. Beat.
Koṭṭuṭa . . . .	Khalliṅg . . . .	176. To beat.
Koṭṭutu . . . .	Khalisa-aṭ . . . .	177. Beating.
Koṭṭi . . . .	.....	178. Having beaten.
Nēnu koṭṭutānu . . . .	I khaliva . . . .	179. I beat.
Nivu koṭṭutāvu . . . .	Ni khalena . . . .	180. Thou beatest.
Vāḍu koṭṭutāḍu . . . .	Ō khalek . . . .	181. He beats.
Mōmu koṭṭutāmu . . . .	Nan khalena . . . .	182. We beat.
Mīru koṭṭutāru . . . .	Num khalerō . . . .	183. You beat.
Vāru koṭṭutāru . . . .	Ōfk khatera . . . .	184. They beat.
Nēnu koṭṭinānu, or koṭṭitini . . . .	I khalkuṭ . . . .	185. I beat ( <i>Past Tense</i> ).
Nivu koṭṭināvu, or koṭṭitivi . . . .	Ni khalkus . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Vāḍu koṭṭināḍu, or koṭṭenu . . . .	Ō khalk . . . .	187. He beat ( <i>Past Tense</i> ).

English.	Tamil (Poona).	Korvi (Belgaum).	Kalkiāḷi (Sholapur).
188. We beat ( <i>Past Tense</i> )	Nāṅgaḷ aḍittōm . .	Nāga aḍaso . . .	Nāṅg iḍnū . . .
189. You beat ( <i>Past Tense</i> )	Niṅgaḷ aḍittirgaḷ . .	Niṅga aḍasāga . . .	Niṅg iḍnāṅg . . .
190. They beat ( <i>Past Tense</i> )	Avargaḷ aḍittārgaḷ . .	Avga aḍasāga . . .	Āṅṅg iḍnāṅg . . .
191. I am beating . .	Nāṅ aḍittu-konḍirukkirēṅ .	Nā aḍisikonḍ igarē . .	Nā iḍḍātiri . . .
192. I was beating . .	Nāṅ aḍittu-konḍ-irundēṅ .	Nā aḍisikonḍ indē . .	Nā iḍḍāndi . . .
193. I had beaten . .	Nāṅ aḍittu irundēṅ . .	Nā aḍimindi . . .	Nā iḍḍindi . . .
194. I may beat . .	Nāṅ aḍikkalām . .	Nā aḍiba . . .	.....
195. I shall beat . .	Nāṅ aḍippēṅ . . .	Nā aḍikirē . . .	Nā iḍrī (or aḍa-kiri, etc.) .
196. Thou wilt beat . .	Ni aḍippāy . . .	Ni aḍikirā . . .	Ni iḍrā . . .
197. He will beat . .	Avāṅ aḍippāṅ . . .	Āva aḍikirū . . .	Ān iḍrō . . .
198. We shall beat . .	Nāṅgaḷ aḍippōm . . .	Nāga aḍikirō . . .	Nāṅg iḍrō . . .
199. You will beat . .	Niṅgaḷ aḍippirgaḷ . . .	Niṅga aḍikirāga . . .	Niṅg iḍrāṅg . . .
200. They will beat . .	Avargaḷ aḍippārgaḷ . . .	Avga aḍikirāga . . .	Āṅṅg iḍrāṅg . . .
201. I should beat . .	Nāṅ aḍikka-vēṇḍum . . .	Nā aḍikirda . . .	.....
202. I am beaten . .	Aḍikkappaḍuḡiṅ . . .	Nā aḍapis-konḍa igarē .	.....
203. I was beaten . .	Aḍikkappaṭṭēn . . .	Nā aḍapis-konḍa indē .	.....
204. I shall be beaten .	Aḍikkappaḍuvēn . . .	Nā aḍapisāṅgārē . . .	.....
205. I go . . .	Nāṅ pōḡiṅ . . .	Nā hōḡārē . . .	Nā hōḡāki . . .
206. Thou goest . .	Ni pōḡiṅāy . . .	Ni hōḡārī . . .	Ni hōḡākā . . .
207. He goest . . .	Avāṅ pōḡiṅāṅ . . .	Āva hōḡārū . . .	Ān hōḡākū . . .
208. We go . . .	Nāṅgaḷ pōḡiṅōm . . .	Nāga hōḡārō . . .	Nāṅg hōḡākū . . .
209. You go . . .	Niṅgaḷ pōḡiṅirgaḷ . . .	Niṅga hōḡārā(ga) . . .	Niṅg hōḡākāṅg . . .
210. They go . . .	Avargaḷ pōḡiṅārgaḷ . . .	Avga hōḡārā(ga) . . .	Āṅṅg hōḡākāṅg . . .
211. I went . . .	Nāṅ pōṅēn . . .	Nā hōṅō . . .	Nā hōṅi . . .
212. Thou wentest . .	Ni pōṅāy . . .	Ni hōṅā . . .	Ni hōṅā . . .
213. He went . . .	Avāṅ pōṅāṅ . . .	Āva hōṅū . . .	Ān hōṅū . . .
214. We went . . .	Nāṅgaḷ pōṅōm . . .	Nāga hōṅō . . .	Nāṅg hōṅū . . .

Malayālam.	Kanarose (Belgaum).	Kurukh (Palamau).
Nāññaḷ aḍichchu . . .	Nāvu hoḍedevu . . .	Em lauchkam . . .
Niññaḷ aḍichchu . . .	Nivu hoḍediri . . .	Nim lauchkar . . .
Avar aḍichchu . . .	Avaru hoḍedaru . . .	Ār lauchar . . .
Nān aḍikkunnunḍu . . .	Nānu hoḍeyuttidēne . . .	En lau'ā-lagdan . . .
Nān aḍikkug-āy-irunnu . . .	Nānu hoḍeyuttiddenu . . .	En lau'ā-lakkan . . .
Nān aḍichchirunnu . . .	Nānu hoḍediddenu . . .	En lauchkan (bō'edan) . . .
.....	Nānu hoḍeya bahudn . . .	En lau'ā oṇdan . . .
Nān aḍikkum . . .	Nānu hoḍeyuvenu . . .	En lau'on . . .
Ni aḍikkum . . .	Ninu hoḍeyuvi . . .	Nim lau'oe . . .
Avan aḍikkum . . .	Avanu hoḍeyuvanu . . .	Ās lau'os . . .
Nāññaḷ aḍikkum . . .	Nāvu hoḍeyuvevu . . .	Em lau'om . . .
Niññaḷ aḍikkum . . .	Nivu hoḍeyuviri . . .	Nim lau'or . . .
Avar aḍikkum . . .	Avaru hoḍeyuvaru . . .	Ār lau'or . . .
.....	Nānu hoḍeyutakkaddu . . .	Eṅga lau'nā chahī . . .
Nān aḍikkappedunnu . . .	Nānu hoḍesikonḍiddēne . . .	En laurdan . . .
Nān aḍikka-ppetṭu . . .	Nānu hoḍesikonḍenu . . .	En laurkan ra'achkan . . .
Nān aḍikkappedum . . .	Nānu hoḍesikolluvenu . . .	En lauro'on . . .
Nān pōgunnu . . .	Nānu hōguttēne . . .	En kādan . . .
Ni pōgunnu . . .	Ninu hōgutti . . .	Nin kādai . . .
Avan pōgunnu . . .	Avanu hōguttāne . . .	Ās kādas . . .
Nāññaḷ pōgunnu . . .	Nāvu hōguttēvo . . .	Em kādan . . .
Niññaḷ pōgunnu . . .	Nivu hōguttiri . . .	Nim kādar . . .
Avar pōgunnu . . .	Avaru hōguttāre . . .	Ār kānar . . .
Nān pōyi . . .	Nānu hōdenu . . .	En kēkan . . .
Ni pōyi . . .	Ninu hōdi . . .	Nin kēkai . . .
Avan pōyi . . .	Avanu hōdanu . . .	Ās kēras . . .
Nāññaḷ pōyi . . .	Nāvu hōdevu . . .	Em kēkam . . .

English.	Malto.	Kui (Khondmals).	Gôṇḍī (Mandla).
188. We beat ( <i>Past Tense</i> )	Nām bajket, ṣm bajkom	Āmu uhā-(mā)sāmu	(Mammāt jītōm)
189. You beat ( <i>Past Tense</i> )	Nīm bajker . . .	Iru uhā-māsēru . . .	(Immāt jītīr) . . .
190. They beat ( <i>Past Tense</i> )	Āwer bajyas . . .	Ēbāru uhā-māsēru . . .	(Ōrk jīturk) . . .
191. I am beating .	Ēn bajin . . .	Ānu sāhāpi-māī . . .	Nannā jiyātōnā . . .
192. I was beating .	Ēn bajo ḍokken . . .	Ānu sāhāpi-māsē . . .	Nannā jindān . . .
193. I had beaten .	Ēn bajē qachrken . . .	Ānu sāhā-māsē . . .	Nannā jisi mattōnā . . .
194. I may beat .	Ēn bajenko . . .	Ānu sāhāpā-muī . . .	Nannā jiyākā . . .
195. I shall beat .	Ēn bajen . . .	} <i>As the present tense</i> }	Nannā jiyākā . . .
196. Thou wilt beat .	Nin bajere . . .		(Immā jiyāki) . . .
197. He will beat .	Āh bajeh . . .		(Ōr jiyānur) . . .
198. We shall beat .	Nām bajet, ṣm bajem . . .		(Mammāt jiyākōm) . . .
199. You will beat .	Nīm bajer . . .		(Immāt jiyākiṭ) . . .
200. They will beat .	Āwer bajer . . .		(Ōrk jiyānurk) . . .
201. I should beat .	Ēn bajen . . .	Ānu sāhā-duī . . .	Nannā jītān āyōnā . . .
202. I am beaten .	Ēn bajurin . . .	Ānu sāhāpā-ai māī . . .	Nannā jisi hattān . . .
203. I was beaten .	Ēn bajurken . . .	Ānu sāhāpā-ai māsē . . .	Nannā jisi hañji mattōnā . . .
204. I shall be beaten	Ēn bajuren . . .	Ānu sāhāpā-ai duī . . .	Nannā jisi handākā . . .
205. I go . . .	Ēn ēkin . . .	Ānu sāī . . .	Nannā handātōnā . . .
206. Thou goest .	Nin ēkne . . .	Inu sāji . . .	Immā handātōni . . .
207. He goest . . .	Āh ēkih . . .	Ēbāñju sāññju . . .	Ōr handātōr . . .
208. We go . . .	Nām ēkit, ṣm ēkim . . .	Āmu sānāmu . . .	(Mammāt handātōram) . . .
209. You go . . .	Nīm ēkner . . .	Iru sāju, (or sāñru) . . .	(Immāt handātōriṭ) . . .
210. They go . . .	Āwer ēkner . . .	Ēbāru sāñru . . .	(Ōrk handātōrk) . . .
211. I went . . .	Ēn ekken . . .	Ānu sāśē . . .	Nannā hattān . . .
212. Thou wentest .	Nin ekke . . .	Inu sāśi . . .	Immā hatti . . .
213. He went . . .	Āh ekyah . . .	Ēbāñju sāśñju . . .	Ōr hattur . . .
214. We went . . .	Nām ēkket, ṣm ekkem . . .	Āmu sāśāmu . . .	(Mammāt hattōm) . . .

Telugu.	Brāhṃī (Kāṣṭ).	English.
Mēmu koṭṭināmu, or koṭṭitimi.	Nan <u>khalkun</u> . . .	188. We beat ( <i>Past Tense</i> ).
Miru koṭṭināru, or koṭṭitiri	Num <u>khalkurē</u> . . .	189. You beat ( <i>Past Tense</i> ).
Vāru koṭṭināru, or koṭṭiri .	Ōfk <u>khalkur</u> . . .	190. They beat ( <i>Past Tense</i> ).
Nēnu koṭṭutannānu . . .	Ī <u>khalling-ṭi</u> uṭ . . .	191. I am beating.
Nēnu koṭṭutā uṭini . . .	Ī <u>khalling-ṭi</u> assut . . .	192. I was beating.
Nēnu koṭṭi uṭini . . .	Ī <u>khalkasut</u> . . .	193. I had beaten.
Nēnu koṭṭavaiṣṭanu . . .	Ī <u>khalev</u> . . .	194. I may beat.
Nēnu koṭṭutānu . . .	Ī <u>khālōṭ</u> . . .	195. I shall beat.
Nivu koṭṭutāvu . . .	Ni <u>khālōs</u> . . .	196. Thou wilt beat.
Vāḍu koṭṭutāḍu . . .	Ō <u>khālōe</u> . . .	197. He will beat.
Mēmu koṭṭutāmu . . .	Nan <u>khālōn</u> . . .	198. We shall beat.
Miru koṭṭutāru . . .	Num <u>khālōrē</u> . . .	199. You will beat.
Vāru koṭṭutāru . . .	Ōfk <u>khālōr</u> . . .	200. They will beat.
Nēnu koṭṭa-valasinadi . . .	Ī <u>khalkuṭa</u> . . .	201. I should beat.
Nēnu koṭṭa-baḍutunu . . .	Ī <u>khallingiva</u> . . .	202. I am beaten.
Nēnu koṭṭa-baḍinānu . . .	Ī <u>khallingāt</u> . . .	203. I was beaten.
Nēnu koṭṭa-baḍutānu . . .	Ī <u>khallingōṭ</u> . . .	204. I shall be beaten.
Nēnu pōtānu . . .	Ī <u>kāva</u> . . .	205. I go.
Niṭu pōtāvu . . .	Ni <u>kāsa</u> . . .	206. Thou goest.
Vāḍu pōtāḍu . . .	Ō <u>kāek</u> . . .	207. He goes.
Mēmu pōtāmu . . .	Nan <u>kāna</u> . . .	208. We go.
Miru pōtāru . . .	Num <u>kārē</u> . . .	209. You go.
Vāru pōtāru . . .	Ōfk <u>kāra</u> . . .	210. They go.
Nēnu pōyinānu, or pōtini . . .	Ī <u>hināt</u> . . .	211. I went.
Nivu pōyināvu or pōtivi . . .	Ni <u>hinās</u> . . .	212. Thou wentest.
Vāḍu pōyināḍu, or pōyenu . . .	Ō <u>hinā</u> . . .	213. He went.
Mēmā pōyināmu, or pōtimi . . .	Nan <u>hinān</u> . . .	214. We went.



Malayālam.	Kanarese (Belgaum).	Kurukh (Palaman).
Ninnaḷ pōyi . . .	Nivu hōdiri . . .	Nim kēkar . . .
Avar pōyi . . .	Avaru hōdaru . . .	Ār kōrar . . .
Pō . . .	Hōgu . . .	Kalā . . .
Pōguuna . . .	Hōgutta . . .	Kalar-ki . . .
Pōyi . . .	Hōd . . .	Kōras . . .
Ninge pēr yendu ? . . .	Ninna hesar ēnu ? . . .	Ninḥai ender nāme ? . . .
Ī kudirekka etra vayass- āyi ?	Ī kudurege eshtu varusha ?	Idi ghōrō ēkā kōhā ? . . .
Ivideanna Kashmirilckku etra dūram ?	Illinda Kāshmīra eshtu dūra ?	Iyyanti Kāsmir ēkā gechhā ?
Ninge achelḥange vittil yetnāṇ kutṭigal uṇḍu ?	Nimma tandeya maneyalli eshtu gandu makkaḷu ?	Nimbās-gahi erpā-nū ēōḍā khaddar ra'nar ?
Nān inna adhigam vari naḍann-irikkunnu. Enge amṇāmaṇḇe magan avanḇe naḍappiraṇṇavale kalyāṇam karicheh-irik- kunnu. Vella kudirayude jīni vittil uṇḍu.	Nānu ihottu dūra dāri naḍediddāne. Ātana taṇgiyannu nanna kakkan maganige koṭṭade. Maneyalli biḷō kudureya jīnu ade.	Innā ēn dhēr gechhā ikkan En-kakas-gahi taṇḍas taṇḍir saṅgō beṇja-maṇjas. Erpā-nū pandrū ghōrō-gahi khugir ra'i.
Jiniyo adinge puṇatta iduga.	Adara benna mēle jīnu hāku	Khugiran ādigahi med-nū niyyā.
Nāu avanḇe magane valare aḍicheh-irikkunnu.	Nānu avana maganige bahaḷa peṭṭu hākiddāne.	En ās-gahi taṇḍasin soṭṭā- tūḷē khub lauchkan.
Kunṇiṇḇe mugalil āḍumāḍu gaḷe avan mēyikkunnuṇḍu.	Avanu guḍḍada tndi mēle danagaḷannu mēyisuttid- dāne.	Ās partā maṭyā mavesi khāpā-lagḍas.
Ā maratṭiṇḇe chumattil avan oru kudira puṇatta irikkunnu.	Avanu ā giḍada keḷage kudureya mēle kūtiddāne	Ās adi manū ki'iyā ghōrō- nū ukkas ra'das.
Avanḇe sahōḍaran avanḇe peṇṇaḷekkaḷ uyaramuḷḷa- van āgunnu.	Avana tammanu avana tangiginta uppera iddāne.	Ās-gahi taṇḍis taṇḍinti mechhā ra'das.
Adiṇḇe vila raḍḍaru uruppiga	Adara bele eradūvare rūpāyi.	Adi-gahi dām du rupiya āṭh anā ra'i.
Enḇe achelḥanu ā cheṇiya vittil pārkunnu.	Ā saṇṇa maneyalli nanna tandeyu iruttāne.	Embas adi sannī erpā-nū ra'das.
Ī uruppiga avannu koḍukka	Avanige ī rūpāyi koḍu . . .	Idi rupiyan ās-gō chi'ā . . .
Ā uruppiyagaḷe avanḇe aḍukkal-ninna eḍukka.	Ā rūpāyigaḷannu avana kaḍeyinda isukolliri.	Abṛā rupiyan ās-guṭṭō hō'ā.
Avanu nallavannam aḍich- chu kayarugaḷ koḍu keṭṭuṇḇa.	Avanannu channāgi baḍidu haggadinda kaṭṭu.	Āsin khub tari lau'ā darā ep-tūḷē hē'ā.
Kiṇḇaṭṭil-ninna vellam kora.	Bāviyaḷagina nīru sēḍu . . .	Kūbinti amm natgā . . .
Enḇe munbil naḍakka . . .	Nanna mēnde naḍi . . .	Enḥai mundbhārē guḥā . . .
Niṇḇe pinbil varunnadu āruḍe chekkan āgunnu ?	Ninna hinde yāra huḍuganu baruttāne ?	Nēkhai kukos niḥhai khō- khā-nū barā-lagḍas ?
Adiṇḇe ni aruḍe aḍukkal- ninna vilakkavāṇṇi ?	Adannu nīnu yāra kaḍinda koṇḍukoṇḍi ?	Nēk guṭṭō nīn adiḇ: khind- kai ?
Grāmattil oru vidiga- kāranil-ninna.	Ā ūra aṇḇaḍikāranna kaḍey- inda.	Paddantā orot dokāndarns- guṭṭō.













